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الكليلة والدفنة

Lady Burton's Edition
of her Husband's
ARABIAN NIGHTS

Translated literally from the Arabic.



prepared for
HOUSEHOLD READING

by

JUSTIN HUNTLY M'CARTHY,
M.P.

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Now when it was the Two Hundred and Seventy-sixth Night

SHE said, It hath reached me, O auspicious King, that Abdullah bin Abi Kilabah continued :—I dismounted and hobbling my dromedary, and composing my mind, entered into the city. Now when I came to the castle, I found it had two vast gates (never in the world was seen their like for width and height) inlaid with all manner jewels and jacinths, white and red, yellow and green. Beholding this I marvelled with great marvel and thought the case mighty wondrous ; then entering the citadel in a flutter of fear and dazed with surprise and affright, I found it long and wide about equalling Al-Medinah¹ in point of size ; and therein were lofty palaces laid out in pavilions all built of gold and silver and inlaid with many-coloured jewels and jacinths and chrysolites and pearls. And the door-leaves in the pavilions were like those of the castle for beauty ; and their floors were strewn with great pearls and balls, no smaller than hazel-nuts, of musk and ambergris and saffron. Now when I came within the heart of the city and saw therein no created beings of the sons of Adam I was near swooning and dying for fear. However, I looked down from the great roofs of the pavilion-chambers and their balconies and saw rivers running under them ; and in the main streets were fruit-laden trees and tall palms ; and the manner of their building was one brick of gold and one of silver. So I said in myself, “Doubtless this is the Paradise promised for the world to come.” Then I loaded me with the jewels of its gravel and the musk of its dust as much as I could carry and returned to my own country, where I told the folk what I had seen. After a time the news reached Mu’awiyah, son of Abu Sufyán, who was then Caliph in Al-Hijaz ; so he wrote to his lieutenant in San’á of Al-Yaman to send for the teller of the tale and question him of the truth of the case. Accordingly the lieutenant summoned me and questioned me of my adventure and of all appertaining to it ; and I told him what I had seen, whereupon he despatched me to Mu’awiyah, before whom I repeated the story of the strange sights ; but he would not credit it. So I brought out to him some of the pearls and balls of musk and ambergris and saffron, in which latter there was still some sweet

¹ The full title of the Holy City is “Madinat al-Nabi” = the City of the Prophet ; of old Yasrib (Yathrib) the Iatrippa of the Greeks (Pilgrimage ii. 119). The reader will remember that there are two “Yasribs ;” that of lesser note being near Híjr in the Yamámah-province.

savour ; but the pearls were grown yellow and had lost pearly colour. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Two Hundred and Seventy-seventh Night

She said, It hath reached me, O auspicious King, that Abdullah son of Abu Kilabah continued :—But the pearls were grown yellow and had lost pearly colour. Now Mu'awiyah wondered at this and, sending for Ka'ab al-Ahbār¹ said to him, "O Ka'ab, I have sent for thee to ascertain the truth of a certain matter and hope that thou wilt be able to certify me thereof." Asked Ka'ab, "What is it, O Commander of the Faithful?" and Mu'awiyah answered, "Wottest thou of any city founded by man which is builded of gold and silver, the pillars whereof are of chrysolite and rubies and its gravel pearls and balls of musk and ambergris and saffron?" He replied, "Yes, O Commander of the Faithful, this is 'Iram with pillars decked and dight, the like of which was never made in the lands,'² and the builder was Shaddád son of 'Ád the Greater." Quoth the Caliph, "Tell us something of its history," and Ka'ab said :—Ad the Greater had two sons, Shadíd and Shaddád who, when their father died, ruled conjointly in his stead, and there was no King of the Kings of the earth but was subject to them. After awhile Shadid died and his brother Shaddad reigned over the earth alone. Now he was fond of reading in antique books ; and happening upon the description of the world to come and of Paradise, with its pavilions and galleries and trees and fruits and so forth, his soul moved him to build the like thereof in this world, after the manner aforesaid. And under his hand were an hundred thousand Kings, each ruling over an hundred thousand chiefs,³ commanding each an

¹ "Ka'ab of the Scribes," a well-known traditionist and religious poet who died (A.H. 32) in the Caliphate of Osman. He was a Jew who islamised ; hence his name (Ahbār, plur. of Hibr, a Jewish scribe, doctor of science, etc. Jarrett's *El-Siyuti*, p. 123). He must not be confounded with another Ka'ab al-Ahbār the Poet of the (first) Cloak-poem or "Burdah," a noble Arab who was a distant cousin of Mohammed, and whose tomb at Hums (Emesa) is a place of pious visitation. According to the best authorities (no Christian being allowed to see them) the cloak given to the bard by Mohammed is still preserved together with the Khirkah or Sanjak Sherif ("Holy Coat" or banner, the national orislamme) at Stambul in the Upper Serraglio (Pilgrimage i. 213). Many authors repeat this story of Mu'awiyah, the Caliph, and Ka'ab of the Burdah, but it is an evident anachronism, the poet having been dead nine years before the ruler's accession (A.H. 41).

² Koran lxxxix. 6-7.

³ Arab. "Kahramán" from Pers., braves, heroes.

hundred thousand warriors ; so he called these all before him and said to them, "I find in ancient books and annals a description of Paradise, as it is to be in the next world, and I desire to build me its like in this world. Go ye forth therefore to the goodliest tract on earth and the most spacious and build me there a city of gold and silver, whose gravel shall be chrysolite and rubies and pearls ; and for support of its vaults make pillars of jasper. Fill it with palaces whereon ye shall set galleries and balconies and plant its lanes and thoroughfares with all manner trees bearing yellow-ripe fruits and make rivers to run through it in channels of gold and silver." Whereat said one and all, "How are we able to do this thing thou hast commanded, and whence shall we get the chrysolites and rubies and pearls whereof thou speakest?" Quoth he, "What ! weet ye not that the Kings of the world are subject to me and under my hand and that none therein dare gainsay my word?" Answered they, "Yes, we know that ;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Seventy-eighth Night

She said, It hath reached me, O auspicious King, that the lieges answered, "Yes, we know that ;" whereupon the King rejoined, "Fare ye then to the mines of chrysolites and rubies and pearls and gold and silver and collect their produce and gather together all of value that is in the world and spare no pains and leave naught ; and take also for me such of these things as be in men's hands and let nothing escape you : be diligent and beware of disobedience." And thereupon he wrote letters to all the Kings of the world and bade them gather together whatever of these things was in their subjects' hands, and get them to the mines of precious stones and metals, and bring forth all there was therein, even from the abysses of the seas. This they accomplished in the space of twenty years ; for the number of rulers then reigning over the earth was three hundred and sixty Kings ; and Shaddad presently assembled from all lands and countries architects and engineers and men of art and labourers and handicraftsmen, who dispersed over the world and explored all the wastes and wolds and tracts and holds. At last they came to an uninhabited spot, a vast and fair open plain clear of sandhills and mountains, with founts flushing and rivers rushing, and they said, "This is the manner of place the King commanded us to seek and ordered us to find." So they busied themselves in building the city even as bade them Shaddad, King of the whole earth in its length

and breadth; leading the fountains in channels and laying the foundations after the prescribed fashion. Moreover, all the Kings of earth's several reigns sent thither jewels and precious stones and pearls large and small and carnelian and refined gold and virgin silver upon camels by land and in great ships over the waters; and there came to the builders' hands of all these materials so great a quantity as may neither be told nor counted nor conceived. So they laboured at the work three hundred years; and, when they had brought it to end, they went to King Shaddad and acquainted him therewith. Then said he, "Depart and make thereon an impregnable castle, rising and towering high in air, and build around it a thousand pavilions, each upon a thousand columns of chrysolite and ruby and vaulted with gold, that in each pavilion a Wazir may dwell." So they returned forthwith and did this in other twenty years; after which they again presented themselves before King Shaddad and informed him of the accomplishment of his will. Then he commanded his Wazirs, who were a thousand in number, and his Chief Officers and such of his troops and others as he put trust in, to prepare for departure and removal to Many-columned Iram, in the suite and at the stirrup of Shaddad, son of Ad, King of the World; and he bade also such as he would of his women and his Harim and of his handmaids and eunuchs make them ready for the journey. They spent twenty years in preparing for departure, at the end of which time Shaddad set out with his host,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Two Hundred and Seventy-ninth Night

She said, It hath reached me, O auspicious King, that Shaddad bin Ad fared forth, he and his host, rejoicing in the attainment of his desire till there remained but one day's journey between him and Iram of the Pillars. Then Allah sent down on him and on the stubborn unbelievers with him a mighty rushing sound from the Heavens of His power, which destroyed them all with its vehement clamour, and neither Shaddad nor any of his company set eyes on the city. Moreover, Allah blotted out the road which led to the city, and it stands in its stead unchanged until the Resurrection Day and the Hour of Judgment. So Mu'awiyah wondered greatly at Ka'ab al-Ahbar's story and said to him, "Hath any mortal ever made his way to that city?" He replied, "Yes; one of the Companions of Mohammed (on whom be blessing and peace!) reached it, doubtless and for sure after the same fashion as this man here

seated." And (quoth Al-Sha'abi¹) it is related, on the authority of learned men of Himyar in Al-Yaman that Shaddad, when destroyed with all his host by the sound, was succeeded in his Kingship by his son Shaddad the Less, whom he left viceregent in Hazramaut² and Saba, when he and his marched upon Many-columned Iram. Now as soon as he heard of his father's death on the road he caused his body to be brought back from the desert to Hazramaut and bade them hew him out a tomb in a cave, where he laid the body on a throne of gold and threw over the corpse threescore and ten robes of cloth of gold, purpled with precious stones. Lastly at his sire's head he set up a tablet of gold whereon were graven these verses :

Take warning, O proud,	* And in length o' life vain !
I'm Shaddád son of Ád,	* Of the forts castellan ;
Lord of pillars and power,	* Lord of tried might and main,
Whom all earth-sons obeyed	* For my mischief and bane ;
And who held East and West	* In mine awfullest reign.
He preached me salvation	* Whom God did assain, ³
But we crossed him and asked	* "Can no refuge be ta'en ?"
When a Cry on us cried	* From th' horizon plain,
And we fell on the field	* Like the harvested grain,
And the Fixt Day await	* We, in earth's bosom lain !

Al-Sa'alibi also relateth :—It chanced that two men once entered this cave and found steps at its upper end ; so they descended and came to an underground chamber, an hundred cubits long by forty wide and an hundred high. In the midst stood a throne of gold, whereon lay a man of huge bulk, filling the whole length and breadth of the throne. He was covered with jewels and raiment gold-and-silver-wrought, and at his head was a tablet of gold bearing an inscription. So they took the tablet and carried it off, together with as many bars of gold and silver and so forth as they could bear away. And men also relate the tale of

¹ Some traditionist ; but whether Sha'abi, Shi'abi or Shu'abi we cannot decide.

² The Hazarmaveth of Genesis (x. 26) in South Eastern Arabia. Its people are the Adramitæ (mod. Hazrami) of Ptolemy who places in their land the Arabiæ Emporium, as Pliny does his Massola. They border upon the Homeritæ or men of Himyar, often mentioned in *The Nights*. Hazramaut is still practically unknown to us, despite the excursions of many travellers ; and the hard nature of the people, the Swiss of Arabia, offers peculiar obstacles to exploration.

³ *i.e.* the prophet Hud generally identified (?) with Heber. He was commissioned (Koran, chapt. vii.) to preach Al-Islam to his tribe the Adites who worshipped four goddesses, Sakiyah (the rain-giver), Rázikah (food-giver), Háfizah (the saviouress) and Sálimah (who healed sickness).

ISAAC OF MOSUL.

QUOTH Isaac of Mosul:¹—I went out one night from Al-Maamun's presence, on my way to my house; and, in a by-street I espied something hanging down from one of the houses; so I felt it to find out what it might be and found that it was a great four-handled basket,² covered with brocade. Said I to myself, "There must be some reason for this," and knew not what to think; then my potations led me to seat myself in the basket, and behold, the people of the house pulled me up, thinking me to be the person they expected. Now when I came to the top of the wall; lo! four damsels were there, who said to me, "Descend and welcome and joy to thee!" Then one of them went before me with a wax candle and brought me down into a mansion, wherein were furnished sitting-chambers, whose like I had never seen save in the palace of the Caliphate. So I sat down and after a while, the curtains were suddenly drawn from one side of the room and, behold, in came damsels walking in procession and hending in hand lighted flambeaux of wax and censers full of Sumatran aloes-wood, and amongst them a young lady as she were the rising full moon. So I stood up to her and she said, "Welcome to thee for a visitor!" and then she made me sit down again and asked me how I came thither. Quoth I, "I was returning home from the house of an intimate friend and went astray in the dark; then I turned aside into this lane, where I found a basket let down. The strong wine which I had drunk led me to seat myself in it and it was drawn up with me into this house, and this is my story." She rejoined, "No harm shall befall thee, and I hope thou wilt have cause to praise the issue of thine adventure." Then she added, "But what is thy condition?" I said, "A merchant in the Baghdad bazar," and she, "Canst thou repeat any verses?" "Some small matter," quoth I. Quoth she, "Then call a few to mind and let us hear some of them." But I said, "A visitor is bashful and timid; do thou begin." "True," replied she and recited some verses of the poets, past and present, choosing their choicest pieces; and I listened not knowing whether more to marvel at her beauty and

¹ Son of Ibrahim al-Mosili, a musician poet and favourite with the Caliphs Harun al-Rashid and Al-Maamun. He made his name immortal by being the first who reduced Arab harmony to systematic rules; and he wrote a biography of musicians referred to by Al-Hariri in the *Séance of Singar*.

² Arab. "Zambil" or "Zimbil," a limp basket made of plaited palm-leaves and generally two-handled. It is used for many purposes, from carrying poultry to carrying earth.

loveliness or at the charm of her style of declamation. Then said she, "Is that bashfulness of thine gone?" and I said, "Yes, by Allah!" so she rejoined, "Then if thou wilt, recite us somewhat." So I repeated to her a number of poems by old writers, and she applauded, saying, "By Allah, I did not think to find such culture among the trade folk, the sons of the bazar!" Then she called for food—Whereupon quoth Shahrazad's sister Duniyazad, "How pleasant is this tale and enjoyable and sweet to the ear and sound to the sense!" But she answered, "And what is this story compared with that which thou shalt hear on the morrow's night, if I be alive and the King deign spare me?" Then Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Eightieth Night,

She said, It hath reached me, O auspicious King, that Isaac of Mosul continued:—Then the damsel called for food and, when it was served to her, she fell to eating it and setting it before me; and the sitting-room was full of all manner sweet-scented flowers and rare fruits, such as are never found save in Kings' houses. Presently, she called for wine and drank a cup, after which she filled another and gave it to me, saying, "Now is the time for converse and story-telling." So I bethought myself and began to say, "It hath reached me that such and such things happened; and there was a man who said so and so," till I had told her a number of pleasing tales and adventures with which she was delighted and cried, "'Tis marvellous that a merchant should bear in memory such store of stories like these, for they are fit for Kings." Quoth I, "I had a neighbour who used to consort with Kings and carouse with them; so, when he was at leisure, I visited his house and he hath often told me what thou hast heard." Thereupon she exclaimed "By my life, but thou hast a good memory!" So we continued to converse thus, and as often as I was silent, she would begin, till in this way we passed the most part of the night, whilst the burning aloeswood diffused its fragrance and I was in such case that if Al-Maamun had suspected it, he would have flown like a bird with longing for it. Then said she to me, "Verily, thou art one of the most pleasant of men, polished, passing well bred and polite; but there lacketh one thing." "What is that?" asked I, and she answered, "If thou only knew how to sing verses to the lute!" I answered, "I was passionately fond of this art aforetime, but finding I had no taste for it, I abandoned it, though at times my heart yearneth after it. Indeed, I should love to sing somewhat well at this moment and fulfil my

night's enjoyment." Then she, "Meseemeth thou hintest a wish for the lute to be brought?" and I, "It is thine to decide, if thou wilt so far favour me, and to thee be the thanks." So she called for a lute and sang a song in a voice whose like I never heard, both for sweetness of tone and skill in playing, and perfection of art. Then said she, "Knowest thou who composed this air and whose are the words of this song?" "No," answered I; and she said, "The words are So-and-so's and the air is Isaac's." I asked, "And hath Isaac then (may I be thy sacrifice!) such a talent?" She replied, "Bravo!¹ Bravo, Isaac! indeed he excelleth in this art." I rejoined, "Glory be to Allah who hath given this man what he hath vouchsafed unto none other!" Then she said, "And how would it be an thou heard this song from himself?" This wise we went on till break of day-dawn, when there came to her an old woman, as she were her nurse, and said to her, "Verily the time is come." So she rose in haste and said to me, "Keep what hath passed between us to thyself; for such meetings are in confidence;"—— And Shahrazad was surprised by the dawn of day, and ceased saying her permitted say.

Now when it was the Two Hundred and Eighty-first Night,

She said, It hath reached me, O auspicious King, that the damsel whispered, "Keep what hath passed between us to thyself, for such meetings are in confidence;" and I replied, "May I be thy ransom! I needed no charge to this." Then I took leave of her and she sent a handmaid to show me the way and open the house door; so I went forth and returned to my own place, where I prayed the morning prayer and slept. Now after a time there came to me a messenger from Al-Maamun, so I went to him and passed the day in his company. And when the night fell I called to mind my yesternight's pleasure, a thing from which none but an ignoramus would abstain, and betook myself to the street, where I found the basket, and seating myself therein, was drawn up to the place in which I had passed the previous night. When the lady saw me, she said, "Indeed, thou hast been assiduous;" and I answered, "Meseemeth rather that I am neglectful." Then we fell to discoursing and passed the night as before in general conversation and reciting verses and telling rare tales, each in turn, till daybreak, when I wended me home; and I prayed the dawn-prayer and slept. Presently there

¹ Here we have again the Syriac "Bakhkhun Bakhkhun" = well done! It is the Pers. *Āferin* and means "all praise be to him."

came to me a messenger from Al-Maamun ; so I went to him and spent my day with him till nightfall, when the Commander of the Faithful said to me, "I conjure thee to sit here whilst I go out and come back." As soon as the Caliph was gone, and quite gone, my thoughts began to tempt and try me and, calling to mind my late delight, I recked little what might befall me from the Prince of True Believers. So I sprang up and turning my back upon the sitting-room, ran to the street aforesaid, where I sat down in the basket and was drawn up as before. When the lady saw me, she said, "I begin to think thou art a sincere friend to us." Quoth I, "Yea, by Allah !" and quoth she, "Hast thou made our house thine abiding-place?" I replied, "May I be thy ransom ! A guest claimeth guest-right for three days and if I return after this, ye are free to spill my blood." Then we passed the night as before ; and when the time of departure drew near, I bethought me that Al-Maamun would assuredly question me nor would ever be content save with a full explanation : so I said to her, "I see thee to be of those who delight in singing. Now I have a cousin, the son of my father's brother, who is fairer than I in face and higher of rank and better of breeding ; and he is the most intimate of Allah's creatures with Isaac." Quoth she, "Art thou a parasite¹ and an importunate one?" Quoth I, "It is for thee to decide in this matter ;" and she, "If thy cousin be as thou hast described him, it would not mislike us to make acquaintance with him." Then, as the time was come, I left her and returned to my house, but hardly had I reached it, ere the Caliph's runners came down on me and carried me before him by main force and roughly enough.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Eighty-second Night,

She said, It hath reached me, O auspicious King, that Isaac of Mosul continued :—And hardly had I reached my house ere the Caliph's runners came down upon me and carried me before him by main force and roughly enough. I found him seated on a chair, wroth with me, and he said to me, "O Isaac, art thou a traitor to thine allegiance?" replied I, "No, by Allah, O Commander of the Faithful !" and he rejoined, "What hast thou then to say? tell me the whole truth ;" and I, "Yes, I will, but in private." So he

¹ Arab. "A Tufayli?" So the Arab. Prov. (ii. 838) "More intrusive than Tufayl" (prob. the P.N. of a notorious spunger). The Badawin call "Wárish" a man who sits down to meat unbidden and to drink Wághil ; but townsfolk apply the latter to the "Wárish."

signed to his attendants, who withdrew to a distance, and I told him the case, adding, I promised her to bring thee," and he said, "Thou didst well." Then we spent the day in our usual pleasures, but Al-Maamun's heart was taken up with her, and hardly was the appointed time come, when we set out. As we went along, I cautioned him, saying, "Look that thou call me not by my name before her; and I will demean myself like thine attendant." And having agreed upon this, we fared forth till we came to the place, where we found two baskets hanging ready. So we sat down in them and were drawn up to the usual place, where the damsel came forward and saluted us. Now when Al-Maamun saw her, he was amazed at her beauty and loveliness; and she began to entertain him with stories and verses. Presently, she called for wine and we fell to drinking, she paying him special attention and he repaying her in kind. Then she took the lute and sang these verses:—

My lover came in at the close of night, * I rose till he sat and remained upright;

And said "Sweet heart, hast thou come this hour? * Nor feared on the watch and ward to 'light:"

Quoth he "The lover *had* cause to fear, * But Love deprived him of wits and fright."

And when she ended her song she said to me, "And is thy cousin also a merchant?" I answered, "Yes," and she said, "Indeed, ye resemble each other nearly." But when Al-Maamun had drunk three pints,¹ he grew merry with wine and called out, saying, "Ho, Isaac!" And I replied, "Labbayk', I am here, O Commander of the Faithful," whereupon quoth he, "Sing me this air." Now when the young lady learned that he was the Caliph, she withdrew to another place and disappeared; and, as I had made an end of my song, Al-Maamun said to me, "See who is the master of this house;" whereupon an old woman hastened to make answer, saying, "It belongs to Hasan bin Sahl."² "Fetch him to me," said the Caliph. So she went away and after a while behold, in came Hasan, to whom said Al-Maamun "Hast thou a daughter?" He said, "Yes, and her name is Khadijah." Asked the Caliph, "Is she married?" Answered Hasan, "No, by Allah!"

¹ Arab. "Artál" = rotoli, pounds; and

A pint is a pound

All the world round;

except in highly civilised lands where the pint has a curious power of shripking.

² One of Al-Maamun's Wazirs. The Caliph married his daughter whose true name was Búrán; but this tale of girl's freak and courtship was invented (?) by Ishak. For the splendour of the wedding and the munificence of the Minister see Lane, ii. 350-352.

Said Al-Maamun, "Then I ask her of thee in marriage." Replied her father, "O Commander of the Faithful, she is thy handmaid and at thy commandment." Quoth Al-Maamun, "I take her to wife at a present settlement of thirty thousand dinars, which thou shalt receive this very morning ; and, when the money has been paid thee, do thou bring her to us this night." And Hasan answered, "I hear and I obey." Thereupon we went forth and the Caliph said to me, "O Isaac, tell this story to no one." So I kept it secret till Al-Maamun's death. Surely never did man's life gather such pleasures as were mine these four days' time, when I companied with Al-Maamun by day and Khadijah by night ; and, by Allah, never saw I among men the like of Al-Maamun nor among women have I ever set eyes on the like of Khadijah ; no, nor on any that came near her in lively wit and pleasant speech ! And Allah is All-knowing. But amongst stories is that of

THE MOCK CALIPH.

It is related that the Caliph Harun al-Rashid, was one night restless with extreme restlessness, so he summoned his Wazir Ja'afar the Barmecide, and said to him, "My breast is straitened and I have a desire to divert myself to-night by walking about the streets of Baghdad and looking into folks' affairs ; but with this precaution that we disguise ourselves in merchants' gear, so none shall know us." He answered, "Hearkening and obedience." They rose at once and doffing the rich raiment they wore, donned merchants' habits and sallied forth three in number, the Caliph, Ja'afar and Masrur the sworder. Then they walked from place to place, till they came to the Tigris and saw an old man sitting in a boat ; so they went up to him and saluting him, said, "O Shaykh, we desire thee of thy kindness and favour to carry us a-pleasuring down the river, in this thy boat, and take this dinar to thy hire."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Eighty-sixth Night,

She said, It hath reached me, O auspicious King, that when they said to the old man, "We desire thee to carry us a-pleasuring in this thy boat and take this dinar ;" he answered, "Who may go a-pleasuring on the Tigris ? The Caliph Harun al-Rashid every

night cometh down Tigris-stream in his state-barge¹ and with him one crying aloud:—Ho, ye people all, great and small, gentle and simple, men and boys, whoever is found in a boat on the Tigris by night, I will strike off his head or hang him to the mast of his craft! And ye had well nigh met him; for here cometh his carrack.” But the Caliph and Ja’afar said, “O Shaykh, take these two dinars and run us under one of yonder arches, that we may hide there till the Caliph’s barge have passed.” The old man replied, “Hand over your gold and rely we on Allah the Almighty!” So he took the two dinars and embarked them in the boat; and he put off and rowed about with them awhile, when behold, the barge came down the river in mid-stream, with lighted flambeaux and cressets flaming therein. Quoth the old man, “Did not I tell you that the Caliph passed along the river every night?” and ceased not muttering, “O Protector, remove not the veils of Thy protection!” Then he ran the boat under an arch and threw a piece of black cloth over the Caliph and his companions, who looked out from under the covering and saw, in the bows of the barge, a man holding in hand a cresset of red gold, which he fed with Sumatran lign-aloes, and the figure was clad in a robe of red satin, with a narrow turband of Mosul shape round on his head; and over one of his shoulders hung a sleeved cloak² of cramoisy satin, and on the other was a green silk bag full of the aloes-wood, with which he fed the cresset by way of firewood. And they sighted in the stern another man, clad like the first and bearing a like cresset, and in the barge were two hundred white slaves, standing ranged to the right and left; and in the middle a throne of red gold, whereon sat a handsome young man, like the moon, clad in a dress of black, embroidered with yellow gold. Before him they beheld a man, as he were the Wazir Ja’afar, and at his head stood an eunuch, as he were Masrur, with a drawn sword in his hand; besides a score of cup-companions. Now when the Caliph saw this, he turned and said, “O Ja’afar,” and the minister replied, “At thy service, O Prince of True Believers.” Then quoth the Caliph, “Belike this is one of my sons, Al-Amin or Al-Maamun.” Then he examined the young man who sat on the throne and finding him perfect in beauty and loveliness and stature and symmetric grace, said to Ja’afar, “Verily, this young man abateth nor jot nor tittle of the state of the Caliphate! See, there standeth before him one as he were thyself, O Ja’afar; yonder

¹ Arab. “*Harrák*,” whence probably our “Carack” and “Carrack” (large ship), in dictionaries derived from *Carrus Marinus*.

² Arab. “*Ghāshiyah*” = lit. an étui, a cover; and often a saddle-cover carried by the groom.

eunuch who standeth at his head is as he were Masrur and those courtiers as they were my own. By Allah, O Ja'afar my reason is confounded and I am filled with amazement at this matter!"—— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Two Hundred and Eighty-seventh Night

She said, It hath reached me, O auspicious King, that when the Caliph saw this spectacle his reason was confounded and he cried, "By Allah, I am filled with amazement at this matter!" and Ja'afar replied, "And I also, by Allah, O Commander of the Faithful." Then the barge passed on and disappeared from sight; whereupon the boatman pushed out again into the stream, saying, "Praised be Allah for safety, since none hath fallen in with us!" Quoth the Caliph, "O old man, doth the Caliph come down the Tigris-river every night?" The boatman answered, "Yes, O my lord; and on such wise hath he done every night this year past." "O Shaykh," rejoined Al-Rashid, "we wish thee of thy favour to await us here to-morrow night and we will give thee five golden dinars, for we are stranger folk, lodging in the quarter Al-Khandak, and we have a mind to divert ourselves." Said the oldster, "With joy and good will!" Then the Caliph and Ja'afar and Masrur left the boatman and returned to the palace, where they doffed their merchants' habits and, donning their apparel of state, sat down each in his several stead; and came the Emirs and Wazirs and Chamberlains and Officers; and the Divan assembled and was crowded as of custom. But when day ended and all the folk had dispersed and wended each his own way, the Caliph said to his Wazir, "Rise, O Ja'afar, let us go and amuse ourselves by looking on the second Caliph." At this, Ja'afar and Masrur laughed, and the three, donning merchants' habits, went forth by a secret postern and made their way through the city, in great glee, till they came to the Tigris, where they found the greybeard sitting and awaiting them. They embarked with him in the boat and hardly had they sat down before up came the mock Caliph's barge; and, when they looked at it attentively, they saw therein two hundred Mamelukes other than those of the previous night, while the link-bearers cried aloud as of wont. Quoth the Caliph, "O Wazir, had I heard tell of this, I had not believed it; but I have seen it with my own sight." Then said he to the boatman, "Take, O Shaykh, these ten dinars and row us along abreast of them, for they are in the light and we in the shade, and we can see them and amuse ourselves by looking on them,

but they cannot see us." So the man took the money and pushing off ran abreast of them in the shadow of the barge——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Eighty-eighth Night,

She said, It hath reached me, O auspicious King that the Caliph Harun al-Rashid said to the old man, "Take these ten dinars and row us abreast of them ;" to which he replied, "I hear and I obey." And he fared with them and ceased not going in the blackness of the barge, till they came amongst the gardens that lay alongside of them and sighted a large walled enclosure ; and presently, the barge cast anchor before a postern door, where they saw servants standing with a she-mule saddled and bridled. Here the mock Caliph landed and, mounting the mule, rode away with his courtiers and his cup-companions preceded by the cresset-bearers crying aloud, and followed by his household which busied itself in his service. Then Harun al-Rashid, Ja'afar and Masrur landed also and, making their way through the press of servants, walked on before them. Presently the cresset-bearers espied them and seeing three persons in merchants' habits, and strangers to the country, took offence at them ; so they pointed them out and brought them before the other Caliph, who looked at them and asked, "How came ye to this place and who brought you at this tide ?" They answered, "O our lord, we are foreign merchants and far from our homes, who arrived here this day and were out a-walking to-night, and behold, ye came up and these men laid hands on us and brought us to thy presence ; and this is all our story." Quoth the mock Caliph, "Since ye be stranger folk no harm shall befall you ; but had ye been of Baghdad, I had struck off your heads." Then he turned to his Wazir and said to him, "Take these men with thee ; for they are our guests to-night." "To hear is to obey, O our lord," answered he ; and they companied him till they came to a lofty and splendid palace set upon the firmest base ; no Sultan possesseth such a place ; rising from the dusty mould and upon the margins of the clouds laying hold. Its door was of Indian teak-wood inlaid with gold that glowed ; and through it one passed into a royal-hall in whose midst was a jetting fount girt by a raised estrade. It was provided with carpets and cushions of brocade and small pillows and long settees and hanging curtains ; it was furnished with a splendour that dazed the mind and dumbed the tongue, and upon the door were written these two couplets :—

A Palace whereon be blessings and praise ! * Which with all their beauty have robbed the Days :

Where marvels and miracle-sights abound, * And to write its honours the pen affrays.

The false Caliph entered with his company, and sat down on a throne of gold set with jewels and covered with a prayer-carpet of yellow silk ; whilst the boon-companions took their seats and the sword-bearer of high works stood before him. Then the tables were laid and they ate ; after which the dishes were removed and they washed their hands and the wine-service was set on with flagons and bowls in due order. The cup went round till it came to the Caliph, Harun al-Rashid, who refused the draught and the mock Caliph said to Ja'afar, "What mattereth thy friend that he drinketh not ?" He replied, "O my lord, indeed 'tis a long while he hath drunk naught of this." Quoth the sham Caliph, "I have drink other than this, a kind of apple-wine,¹ that will suit thy companion." So he bade them bring the cider which they did forthright, when the false Caliph, coming up to Harun al-Rashid, said to him, "As often as it cometh to thy turn drink thou of this." Then they continued to quaff and make merry and pass the cup till the wine rose to their brains and mastered their wits ;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Two Hundred and Eighty-ninth Night,

She said it hath reached me, O auspicious King, that the false Caliph and his co-sitters sat at their cups and gave not over drinking till the wine rose to their brains and mastered their wits ; and Harun al-Rashid said to the Minister, "O Ja'afar, by Allah, we have no such vessels as these. Would to Heaven I knew what manner of man this youth is !" But while they were talking privily the young man cast a glance upon them and seeing the Wazir whisper the Caliph said, "'Tis rude to whisper." He replied, "No rudeness was meant : this my friend did but say to me :—Verily I have travelled in most countries and have caroused with the greatest of Kings and I have companied with noble captains ; yet never saw I a goodlier ordering than this entertainment nor passed a more delightful night ; save that the people of Baghddad are wont to say, Wine without music often leaves *you* sick." When the second Caliph heard this, he smiled pleasantly and struck with a rod he had in his hand a round

¹ Arab. "Sharáb al-tuffáh" = melapio or cider.

gong;¹ and behold, a door opened and out came a eunuch, bearing a chair of ivory, inlaid with gold glittering fiery red and followed by a damsel of passing beauty and loveliness, symmetry and grace. He set down the chair and the damsel seated herself on it, as she were the sun shining sheen in a sky serene. In her hand she had a lute of Hindu make, which she laid in her lap and bent down over it as a mother bendeth over her little one, and sang to it, after a prelude in four-and-twenty modes, amazing all wits. Then she returned to the first mode and to a lively measure chanted these couplets:—

Love's tongue within my heart speaks plain to thee, * Telling thee clearly I am
fain of thee;
Witness the fevers of a tortured heart, * And ulcered eyelids raining tears for
thee;
God's fate o'ertaketh all created things! * I knew not love till learnt Love's pain
of thee.

Now when the mock Caliph heard these lines sung by the damsel, he cried with a great cry and rent his raiment to the very skirt, whereupon they let down a curtain over him and brought him a fresh robe, handsomer than the first. He put it on and sat as before, till the cup came round to him, when he struck the gong a second time and lo! a door opened and out of it came a eunuch with a chair of gold, followed by a damsel fairer than the first, bearing a lute, such as would strike the envious mute. She sat down on the chair and sang to her instrument these two couplets:—

How patient bide, with love in sprite of me, * And tears in tempest² blinding
sight of me?
By Allah, life has no delight of me * How gladden heart whose core is blight
of me?

No sooner had the youth heard this poetry than he cried out with a

¹ Arab. "Mudawwarah," which generally means a small round cushion, of the Morocco-work well known in England. But one does not strike a cushion for a signal; so we must revert to the original sense of the word "something round," as a circular plate of wood or metal, a gong, a "bell" like that of the Eastern Christians.

² Arab. "Túfán" (from the root *tauf*, going round) a storm, a circular gale, a cyclone; the term universally applied in Al-Islam to the "Deluge," the "Flood" of Noah. The word is purely Arabic; with a quaint likeness to the Gr. *τυφῶν*, in Pliny typhon, whirlwind, a giant (Typhæus) whence "Typhon" applied to the great Egyptian god "Set." The Arab word extended to China and was given to the hurricanes which the people call "Tae-foong," great winds, a second whimsical resemblance. But Sir John Davis (ii. 383) is hardly correct when he says, "the name typhoon, in itself a corruption of the Chinese term, bears a singular (though we must suppose an accidental) resemblance to the Greek *τυφῶν*."

loud cry and rent his raiment to the skirt; whereupon they let down the curtain over him and brought him another suit of clothes. He put it on and, sitting up as before, fell again to cheerful talk, till the cup came round to him, when he smote once more upon the gong and out came a eunuch with a chair, followed by a damsel fairer than she who forewent her. So she sat down on the chair, with a lute in her hand, and sang thereto these couplets:—

Cease ye this farness; 'bate this pride of you, * To whom my heart clings, by
life-tide of you!
Have ruth on hapless, mourning, lover-wretch, * Desire-full, pining, passion-tried
of you:
Sickness hath wasted him, whose ecstasy * Prays Heaven it may be satis-
fied of you:
Oh fullest moons¹ that dwell in deepest heart! * How can I think of aught by
side of you?

Now when the young man heard these couplets, he cried out with a great cry and rent his raiment, whereupon they let fall the curtain over him and brought him other robes. Then he returned to his former case with his boon-companions and the bowl went round as before, till the cup passed round to him, when he struck the gong a fourth time and the door opening, out came a page-boy bearing a chair followed by a damsel. He set the chair for her and she sat down thereon and, taking the lute, tuned it and sang to it these couplets:—

When shall disunion and estrangement end? * When shall my bygone joys again
be kened?
Yesterday we were joined in same abode; * Conversing heedless of each envious
friend:²
Trickt us that traitor Time, disjoined our lot * And our waste home to desert Fate
condemned:
Would'st have me, Grumbler! from my dearling fly? * I find my vitals blame
will not perpend:

¹ Plurale majestatis acting superlative; not as Lane supposes (ii. 224) "a number of full moons, not only one." Eastern tongues abound in instances beginning with Genesis (i. 1). "Gods (He) created the heaven," etc. It is still preserved in Badawi language, and a wildling greatly to the astonishment of the citizens will address his friend "Yá Rijál" = O men!

² Arab. "Hásid" = an envier: in the fourth couplet "Azúl" (Azzál, etc.) = a chider, blamer; elsewhere "Lawwám" = accuser, censor, slanderer; "Wáshí" = whisperer, informer; "Rakíb" = spying, envious rival! "Ghábit" = one emulous without envy; and "Shámit" = a "blue" (fierce) enemy who rejoices over another's calamities. Arabic literature abounds in allusions to this unpleasant category of "damned ill-natured friends;" and Spanish and Portuguese letters, including Brazilian, have thoroughly caught the trick. In the Eastern mind the "blamer" would be aided by the "evil eye."

Cease thou to censure; leave me to repine; * My mind e'er findeth thoughts that pleasure lend.

O Lords¹ of me who brake our troth and plight, * Deem not to lose your hold of heart and sprite!

When the false Caliph heard the girl's song, he cried out with a loud outcry and rent his raiment—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Ninetieth Night,

She said, When the false Caliph heard the girl's song, he cried with a loud outcry and rent his raiment and fell to the ground fainting; whereupon they would have let down the curtain over him, as of custom; but its cords stuck fast and Harun al-Rashid, after considering him carefully, saw on his body the marks of beating with palm-rods and said to Ja'afar, "By Allah, he is a handsome youth, but a foul thief!" "Whence knowest thou that, O Commander of the Faithful?" asked Ja'afar; and the Caliph answered, "Sawest thou not the whip-scars on his ribs?" Then they let fall the curtain over him and brought him a fresh dress, which he put on and sat up as before with his courtiers and cup-companions. Presently he saw the Caliph and Ja'afar whispering together and said to them, "What is the matter, fair sirs?" Quoth Ja'afar, "O my lord, all is well,² save that this my comrade, who (as is not unknown to thee) is of the merchant-company and hath visited all the great cities and countries of the world and hath consorted with kings and men of highest consideration, saith to me:—Verily, that which our lord the Caliph hath done this night is beyond measure extravagant, never saw I any do the like doings in any country; for he hath rent such and such dresses each worth a thousand dinars and this is surely excessive unthriftiness." Replied the second Caliph, "Ho thou, the money is my money and the stuff my stuff, and this is by way of largesse to my suite and servants; for each suit that is rent belongeth to one of my cup-companions here present, and I assign to them with each suit of clothes the sum of five hundred dinars." The Wazir Ja'afar replied, "Well is whatever thou doest, O our lord," and recited these two couplets:—

¹ Another plural for a singular, "O my beloved!"

² Arab. "Khayr" = good news, a euphemistic reply even if the tidings be of the worst.

Virtue in hand of thee hath built a house, * And to mankind thou dost thy wealth
expose :
If an the virtues ever close their doors, * That hand would be a key the lock to
unclose.

Now when the young man heard these verses recited by the Minister Ja'afar, he ordered him to be gifted with a thousand dinars and a dress of honour. Then the cup went round among them and the wine was sweet to them ; but, after a while quoth the Caliph to Ja'afar, "Ask him of the marks on his sides, that we may see what he will say by way of reply." Answered Ja'afar, "Softly, O my lord, be not hasty and soothe thy mind, for patience is more becoming." Rejoined the Caliph, "By the life of my head and by the revered tomb of Al-Abbas,¹ except thou ask him, I will assuredly stop thy breath!" With this the young man turned towards the Minister and said to him, "What aileth thee and thy friend to be whispering together? Tell me what is the matter with you." "It is nothing save good," replied Ja'afar ; but the mock Caliph rejoined, "I conjure thee, by Allah, tell me what aileth you and hide from me nothing of your case." Answered the Wazir, "O my lord, verily this one here saw on thy sides the marks of beating with whips and palm-fronds and marvelled thereat with exceeding marvel, saying:—How came the Caliph to be beaten? and he would fain know the cause of this." Now when the youth heard this, he smiled and said, "Know ye that my story is wondrous and my case marvellous ; were it graven with needles on the eye-corners, it would serve as a warner to whoso would be warned." And he sighed and repeated these couplets :—

Strange is my story, passing prodigy ; * By Love I swear, my ways wax strait
on me !

An ye desire to hear me, listen, and * Let all in this assembly silent be.

Heed ye my words which are of meaning deep, * Nor lies my speech ; 'tis truest
verity.

I'm slain² by longing and by ardent love ; * My slayer's the pearl of fair
virginity.

She hath a jet black eye like Hindi blade, * And bowèd eyebrows shoot her
archery ;

My heart assures me our Imam is here, * This age's Caliph, old nobility :

Your second, Ja'afar hight, is his Wazir ; * A Sáhib,³ Sahib-son of high
degree :

¹ Abbás (from 'Abs, being austere ; and meaning the "grim-faced") son of Abd al-Muttalib ; uncle to Mohammed and eponym of the Abbaside Khalifahs. A.D. 749 = 1258.

² Katil = the Irish "kilt."

³ This has been explained as a wazirial title of the time.

The third is called Masrur who wields the sword : * Now, if in words of mine
 some truth you see,
 I have won every wish by this event * Which fills my heart with joy and
 gladdest glee.

When they heard these words Ja'afar swore to him an ambiguous oath that they were not those he named, whereupon he laughed and said :—Know, O my lords, that I am not the Commander of the Faithful and that I do but style myself thus, to win my will of the sons of the city. My true name is Mohammed Ali, son of Ali the Jeweller, and my father was one of the notables of Baghdad, who left me great store of gold and silver and pearls and coral and rubies and chrysolites and other jewels, besides messuages and lands, Hammam-baths and brickeries, orchards and flower gardens. Now as I sat in my shop one day surrounded by my eunuchs and dependents, behold, there came up a young lady mounted on a she-mule and attended by three damsels like moons. Riding up to my shop she alighted and seated herself by my side and said, "Art thou Mohammed the Jeweller?" Replied I, "Even so! I am he, thy Mameluke, thy chattel." She asked, "Hast thou a necklace of jewels fit for me?" and I answered, "O my lady, I will show thee what I have; and lay all before thee and, if any please thee, it will be of thy slave's good luck; if they please thee not, of his ill fortune." Now I had by me an hundred necklaces and showed them all to her; but none of them pleased her and she said, "I want a better than those I have seen." I had a small necklace which my father had bought at an hundred thousand dinars and whose like was not to be found with any of the great kings; so I said to her, "O my lady, I have yet one necklace of fine stones fit for bezels, the like of which none possesseth, great or small." Said she, "Show it to me," so I showed it to her, and she said, "This is what I wanted and what I have wished for all my life;" adding, "What is its price?" Quoth I, "It cost my father an hundred thousand dinars;" and she said, "I will give thee five thousand dinars to thy profit." I answered, "O my lady, the necklace and its owner are at thy service and I cannot gainsay thee." But she rejoined, "Needs must thou have the profit, and I am still most grateful to thee." Then she rose without stay or delay; and, mounting the mule in haste, said to me, "O my lord, in Allah's name, favour us with thy company to receive the money; for this thy day with us is white as milk."¹ So I shut the shop and accompanied her, in all security, till

¹ The phrase is intelligible in all tongues: in Arabic it is opposed to "dark as night," "black as mud," and a host of unsavoury antitheses.

we came to a house, on which were manifest the signs of wealth and rank ; for its door was wrought with gold and silver and ultramarine, and thereon were written these two couplets :—

Hola, thou mansion ! woe ne'er enter thee ; * Nor be thine owner e'er misused
of Fate ;

Excellent mansion to all guests art thou, * When other mansions to the guest are
strait.

The young lady dismounted and entered the house, bidding me sit down on the bench at the gate till the money-changer should arrive. So I sat awhile, when behold, a damsel came out to me and said, "O my lord, enter the vestibule ; for 'tis a dishonour that thou shouldst sit at the gate." Thereupon I arose and entered the vestibule and sat down on the settle there ; and, as I sat, lo ! another damsel came out and said to me, "O my lord, my mistress biddeth thee enter and sit down at the door of the saloon, to receive thy money." I entered and sat down, nor had I sat a moment when behold, a curtain of silk which concealed a throne of gold was drawn aside, and I saw seated thereon the lady who had made the purchase ; and round her neck she wore the necklace which looked pale and wan by the side of a face as it were the rounded moon. At her sight, my wit was troubled and my mind confounded, by reason of her exceeding beauty and loveliness ; but when she saw me she rose from her throne and coming close up to me, said, "O light of mine eyes, is every handsome one like thee pitiless to his mistress?" I answered, "O my lady, beauty, all of it, is in thee, and is but one of thy charms." And she rejoined, "O Jeweller, know that I love thee and can hardly credit that I have brought thee hither." Then she bent towards me and kissed me,——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Two Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that the Jeweller continued :—Then she bent towards me and kissed me, and said to me, "O my lord, knowest thou who I am?" Quoth I, "No, by Allah, O my lady !" and quoth she, "I am the Lady Dunyá, daughter of Yáhyá bin Khálid the Barmecide and sister of Ja'afar, Wazir to the Caliph." Now as I heard this, I drew back from her, saying, "O my lady, it was thou didst encourage me to aspire to thy love, by giving me access to thee." She answered, "No harm shall befall thee ; I am my own mistress and the Kazi shall act as my

guardian in consenting to the marriage-contract; for it is my will that I be to thee wife and thou be to me husband. Then she sent for the Kazi and the witnesses and busied herself with making ready; and, when they came, she said to them, "Mohammed Ali bin Ali the Jeweller, seeketh me in wedlock and hath given me the necklace to my marriage-settlement; and I accept and consent." So they wrote out the contract of marriage between us; and the servants brought the wine-furniture and the cups passed round after the fairest fashion and the goodliest ordering; and, when the wine mounted to our heads, she ordered a damsel, a lute-player,¹ to sing. So she took the lute and sang to a pleasing and stirring motive these couplets:—

He comes; and fawn and branch and moon delight these eyne * Fie² on his heart who sleeps o' nights without repine;
 Fair youth, for whom Heaven willed to quench in cheek one light, * And left another light on other cheek bright li'en:
 I fain finesse my chiders when they mention him, * As though the hearing of his name I would decline;
 And willing ear I lend when they of other speak; * Yet would my soul within outflow in floods of brine:
 Beauty's own prophet, he is all a miracle * Of heavenly grace, and greatest shows his face for sign:³
 To prayer Bilál-like cries that Mole upon his cheek * To ward from pearly brow all eyes of ill design:⁴
 The censors of their ignorance would my love dispel * But after Faith I can't at once turn Infidel.

We were ravished by the sweet music she made striking the strings, and the beauty of the verses she sang; and the other damsels went on to sing and to recite one after another, till ten had so done; when the Lady Dunya took the lute and playing a lively measure, chanted these couplets:—

I swear by swayings of that form so fair, * Aye from thy parting fiery pangs I bear:
 Pity a heart which burneth in thy love, * O bright as fullest moon in blackest air!

¹ Arab. "Awwádah," the popular word; not Udiyyah as in Night cclvi. "Ud" liter. = wood and "Al-Ud" = the wood, is, I have noted, the origin of our "lute." The Span. "laud" is larger and deeper than the guitar, and its seven strings are played upon with a plectrum of buffalo-horn.

² Arab. "Tabban lahu!" = loss (or ruin) to him. So "bu'dan lahu" = away with him, abeat in malam rem; and "Suhkan lahu" = Allah and mercy be far from him, no hope for him!

³ Arab. "Áyah" = Koranic verset, sign, miracle.

⁴ The mole on cheek calls to prayers for his preservation; and it is black as Bilal the Abyssinian. Fajran may here mean either "A-morning" or "departing from grace."

Vouchsafe thy boons to him who ne'er will cease * In light of wine-cup all thy charms declare,
Amid the roses which with varied hues * Are to the myrtle-bush¹ a mere despair.

When she had finished her verse ; I took the lute from her hands and, playing a quaint and no vulgar prelude, sang the following verses :—

Laud to my Lord who gave thee all of loveliness ; * Myself amid thy thralls I willingly confess :
O thou, whose eyes and glances captivate mankind, * Pray that I 'scape those arrows shot with all thy stress !
Two hostile rivals water and enflaming fire * Thy cheek hath married, which for marvel I profess :
Thou art Sa'ir in heart of me and eke Na'im ;² * Thou *agro-dolce*, eke heart's sweetest bitterness.

When she heard this my song she rejoiced with exceeding joy ; and in this wise I wedded the Lady Dunya.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Ninety-second Night,

She said, It hath reached me, O auspicious King, that Mohammed bin Ali the Jeweller continued :—Thus I married the Lady Dunya, daughter of Yahya bin Khalid the Barmecide. And I abode with her a whole month, forsaking shop and family and home, till one day she said to me, “O light of my eyes, O my lord Mohammed, I have determined to go to the Hammam to-day ; so sit thou on this couch and rise not from thy place, till I return to thee.” “I hear and I obey,” answered I, and she made me swear to this ; after which she took her women and went off to the bath. But by Allah, O my brothers, she had not reached the head of the street ere the door opened and in came an old woman, who said to me, “O my lord Mohammed, the Lady Zubaydah biddeth thee to her, for she hath heard of thy fine manners and accomplishments and skill in singing.” I answered, “By Allah, I will not rise from my place, till the Lady Dunya come back.” Rejoined the old woman, “O my lord, do not anger the Lady Zubaydah with thee and vex her so as to make her

¹ *i.e.* the young beard (myrtle) can never hope to excel the beauties of his cheeks (roses).

² *i.e.* Hell and Heaven.

thy foe : nay, rise up and speak with her and return to thy place." So I rose at once and followed her into the presence of the Lady Zubaydah and, when I entered her presence she said to me, "O light of the eye, art thou the Lady Dunya's beloved?" "I am thy Mameluke, thy chattel," replied I. Quoth she, "Sooth spake he who reported thee possessed of beauty and grace and good breeding and every fine quality ; indeed, thou surpassest all praise and all report. But now sing to me that I may hear thee." Quoth I, "Hearkening and obedience ;" so she brought me a lute, and I sang to it these couplets :—

The hapless lover's heart is of his wooing weary grown * And hand of sickness
wasted him till naught but skin and bone :
Who should be 'mid the riders which the haltered camels urge, * But that same
lover whose beloved doth in the litters wone :
To Allah's charge I leave that moon-like Beauty in your tents * Whom my heart
loves, albe my glance on her may ne'er be thrown.
Now she is fain ; then she is fierce : how sweet her coyeness shows * Yea, sweet
whatever doth or saith to lover lovèd one !

When I had finished my song, she said to me, "Allah preserve thy body and thy voice ! Verily, thou art perfect in beauty and good breeding and singing. But now rise and return to thy place, ere the Lady Dunya come back, lest she find thee not and be wroth with thee." Then I kissed the ground before her and the old woman forewent me till I reached the door whence I came. So I entered and, going up to the couch, found that my wife had come back from the bath and was lying asleep there. Seeing this I sat down at her feet ; whereupon she opened her eyes and seeing me, drew up both her feet and gave me a kick that threw me off the couch,¹ saying, "O traitor, thou hast been false to thine oath and hast perjured thyself. Thou swarest to me that thou wouldst not rise from thy place ; yet didst thou break thy promise and go to the Lady Zubaydah. By Allah, but that I fear public scandal, I would pull down her palace over her head !" Then said she to her black slave, "O Sawáb, arise and strike off this lying traitor's head, for we have no further need of him." So the slave came up to me and, tearing a strip from his skirt, bandaged with it my eyes² and would have struck off my head ;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ In the East cloth of frieze that mates with cloth of gold must expect this treatment.

² This is always done and for two reasons ; the first humanity, that the blow may fall unawares ; and, secondly, to prevent the sufferer wincing, which would throw out the headsman.

Now when it was the Two Hundred and Ninety-third Night,

She said, It hath reached me, O auspicious King, that Mohammed the Jeweller continued :—So the slave came up to me and, tearing a strip from his skirt, bandaged with it my eyes and would have struck off my head ; but all her women, great and small, rose and came up to her and said to her, “O our lady, this is not the first who hath erred : indeed, he knew not thy humour and hath done thee no offence deserving death.” Replied she, “By Allah, I must needs set my mark on him.” And she bade them bash me ; so they beat me on my ribs and the marks ye saw are the scars of that beating. Then she ordered them to cast me out, and they carried me to a distance from the house and threw me down like a log. After a time I rose and dragged myself little by little to my own place, where I sent for a surgeon and showed him my hurts ; and he comforted me and did his best to cure me. As soon as I was recovered I went to the Hammam and, as my pains and sickness had left me, I repaired to my shop and took and sold all that was therein. With the proceeds, I bought me four hundred white slaves, such as no King ever got together, and caused two hundred of them to ride out with me every day. Then I made me yonder barge whereon I spent five thousand gold pieces ; and styled myself Caliph and appointed each of my servants to the charge of some one of the Caliph’s officers and clad him in official habit. Moreover, I made proclamation, “Whoever goeth a-pleasuring on the Tigris by night, I will strike off his head, without ruth or delay ;” and on such wise have I done this whole year past, during which time I have heard no news of the lady neither happened upon any trace of her. Then wept he copiously and repeated these couplets :—

By Allah ! while the days endure forget her ne’er will I, * Nor draw to any
nigh save those who draw her to me nigh :
Like to the fullest moon her form and favour show to me ; * Laud to her All-
creating Lord, laud to the Lord on high !
She left me full of mourning, sleepless, sick with pine and pain * And ceaseth not
my heart to yearn her beauty to espy.

Now when Harun al-Rashid heard the young man’s story and knew the passion and transport and love that afflicted him, he was moved to compassion and wonder and said, “Glory be to Allah, who hath appointed to every effect a cause !” Then they demanded the young man’s permission to depart ; which being granted, they took leave of him, the Caliph purposing to do him justice meet, and him with

the utmost munificence entreat ; and they returned to the palace of the Caliphate, where they changed clothes for others befitting their state and sat down, whilst Masrur the Swarder of High Justice stood before them. After awhile, quoth the Caliph to Ja'afar, "O Wazir, bring me the young man"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Ninety-fourth Night,

She said, It hath reached me, O auspicious King, that quoth the Caliph to his Minister, "Bring me the young man with whom we were last night." "I hear and obey," answered Ja'afar and, going to the youth, saluted him, saying, "Obey the summons of the Commander of the Faithful, the Caliph Harun al-Rashid." So he returned with him to the palace, in great anxiety by reason of the summons ; and, going in to the King, kissed ground before him ; and offered up a prayer for the endurance of his glory and prosperity, for the accomplishment of his desires, for the continuance of his beneficence and for the cessation of evil and punishment ; ordering his speech as best he might and ending by saying, "Peace be on thee, O Prince of True Believers and Protector of the folk of the Faith !" Then he repeated these two couplets :—

Kiss thou his fingers which no fingers are ; * Keys of our daily bread those fingers ken :

And praise his actions which no actions are ; * But precious necklaces round necks of men.

So the Caliph smiled in his face and returned his salute, looking on him with the eye of favour ; then he bade him draw near and sit down before him and said to him, "O Mohammed Ali, I wish thee to tell me what befel thee last night, for it was strange and passing strange." Quoth the youth, "Pardon, O Commander of the Faithful, give me the kerchief of immunity, that my dread may be appeased and my heart eased." Replied the Caliph, "I promise thee safety from fear and woes." So the young man told him his story from first to last, whereby the Caliph knew him to be a lover and severed from his beloved and said to him, "Desirest thou that I restore her to thee?" "This were of the bounty of the Commander of the Faithful," answered the youth and repeated these two couplets :—

Ne'er cease thy gate be Ka'abah to mankind ; * Long may its threshold dust man's brow beseem !

That o'er all countries it may be proclaimed, * This is the Place and thou art Ibrahim.¹

Thereupon the Caliph turned to his Minister and said to him, "O Ja'afar, bring me thy sister, the Lady Dunya, daughter of the Wazir Yahya bin Khalid!" "I hear and I obey," answered he and fetched her without let or delay. Now when she stood before the Caliph he said to her, "Dost thou know who this is?" and she replied, "O Commander of the Faithful, how should women have knowledge of men?"² So the Caliph smiled and said, "O Dunya, this is thy beloved, Mohammed bin Ali the Jeweller. We are acquainted with his case, for we have heard the whole story from beginning to end, and have apprehended its inward and its outward; and it is no more hidden from me, for all it was kept in secrecy." Replied she, "O Commander of the Faithful, this was written in the Book of Destiny; I crave the forgiveness of Almighty Allah for the wrong I have wrought, and pray thee to pardon me of thy favour." At this the Caliph laughed and, summoning the Kazi and witnesses, renewed the marriage-contract between the Lady Dunya and her husband, Mohammed Ali son of the Jeweller, whereby there betided them, both her and him, the utmost felicity, and to their enviers mortification and misery. Moreover, he made Mohammed Ali one of his boon-companions, and they abode in joy and cheer and gladness, till there came to them the Destroyer of delights and the Sunderer of societies. And men also relate the pleasant tale of

ALI THE PERSIAN.

It is said that the Caliph Harun al-Rashid, being restless one night, sent for his Wazir and said to him, "O Ja'afar, I am sore wakeful and heavy-hearted this night, and I desire of thee what may solace my spirit and cause my breast to broaden with amusement." Quoth Ja'afar, "O Commander of the Faithful, I have a friend, by name

¹ Described in my Pilgrimage (iii. 168, 174 and 175): it is the stone upon which the Patriarch stood when he built the Ka'abah and is said to show the impress of the feet; but unfortunately I could not afford five dollars entrance-fee. Caliph Omar placed the station where it now is; before his time it adjoined the Ka'abah. The meaning of the text is, Be thy court a place of pious visitation, etc. At the "Station of Abraham" prayer is especially blessed and expects to be granted. "This is the place where Abraham stood; and whoever entereth therein shall be safe" (Koran ii. 119). For the other fifteen places where petitions are favourably heard by Heaven, see Pilgrimage iii. 211-12.

² As in the West, so in the East, women answer an unpleasant question by a counter-question.

Ali the Persian, who hath store of tales and pleasant stories, such as lighten the heart and make care depart." Quoth the Caliph, "Fetch him to me," and quoth Ja'afar, "Hearkening and obedience;" and, going out from before him, sent to seek Ali the Persian and when he came said to him, "Answer the summons of the Commander of the Faithful." "To hear is to obey," answered Ali; —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Two Hundred and Ninety-fifth Night,

She said, It hath reached me, O auspicious King, that the Persian replied, "To hear is to obey;" and at once followed the Wazir into the presence of the Caliph who bade him be seated and said to him, "O Ali, my heart is heavy within me this night and it hath come to my ear that thou hast great store of tales and anecdotes; so I desire of thee that thou let me hear what will relieve my despondency and brighten my melancholy." Said he, "O Commander of the Faithful, shall I tell thee what I have seen with my eyes or what I have heard with my ears?" He replied, "An thou have seen aught worth the telling, let me hear that." Replied Ali:—Hearkening and obedience. Know thou, O Commander of the Faithful, that some years ago I left this my native city of Baghdad on a journey, having with me a lad who carried a light leathern bag. Presently we came to a certain city, where, as I was buying and selling behold, a rascally Kurd fell on me and seized my wallet perforce, saying, "This is my bag, and all which is in it is my property." Thereupon, I cried aloud, "Ho Moslems,¹ one and all, deliver me from the hand of the vilest of oppressors!" But the folk said, "Come, both of you, to the Kazi and abide ye by his judgment with joint consent." So I agreed to submit myself to such decision and we both presented ourselves before the Kazi, who said, "What bringeth you hither and what is your case and your quarrel?" Quoth I, "We are men at difference, who appeal to thee and make complaint and submit ourselves to thy judgment." Asked the Kazi, "Which of you is the complainant?" so the Kurd came forward² and said, "Allah preserve our lord the Kazi! Verily, this bag is my bag and all that is in it is my swag. It was lost from me and I found it with this man

¹ This "Cry of Haro" often occurs throughout *The Nights*. In real life it is sure to collect a crowd, especially if an Infidel (non-Moslem) be its cause.

² In the East a cunning fellow always makes himself the claimant or complainant.

mine enemy." The Kazi asked, "When didst thou lose it?" and the Kurd answered, "But yesterday, and I passed a sleepless night by reason of its loss." "An it be thy bag," quoth the Kazi, "tell me what is in it." Quoth the Kurd, "There were in my bag two silver styles for eye-powder and antimony for the eyes and a kerchief for the hands, wherein I had laid two gilt cups and two candlesticks. Moreover it contained two tents and two platters and two spoons and a cushion and two leather rugs and two ewers and a brass tray and two basins and a cooking-pot and two water-jars and a ladle and a sacking-needle and a she-cat and two dogs and a wooden trencher and two sacks and two saddles and a gown and two fur pelisses and a cow and two calves and a she-goat and two sheep and an ewe and two lambs and two green pavilions and a camel and two she-camels and a lioness and two lions and a she-bear and two jackals and a mattress and two sofas and an upper chamber and two saloons and a portico and two sitting-rooms and a kitchen with two doors and a company of Kurds who will bear witness that the bag is my bag." Then said the Kazi to me, "And thou, sirrah, what sayest thou?" So I came forward, O Commander of the Faithful (and indeed the Kurd's speech had bewildered me) and said, "Allah advance our lord the Kazi! Verily, there was naught in this my wallet save a little ruined tenement and another without a door and a dog-house and a boys' school and youths playing dice and tents and tent-ropes and the cities of Bassorah and Baghdad and the palace of Shaddad bin Ad and an ironsmith's forge and a fishing-net and cudgels and pickets and girls and boys and a thousand thieves who will testify that the bag is my bag." Now when the Kurd heard my words, he wept and wailed and said, "O my lord the Kazi, this my bag is known and what is in it is a matter of renown; for in this bag there be castles and citadels and cranes and beasts of prey and men playing chess and draughts. Furthermore, in this my bag is a brood-mare and two colts and a stallion and two blood-steeds and two long lances; and it containeth eke a lion and two hares and a city and two villages and a woman and two sharking rogues and an image and two gallows-birds and a blind man and two wights with good sight and a limping cripple and two lameters and a Christian ecclesiastic and two deacons and a patriarch and two monks and a Kazi and two assessors, who will be evidence that the bag is my bag." Quoth the Kazi to me, "And what sayest thou, O Ali?" So, O Commander of the Faithful, being filled with rage, I came forward and said, "Allah keep our lord the Kazi!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that the Persian continued :—So being filled with rage, O Commander of the Faithful, I came forward and said, “Allah keep our lord the Kazi ! I had in this my wallet a coat of mail and a broadsword and armouries and a thousand fighting rams and a sheep-fold with its pasturage and a thousand barking dogs and gardens and vines and flowers and sweet smelling herbs and figs and apples and statues and pictures and flagons and goblets and fair-faced slave-girls and singing-women and marriage-feasts and tumult and clamour and great tracts of land and brothers of success, which were robbers, and a company of daybreak-raiders with swords and spears and bows and arrows and true friends and dear ones and intimates and comrades and men imprisoned for punishment and cup-companions and a drum and flutes and flags and banners and boys and girls and brides (in all their wedding bravery), and singing-girls and five Abyssinian women and three Hindi maidens and four damsels of Al-Medinah and a score of Greek girls and eighty Kurdish dames and seventy Georgian ladies and Tigris and Euphrates and a fowling net and a flint and steel and many-columned Iram and a thousand rogues and rascals and horse-courses and stables and mosques and baths and a builder and a carpenter and a plank and a nail and a black slave with his flageolet and a captain and a caravan-leader and towns and cities and an hundred thousand dinars and Cufa and Anbár¹ and twenty chests full of stuffs and twenty store-houses for victual and Gaza and Askalon and from Damietta to Al-Sawán²; and the palace of Kisra Anushirwán and the kingdom of Solomon and from Wadi Nu’umán to the land of Khorasán and Balkh and Ispahán and from India to the Sudán. Therein also (may Allah prolong the life of our lord the Kazi !) are doublets and cloths and a thousand sharp razors to shave off the Kazi’s beard, except he fear my resentment and adjudge the bag to be my bag.” Now when the Kazi heard what I and the Kurd avouched, he was confounded and said, “I see ye twain be none other than two pestilent fellows, atheistical villains who make sport of Kazis and magistrates and stand not in fear of reproach. Never did tongue tell nor ear hear

¹ On the Euphrates some 40 miles west of Baghdad. The word is written “Anbár” and pronounced “Ambár” as usual with the “n” before “b”; the case of the Greek double Gamma.

² Syene on the Nile.

aught more extraordinary than that which ye pretend. By Allah, from China to Shajarat Umm Ghaylán, nor from Fars to Sudan nor from Wadi Nu'uman to Khorasan, was ever heard the like of what ye vouch or credited the like of what ye affirm. Say, fellows, be this bag a bottomless sea or the Day of Resurrection that shall gather together the just and unjust?" Then the Kazi bade them open the bag; so I opened it and behold, there was in it bread and a lemon and cheese and olives. So I threw the bag down before the Kurd and went my way. Now when the Caliph heard this tale from Ali the Persian, he laughed till he fell on his back and made him a handsome present.¹ And men also relate a

*TALE OF HARUN AL-RASHID AND THE SLAVE-GIRL
AND THE IMAM ABU YUSUF.*

It is said that Ja'afar the Barmecide was one night carousing with Al-Rashid, who said, "O Ja'afar, it hath reached me that thou hast bought such and such a slave-girl. Now I have long admired her for she is passing fair; so do thou sell her to me." He replied, "I will not sell her, O Commander of the Faithful." Quoth he, "Then give her to me." Quoth the other, "Nor will I give her." Then Al-Rashid exclaimed, "Be Zubaydah triply divorced an thou shall not either sell or give her to me!" Then Ja'afar, exclaimed, "Be my wife triply divorced an I either sell or give her to thee!" After awhile they recovered from their tipsiness and were aware of having fallen into a grave dilemma, but knew not by what device to extricate themselves. Then said Al-Rashid, "None can help us in this strait but Abú Yúsuf."² So they sent for him, and this was in the middle of the night; and when the messenger reached him, he arose in alarm, saying to himself, "I should not be sent for at this

¹ The tale is in the richest humour; and the requisitions of the "Saj'a" (rhymed prose) in places explain the grotesque combinations. It is difficult to divine why Lane omits it: probably he held a hearty laugh not respectable.

² A lawyer of the eighth century, one of the chief pupils of the Imam Abu Hanifah, and Kazi of Baghdad under the third, fourth and fifth Abbasides. The tale is told in the quasi-historical Persian work "Nigáristán" (The Picture-gallery), and is repeated by Richardson, Diss. 7, xiii. None seem to have remarked that the distinguished legist, Abu Yusuf, was on this occasion a law-breaker; the Kazi's duty being to carry out the code, not to break it by the tricks of a cunning attorney. In Harun's day, however, some regard was paid to justice; not under his successors, one of whom, Al-Muktadir bi 'lláh (A.H. 295 = 907), made the damsel Yamika President of the Diwán al-Mazálim (Court of the Wronged), a tribunal which took cognizance of tyranny and oppression in high places.

tide and time, save by reason of some question of moment to Al-Islam." So he went out in haste and mounted his she-mule, saying to his servant, "Take the mule's nose-bag with thee; it may be she hath not finished her feed; and when we come to the Caliph's palace, put the bag on her, that she may eat what is left of her fodder during the last of the night." And the man replied, "I hear and obey." Now when the Imam was admitted to the presence, Al-Rashid rose to receive him and seated him on the couch beside himself (where he was wont to seat none save the Kazi), and said to him, "We have not sent for thee at this untimely time and tide save to advise us upon a grave matter, which is such and such and wherewith we know not how to deal." And he expounded to him the case. Abu Yusuf answered, "O Commander of the Faithful, this is the easiest of things." Then he turned to Ja'afar and said, "O Ja'afar, sell half of her to the Commander of the Faithful and give him the other half; so shall ye both be quit of your oaths." The Caliph was delighted with this and both did as he prescribed. Then said Al-Rashid,——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Two Hundred and Ninety-seventh Night,

She said, It hath reached me, O auspicious King, that the Caliph Harun al-Rashid rose to his feet and exclaimed, "It is the like of thee that shall be Kazi in my time." Then he called for sundry trays of gold and emptied them before Abu Yusuf, to whom he said, "Hast thou wherein to put this?" The Imam bethought him of the mule's nose-bag; so he sent for it and, filling it with gold, took it and went home. And on the morrow he said to his friends, there is no easier nor shorter road to the goods of this world and the next, than that of religious learning; for, see, I have gotten all this money by answering two or three questions." So consider thou, O polite reader, the pleasantness of this anecdote, for it compriseth divers goodly features, amongst which are the complaisance of Ja'afar to Al-Rashid, and the wisdom of the Caliph who chose such a Kazi and the excellent learning of Abu Yusuf, may Almighty Allah have mercy on their souls one and all! And they also tell the

¹ Here the writer evidently forgets that Shahrazad is telling the story to the King. Such inconsequences are common in Eastern story-books, and a goody-goody sentiment is always heartily received as in an English theatre.

*TALE OF THE LOVER WHO FEIGNED HIMSELF
A THIEF.*

WHEN Khálid ibn Abdallah al-Kasri¹ was Emir of Bassorah, there came to him one day a company of men dragging a youth of exceeding beauty and lofty bearing and perfumed attire; whose aspect expressed good breeding, abundant wit and dignity of the gravest. They brought him before the Governor, who asked what it was and they replied, "This fellow is a thief, whom we caught last night in our dwelling-house." Whereupon Khalid looked at him and was pleased with his well-favouredness and elegant aspect; so he said to the others, "Loose him," and going up to the young man, asked what he had to say for himself. He replied, "Verily the folk have spoken truly and the case is as they have said." Quoth Khalid, "And what moved thee to this and thou so noble of port and comely of mien?" Quoth the other, "The love for worldly good, and the ordinance of Allah (extolled and exalted be He!)." Rejoined Khalid, "Be thy mother bereaved of thee!"² Hadst thou not, in thy fair face and sound sense and good breeding, what should restrain thee from thieving?" Answered the young man, "O Emir, leave this talk and proceed to what Almighty Allah hath ordained; this is what my hands have earned, and, 'God is not unjust towards mankind.'" ³ So Khalid was silent awhile considering the matter; then he bade the young man draw near him and said, "Verily, thy confession before witnesses perplexeth me, for I cannot believe thee to be a thief: haply thou hast some story that is other than one of theft; and if so tell it me." Replied the youth, "O Emir, imagine naught other than what I have confessed to in thy presence; for I have no tale to tell save that verily I entered these folk's house and stole what I could lay hands on, and they caught me and took the stuff from me and carried me before thee." Then Khalid bade clap him in gaol and commanded a crier to cry throughout Bassorah, "O yes! O yes! Whoever is minded to look upon the punishment

¹ In the Mac. Edit. (ii. 182) "Al-Kushayri." Al-Kasri was Governor of the two Iraks (*i.e.* Bassorah and Cufa) in the reign of Al-Hisham, tenth Ommiade (A.D. 723-741).

² Arab. "Thakalata-k Ummak!" This is not so much a curse as a playful phrase, like "Confound the fellow." So Kátala-k Allah" (Allah slay thee) and "Lá abá lak" (thou hast no father or mother). These words are even complimentary on occasions, as a good shot or a fine recitation, meaning that the praised far excels the rest of his tribe.

³ Koran, iii. 178.

of Such-an-one, the thief, and the cutting-off of his hand, let him be present to-morrow morning at such a place!" Now when the young man found himself in prison with irons on his feet, he sighed heavily and with tears streaming from his eyes extemporised these couplets:—

When Khálid menaced off to strike my hand * If I refuse to tell him of her case ;

Quoth I, "Far, far fro' me that I should tell * A love, which ever shall my heart engrace ;

Loss of my hand for sin I have confessed * To me were easier than to shame her face.

The warders heard him and went and told Khalid who, when it was dark night, sent for the youth and conversed with him. He found him clever and well-bred, intelligent, lively and a pleasant companion ; so he ordered him food and he ate. Then after an hour's talk said Khalid, "I know indeed thou hast a story to tell that is no thief's ; so when the Kazi shall come to-morrow morning and shall question thee about this robbery, do thou deny the charge of theft and avouch what may avert the pain and penalty of cutting off thy hand ; for the Apostle (whom Allah bless and keep !) saith :—In cases of doubt, eschew punishment." Then he sent him back to prison,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Two Hundred and Ninety-eighth Night,

She said, It hath reached me, O auspicious King, that Khalid, after conversing with the youth, sent him back to prison, where he passed the night. And when morning dawned the folk assembled to see his hand cut off, nor was there a soul in Bassorah, man or woman, but was present to look upon the punishment of that handsome youth. Then Khalid mounted in company of the notables of the city and others ; and, summoning all four Kazis, sent for the young man, who came hobbling and stumbling in his fetters. There was none saw him but wept over him and the women all lifted up their voices in lamentation as for the dead. Then the Kazi bade silence the women and said to the prisoner, "These folk avouch that thou didst enter their dwelling-house and steal their goods : belike thou stolest less than a quarter dinar?"¹

¹ Arab. "Al-Nisáb" = the minimum sum (about half-a-crown) for which mutilation of the hand is prescribed by religious law. The punishment was truly barbarous, it chastised a rogue by means which prevented hard honest labour for the rest of his life.

Replied he, "Nay, I stole that and more." "Peradventure," rejoined the Kazi, "thou art partner with the folk in some of the goods?" Quoth the young man, "Not so: it was all theirs, and I had no right in it." At this the Khalid was wroth and rose and smote him on the face with his whip, applying to his own case this couplet:—

Man wills his wish to him accorded be ; * But Allah naught accords save what
He wills.

Then he called for the butcher to do the work, who came and drew forth his knife and taking the prisoner's hand set the blade to it, when, behold, a damsel pressed through the crowd of women clad in tattered clothes,¹ and cried out and threw herself on the young man. Then she unveiled and showed a face like the moon ; whereupon the people raised a mighty clamour and there was like to have been a riot amongst them and a violent scene. But she cried out her loudest, saying, "I conjure thee, by Allah, O Emir, hasten not to cut off this man's hand, till thou have read what is in this scroll !" So saying, she gave him a scroll, and Khalid took it and opened it and read therein these couplets:—

"Ah Khalid ! this one is a slave of love distraught, * And these bowed eye-lashes sent shaft that caused his grief :

Shot him an arrow sped by eyes of mine, for he, * Wedded to burning love,
of ills hath no relief :

He hath avowed a deed he never did, the while * Deeming this better than
disgrace of lover lief :

Bear then, I pray, with this distracted lover mine * Whose noble nature falsely
calls himself a thief !"

When Khalid had read these lines ; he withdrew himself from the people and summoned the girl and questioned her ; and she told him that the young man was her lover ; and that thinking to visit her he came to the dwelling of her people and threw a stone into the house, to warn her of his coming. Her father and brothers heard the noise of the stone and sallied out on him ; but he, hearing them coming, caught up all the household stuff and made himself appear a robber to spare her. "Now when they saw him they seized him (continued she), crying:—A thief ! and brought him before thee, whereupon he confessed to the robbery and persisted in his confession, that he might spare me, and this he did, making himself a thief, of the exceeding nobility and generosity of his nature." Khalid answered, "He is indeed worthy to

¹ To show her grief.

have his wish ;” and, calling the young man to him, kissed him between the eyes. Then he sent for the girl’s father and bespoke him, saying, “O Shaykh, we thought to carry out the law of mutilation in the case of this young man ; but Allah (to whom be Honour and Glory !) hath preserved us from this, and I now adjudge him the sum of ten thousand dirhams, for that he would have given his hand for his love’s sake. Moreover, I adjudge other ten thousand dirhams to thy daughter, for that she made known to me the truth of the case ; and I ask thy leave to marry her to him.” Rejoined the old man, “O Emir, thou hast my consent.” So Khalid praised Allah and thanked Him and improved the occasion by preaching a goodly sermon and a prayerful ;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Two Hundred and Ninety-ninth Night,

She said, It hath reached me, O auspicious King, that Khalid praised Allah and thanked Him and improved the occasion by preaching a goodly sermon and a prayerful ; after which he said to the young man, “I give thee to wife the damsel, Such-an-one here present, with her own permission and her father’s consent ; and her wedding settlement shall be this money, to wit, ten thousand dirhams.” “I accept this marriage at thy hands,” replied the youth ; and Khalid bade them carry the money on brass trays in procession to the young man’s house, whilst the people dispersed, fully satisfied. “And surely (quoth he who tells the tale¹) never saw I a rarer day than this, for that it began with tears and annoy ; and it ended with smiles and joy.” And in contrast of this story is this piteous history of

¹ Abú Sa’id Abd al-Malik bin Kurayb, surnamed Al-Asma’i from his grandfather, flor. A.H. 122-306 (=739-830) and wrote amongst a host of compositions the well-known Romance of Antar. See in D’Herbelot the right royal directions given to him by Harun al-Rashid.

*JA'AFAR THE BARMECIDE AND THE
BEAN-SELLER.*

WHEN Harun al-Rashid crucified Ja'afar the Barmecide¹ he commanded that all who wept or made moan for him should also be crucified; so the folk abstained from that. Now it chanced that a wild Arab, who dwelt in a distant wold, used every year to bring to the aforesaid Ja'afar an ode² in his honour, for which he rewarded him with a thousand dinars; and the Badawi took them and, returning to his own country, lived upon them, he and his family, for the rest of the year. Accordingly, he came with his ode at the wonted time and, finding that Ja'afar had been crucified, betook himself to the place where his body was hanging, and there made his camel kneel down and wept with sore weeping and mourned with grievous mourning; and he recited his ode and fell asleep. Presently Ja'afar the Barmecide appeared to him in a vision and said, "Verily thou hast wearied thyself to come to us and findest us as thou seest; but go to Bassorah and ask for a man there, whose name is Such-and-such, one of the merchants of the town, and say to him :—Ja'afar, the Barmecide, saluteth thee and biddeth thee give me a thousand dinars, by the token of the bean." Now when the wild Arab awoke, he repaired to Bassorah, where he sought out the merchant and found him and repeated to him what Ja'afar had said in the dream; whereupon he wept with weeping so sore that he was like to depart the world. Then he welcomed the Badawi and seated him by his side and made his stay pleasant and entertained him three days as an honoured guest; and when he was minded to depart he gave him a thousand and five hundred dinars, saying, "The thousand are what is commanded to thee, and the five hundred are a gift from me to thee; and every year thou shalt have of me a thousand gold pieces." Now when the Arab was about to take leave, he said to the merchant, "Allah upon thee, tell me the story of the bean, that I may know the origin of all this." He answered:—In the early part of my life I

¹ There are many accounts of his death; but it is generally held that he was first beheaded. The story in the text is also variously told and the Persian "Nigáristán" adds some unpleasant comments upon the House of Abbas. The Persians show the greatest sympathy with the Barmecides; and abominate the Abbasides even more than the latter detested the Ommiades.

² Not written, as the European reader would suppose.

was poor and hawked boiling hot beans¹ about the streets of Baghdad to keep me alive. So I went out one raw and rainy day, without clothes enough on my body to protect me from the weather; now shivering for excess of cold and now stumbling into the pools of rain-water, and altogether in so piteous a plight as would make one shudder with goose-skin to look upon. But it chanced that Ja'afar that day was seated with his officers and his concubines, in an upper chamber overlooking the street when his eyes fell on me; so he took pity on my case and, sending one of his dependents to fetch me to him, said as soon as he saw me, "Sell thy beans to my people." So I began to mete out the beans with a measure I had by me; and each who took a measure of beans filled the measure with gold pieces till all my store was gone and my basket was clean empty. Then I gathered together the gold I had gotten, and Ja'afar said to me, "Hast thou any beans left?" "I know not," answered I, and then sought in the basket, but found only one bean. So Ja'afar took from me the single bean and, splitting it in twain, kept one half himself and gave the other to one of his wives, saying, "For how much wilt thou buy this half bean?" She replied, "For the tale of all this gold twice-told;" whereat I was confounded and said to myself, "This is impossible." But, as I stood wondering, behold, she gave an order to one of her hand-maids and the girl brought me the sum of the collected monies twice-told. Then said Ja'afar, "And I will buy the half I have by me for double the sum of the whole," presently adding, "Now take the price of thy bean." And he gave an order to one of his servants, who gathered together the whole of the money and laid it in my basket; and I took it and went my ways. Then I betook myself to Bassorah, where I traded with the monies and Allah prospered me amply, to Him be the praise and the thanks! So, if I give thee every year a thousand dinars of the bounty of Ja'afar, it will in no wise injure me. Consider then the munificence of Ja'afar's nature and how he was praised both alive and dead, the mercy of Allah Almighty be upon him! And men also recount the tale of

¹ Arab. "Fúl al-hárr" = beans like horsebeans soaked and boiled as opposed to the "Fúl Mudammas" (esp. of Egypt) = unshelled beans steamed and boiled all night and eaten with linseed oil as "kitchen" or relish. Lane (M.E., chapt. v.) calls them after the debased Cairene pronunciation, Mudemmes. A legend says that, before the days of Pharaoh (always he of Moses), the Egyptians lived on pistachios which made them a witty, lively race. But the tyrant remarking that the domestic ass, which eats beans, is degenerate from the wild ass, uprooted the pistachio-trees and compelled the lieges to feed on beans which made them a heavy, gross, cowardly people fit only for burdens. Badawis deride "bean-eaters" although they do not loathe the pulse as they do onions.

ABU MOHAMMED HIGHT LAZYBONES.

It is told that Harun al-Rashid was sitting one day on the throne of the Caliphate, when there came in to him a youth of his slaves, bearing a crown of red gold, set with pearls and rubies and all manner of other gems and jewels, such as money might not buy ; and, kissing the ground between his hands, said, "O Commander of the Faithful, the Lady Zubaydah kisseth the earth before thee"—And Shahrazad perceived the dawn of day and ceased to say her permitted say. Whereupon quoth her sister Dunyazad, "How pleasant is thy tale and profitable ; and how sweet is thy speech and how delectable !" "And where is this," replied Shahrazad, "compared with what I shall tell thee next night an I live and the King grant me leave ?" Thereupon quoth the King to himself, "By Allah, I will not slay her until I hear the end of her tale."

Now when it was the Three Hundredth Night,

Quoth Dunyazad, "Favour'us, O my sister, with thy tale ;" and she replied, "With joy and good will, if the King accord me leave ;" whereat the King said, "Tell thy tale, O Shahrazad." So she pursued :—It hath reached me, O auspicious King, that the youth said to the Caliph, "The Lady Zubaydah kisseth the earth before thee and saith to thee, Thou knowest she hath bidden make this crown, which lacketh a great jewel for its dome-top ; and she hath made search among her treasures, but cannot find a jewel of size to suit her mind." Quoth the Caliph to his Chamberlains and Vice-regents, "Make search for a great jewel, such as Zubaydah desireth." So they sought, but found nothing befitting her and told the Caliph who, vexed and annoyed thereat, exclaimed, "How am I Caliph and King of the Kings of the earth and cannot find so small a matter as a jewel ? Woe to you ! Ask of the merchants." So they enquired of the traders, who replied, "Our lord the Caliph will not find a jewel such as he requireth save with a man of Bassorah, by name Abú Mohammed called Lazybones." Thereupon they acquainted the Caliph with this and he bade his Wazir Ja'afar send a note to the Emir Mohammed al-Zubaydi, Governor of Bassorah, commanding him to equip Abu Mohammed Lazybones and bring him into the presence of the Commander of the Faithful. The Minister accordingly wrote a note to

that effect and despatched it by Masrur, who set out forthright for the city of Bassorah, and went in to the Emir Mohammed al-Zubaydi, who rejoiced in him and treated him with the highest honour. Then Masrur read him the mandate of the Prince of True Believers, Harun al-Rashid, to which he replied, "I hear and I obey," and forthwith despatched him, with a company of his followers, to Abu Mohammed's house. When they reached it, they knocked at the door, whereupon a page came out and Masrur said to him, "Tell thy lord, The Commander of the Faithful summoneth thee." The servant went in and told his master, who came out and found Masrur, the Caliph's Chamberlain, and a company of the Governor's men at the door. So he kissed ground before Masrur and said, "I hear and obey the summons of the Commander of the Faithful; but first enter ye my house." They replied, "We cannot do that, save in haste; even as the Prince of True Believers commanded us, for he awaiteth thy coming." But he said, "Have patience with me a little, till I set my affairs in order." So after much pressure and abundant persuasion, they entered the house with him and found the vestibule hung with curtains of azure brocade, purpled with red gold, and Abu Mohammed Lazybones bade one of his servants carry Masrur to the private Hammam. Now this bath was in the house and Masrur found its walls and floors of rare and precious marbles, wrought with gold and silver, and its waters mingled with rose-water. Then the servants served Masrur and his company with the perfection of service; and, on their going forth of the Hammam, clad them in robes of honour, brocade-work interwoven with gold. And after leaving the bath Masrur and his men went in to Abu Mohammed Lazybones and found him seated in his upper chamber; and over his head hung curtains of gold-brocade, wrought with pearls and jewels, and the pavilion was spread with cushions, embroidered in red gold. Now the owner was sitting softly upon a quilted cloth covering a settee inlaid with stones of price; and, when he saw Masrur, he went forward to meet him and bidding him welcome, seated him by his side. Then he called for the food-trays; so they brought them, and when Masrur saw the tables, he exclaimed, "By Allah, never did I behold the like of these appointments in the palace of the Commander of the Faithful!" For indeed the trays contained every manner of meat all served in dishes of gilded porcelain.¹ So we ate and drank and made merry

¹ No porcelain was ever, as far as we can discover, made in Egypt or Syria of the olden day; but, as has been said, there was a regular caravan-intercourse with China. At Damascus I dug into the huge rubbish-heaps and found quantities of

till the end of the day (quoth Masrur) when the host gave to each and every of us five thousand dinars; and on the morrow he clad us in dresses of honour of green and gold and entreated us with the utmost worship. Then said Masrur to him, "We can tarry no longer for fear of the Caliph's displeasure." Answered Abu Mohammed Lazybones, "O my lord, have patience with us till the morrow, that we may equip ourselves, and we will then depart with you." So they tarried with him that day and slept the night; and next morning Abu Mohammed's servants saddled him a she-mule with selle and trappings of gold, set with all manner of pearls and stones of price; whereupon quoth Masrur to himself, "I wonder when Abu Mohammed shall present himself in such equipage, if the Caliph will ask him how he came by all this wealth." Thereupon they took leave of Al-Zubaydi and, setting out from Bassorah, went on, without ceasing to wend till they reached Baghdad-city and presented themselves before the Caliph, who bade Abu Mohammed be seated. He sat down and addressed the Caliph in courtly phrase, saying, "O Commander of the Faithful, I have brought with me an humble offering by way of homage: have I thy gracious permission to produce it?" Al-Rashid replied, "There is no harm in that,"¹ whereupon Abu Mohammed bade his men bring in a chest, from which he took a number of rarities, and amongst the rest, trees of gold with leaves of white emerald,² and fruits of pigeon-blood rubies and topazes and new pearls and bright. And as the Caliph was struck with admiration he fetched a second chest and brought out of it a tent of brocade, crowned with pearls and jacinths and emeralds and jaspers and other precious stones; its poles were of freshly-cut Hindi aloes-wood, and its skirts were set with the greenest smaragds. Thereon were depicted all manner of animals such as beasts and birds, spangled with precious stones, rubies, emeralds, chrysolites and balasses and every kind of precious metal. Now when Al-Rashid saw these things, he rejoiced with exceeding joy and Abu Mohammed Lazybones said to him, "O Commander of the Faithful, deem not that I have brought these to thee fearing aught or coveting anything; but I knew myself to be but a man of the people and that such things

pottery, but no China. The same has lately been done at Clysma, the artificial mound near Suez, and the glass and pottery prove it to have been a Roman work which defended the mouth of the old classical sweet-water canal.

¹ Arab. "Lá baas ba-zálik," conversational for "Lá jaram" = there is no harm in it, no objection to it; and, sometimes, "it is a matter of course."

² A white emerald is yet unknown; but this adds only to the Oriental extravagance of the picture. I do not think with Lane (ii. 426) that "abyaz" here can mean "bright." Dr. Steingass suggests a clerical error for "khazar" (green).

befitted none save the Commander of the Faithful. And now, with thy leave, I will show thee, for thy diversion, something of what I can do." Al-Rashid replied, "Do what thou wilt, that we may see." "To hear is to obey," said Abu Mohammed and, moving his lips, beckoned the palace battlements,¹ whereupon they inclined to him: then he made another sign to them, and they returned to their place. Presently, he made a sign with his eye, and there appeared before him closets with closed doors, to which he spoke, and lo! the voices of birds answered him from within. The Caliph marvelled with passing marvel at this and said to him, "How camest thou by all this, seeing that thou art known only as Abu Mohammed Lazybones, and they tell me that thy father was a cupper, serving in a public Hammam, who left thee nothing?" Whereupon he answered, Listen to my story—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and First Night,

She said, It hath reached me, O auspicious King, that Abu Mohammed Lazybones thus spake to the Caliph:—O Prince of True Believers, listen to my story, for it is a marvellous and its particulars are wondrous; were it graven with graver-needles upon the eye-corners it were a warner to whoso would be warned. Quoth Al-Rashid, "Let us hear all thou hast to say, O Abu Mohammed!" So he began:—Know then, O Commander of the Faithful (Allah prolong to thee glory and dominion!) the report of the folk, that I am known as the Lazybones and that my father left me nothing, is true; for he was, as thou hast said, nothing but a barber-cupper in a Hammam. And I throughout my youth was the idlest wight on the face of the earth; indeed, so great was my sluggishness that, if I lay at full length in the sultry season and the sun came round upon me, I was too lazy to rise and remove from the sun to the shade. And thus I abode till I reached my fifteenth year, when my father deceased in the mercy of Allah Almighty and left me nothing. However, my mother used to go out a-charing and feed me and give me to drink, whilst I lay on my side. Now it came to pass that one day she came in to me with five silver dirhams, and said to me, "Oh my son, I hear that Shaykh Abú al-Muzaffar² is

¹ Arab. "Sharárf," plur. of Shurráfah = crenelles or battlements; mostly trefoil-shaped; *renparis coquets* which a six-pounder would crumble.

² Pronounce Abul-Muzaffar = Father of the Conqueror.

about to go a voyage to China." (Now this Shaykh was a good and charitable man who loved the poor.) "So come, O my son, take these five silver bits ; and let us both carry them to him and beg him to buy thee therewith somewhat from the land of China ; so haply thou mayst make a profit of it by the bounty of Allah, whose name be exalted !" I was too idle to move for her ; but she swore by the Almighty that, except I rose and went with her, she would bring me neither meat nor drink nor come in to me, but would leave me to die of hunger and thirst. When I heard her words, O Commander of the Faithful, I knew she would do as she threatened for her knowledge of my sluggishness ; so I said to her, "Help me to sit up." She did so, and I wept the while and said to her, "Bring me my shoes." Accordingly she brought them and I said, "Put them on my feet." She put them on my feet and I said, "Lift me up off the ground." So she lifted me up and I said, "Support me, that I may walk." So she supported me and I continued to fare a-foot, at times stumbling over my skirts, till we came to the river-bank, where we saluted the Shaykh and I said to him, "O my uncle, art thou Abu al-Muzaffar ?" "At thy service," answered he, and I, "Take these dirhams and with them buy me somewhat from the land of China ; haply Allah may vouchsafe me a profit of it." Quoth the Shaykh to his companions, "Do ye know this youth ?" They answered, "Yes, he is known as Abu Mohammed Lazybones, and we never saw him stir from his house till this moment." Then said he to me, "O my son, give me the silver with the blessing of Almighty Allah !" So he took the money, saying, "Bismillah—in the name of Allah !"—and I returned home with my mother. Presently Shaykh Abu al-Muzaffar set sail, with a company of merchants, and stayed not till they reached the land of China, where he and his bought and sold ; and, having won what they wished, set out on their homeward voyage. When they had been three days at sea, the Shaykh said to his company, "Stay the vessel !" They asked, "What dost thou want ?" and he answered, "Know that I have forgotten the commission wherewith Abu Mohammed Lazybones charged me ; so let us turn back that we may lay out his money on somewhat whereby he may profit." They cried, "We conjure thee, by Allah Almighty, turn not back with us ; for we have traversed a long distance and a sore, and while so doing we have endured sad hardship and many terrors." Quoth he, "There is no help for it but we return ;" and they said, "Take from us double the profit of the five dirhams, and turn us not back." He agreed to this and they collected for him an ample sum of money. Thereupon they sailed on, till they came to an island wherein was

much people; when they moored thereto and the merchants went ashore, to buy thence a stock of precious metals and pearls and jewels and so forth. Presently Abu al-Muzaffar saw a man seated, with many apes before him, and amongst them one whose hair had been plucked off; and as often as their owner's attention was diverted from them, the other apes fell upon the plucked one and beat him and threw him on their master; whereupon the man rose and bashed them and bound them and punished them for this; and all the apes were wroth with the plucked ape on this account and tunded him the more. When Shaykh Abu al-Muzaffar saw this, he felt for and took compassion upon the plucked ape and said to his master, "Wilt thou sell me yonder monkey?" Replied the man, "Buy," and Abu al-Muzaffar rejoined, "I have with me five dirhams, belonging to an orphan lad. Wilt thou sell it me for that sum?" Answered the monkey-merchant, "It is a bargain; and Allah give thee a blessing of him!" So he made over the beast and received his money; and the Shaykh's slaves took the ape and tied him up in the ship. Then they loosed sail and made for another island, where they cast anchor; and there came down divers, who plunged for precious stones, pearls and other gems; so the merchants hired them to dive for money and they dived. Now when the ape saw them doing this, he loosed himself from his bonds, and, jumping off the ship's side, plunged with them, whereupon quoth Abu al-Muzaffar, "There is no Majesty and there is no Might, save in Allah, the Glorious, the Great! The monkey is lost to us with the luck of the poor fellow for whom we bought him." And they despaired of him; but, after a while, the company of divers rose to the surface, and behold, among them was the ape, with his hands full of jewels of price, which he threw down before Abu al-Muzaffar. The Shaykh marvelled at this and said, "There is much mystery in this monkey!" Then they cast off and sailed till they came to a third island, called the Isle of the Zunúj,¹ who are a people of the blacks which eat the flesh of the sons of Adam. When the blacks saw them, they boarded

¹ I have explained the word in my "Zanzibar, City, Island and Coast," vol. i. chapt. v. There is still a tribe, the Wadoe, reputed cannibal on the opposite low East African shore. These blacks would hardly be held "sons of Adam," "Zanj" corrupted to "Zinj" (plur. Zunúj) is the Persian "Zang" or "Zangi," a black, altered by the Arabs, who ignore the hard *g*; and, with the suffixion of the Persian -bár (region, as in Malabar) we have Zang-bár which the Arabs have converted to "Zanjibar," in poetry "Mulk al-Zunúj" = Land of the Zang. The term is old; it is the Zingis or Zingisa of Ptolemy and the Zingium of Cosmas Indicopleustes; and it shows the influence of Persian navigation in pre-Islamitic ages. For further details readers will consult "The Lake Regions of Central Africa," vol. i. chapt. ii.

them in dug-outs¹ and, taking all in the vessel, pinioned them and carried them to their King, who bade slaughter certain of the merchants. So they slaughtered them by cutting their throats and ate their flesh; and the rest of the traders passed the night in bonds and were in sore concern. But when it was midnight the ape rose and going up to Abu al-Muzaffar, loosed his bonds; and, as the others saw him free, they said, "Allah grant our deliverance may be at thy hands, O Abu al-Muzaffar!" But he replied, "Know, that he who delivered me, by leave of Allah Almighty, was none other than this monkey"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Second Night,

She said, It hath reached me, O auspicious King, that Abu al-Muzaffar declared, "None loosed me, by leave of Allah Almighty save this monkey and I buy my release of him at a thousand dinars;" whereupon the merchants rejoined, "And we likewise, each and every, will pay him a thousand dinars if he release us." With this the ape arose and went up to them and loosed their bonds one by one, till he had freed them all, when they made for the vessel and boarding her, found all safe and nothing missing from her. So they cast off and set sail; and presently Abu al-Muzaffar said to them, "O merchants, fulfil your promise to the monkey." "We hear and we obey," answered they; and each one paid him one thousand dinars, whilst Abu al-Muzaffar brought out to him the like sum of his own monies, so that a great heap of coin was collected for the ape. Then they sailed on till they reached Bassorah-city where their friends came out to meet them; and when they had landed the Shaykh said, "Where is Abu Mohammed Lazybones?" The news reached my mother, who came to me as I lay asleep and said to me, "O my son, verily the Shaykh Abu al-Muzaffar hath come back and is now in the city; so rise and go thou to him and salute him and enquire what he hath brought thee: it may be Allah Almighty have opened to thee the door of fortune with somewhat." Quoth I, "Lift me from the ground and prop me up, whilst I go

¹ Arab. "Kawárib," plur. of "Kárib," prop. a dinghy, a small boat belonging to a ship. Here it refers to the canoe (a Carib word) pop. "dug-out" and classically "monoxyle," a boat made of a single tree-trunk hollowed by fire and trimmed with axe and adze. Some of these rude craft which, when manned, remind one of saturnine Caliph Omar's "worms floating on a log of wood," measure 60 feet long and more.

forth and walk to the river-bank." After which I went out and walked on, stumbling over my skirts, till I met the Shaykh, who exclaimed at sight of me, "Welcome to him whose money hath been the means of my release and that of these merchants, by the will of Almighty Allah." Then he continued, "Take this monkey I bought for thee and carry him home and wait till I come to thee." So I took the ape and went off, saying in my mind, "By Allah, this is naught but rare merchandise!" and led it home, where I said to my mother, "Whenever I lie down to sleep, thou biddest me rise and trade; see now this merchandise with thine own eyes." Then I sat me down and as I sat, up came the slaves of Abu al-Muzaffar and said to me, "Art thou Abu Mohammed Lazybones?" "Yes," answered I; and behold, Abu al-Muzaffar appeared behind them. So I rose up to him and kissed his hands: and he said, "Come with me to my home." "Hearkening and obedience," answered I and accompanied him to his house, where he bade his servants bring me what money the monkey had earned for me. So they brought it and he said to me, "O my son, Allah hath blessed thee with this wealth, by way of profit on thy five dirhams." Then the slaves set down the treasure in chests, which they had carried on their heads, and Abu al-Muzaffar gave me the keys, saying, "Go before the slaves to thy house; for in sooth all this wealth is thine." So I returned to my mother, who rejoiced in this and said to me, "O my son, Allah hath blessed thee with all these riches; so put off thy laziness and go down to the bazar and sell and buy." At once I shook off my dull sloth, and opened a shop in the bazar, where the ape used to sit on the same divan with me, eating with me when I ate and drinking when I drank. But, every day, he was absent from dawn till noon, when he came back bringing with him a purse of a thousand dinars, which he laid by my side, and sat down; and he ceased not so doing for a great while, till I amassed much wealth, wherewith, O Commander of the Faithful, I purchased houses and lands, and I planted gardens and I bought me white slaves and negroes and servants. Now it came to pass one day, as I sat in my shop, with the ape sitting at my side on the same carpet, behold, he began to turn right and left, and I said to myself, "What aileth the beast?" Then Allah made the ape speak with a ready tongue, and he said to me, "O Abu Mohammed!" Now when I heard him speak, I was sore afraid; but he said to me, "Fear not; I will tell thee my case. I am a Marid of the Jinn and came to thee because of thy poor estate; but to-day thou knowest not the amount of thy wealth; and now I have need of thee and if thou do my will, it shall be well for thee." I asked, "What is it?" and he answered,

"I have a mind to marry thee to a girl like the full moon." Quoth I, "How so?" and quoth he, "To-morrow don thou thy richest dress and mount thy mule, with the saddle of gold, and ride to the Haymarket. There enquire for the shop of the Sharif¹ and sit down beside him and say to him :—I come to thee as a suitor craving thy daughter's hand. If he say to thee :—Thou hast neither cash nor rank nor family ; pull out a thousand dinars and give them to him, and if he ask more, give him more and tempt him with money." Where to I replied, "To hear is to obey ; I will do thy bidding, Inshallah !" So on the next morning I donned my richest clothes, mounted my she-mule with trappings of gold and rode to the Haymarket where I asked for the Sharif's shop ; and finding him there seated, alighted and saluted him and seated myself beside him —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Third Night,

She said, it hath reached me, O auspicious King, that Abu Mohammed Lazybones continued :—So I alighted and, saluting him seated myself beside him and my Mamelukes and negro-slaves stood before me. Said the Sharif, "Haply, thou hast some business with us which we may have pleasure of transacting?" Replied I, "Yes, I have business with thee." Asked he, "And what is it?" and I answered, "I come to thee as a suitor for thy daughter's hand." So he said, "Thou hast neither cash nor rank nor family ;" whereupon I pulled him out a purse of a thousand dinars, red gold, and said to him, "This is my rank² and my family ; and he (whom Allah bless and keep !) hath said :—The best of ranks is wealth. And how well quoth the poet :—

Whoso two dirhams hath, his lips have learnt * Speech of all kinds with
eloquence bedight ;
Draw near³ his brethren and crave ear of him, * And him* thou seest haught
in pride-full height :

¹ *i.e.* A descendant of Mohammed in general and especially through Husayn Ali-son. Here the text notes that the chief of the bazar was of this now innumerable stock, who inherit the title through the mother as well as through the father.

² Arab. "Hasab" (=quantity), the honour a man acquires for himself ; opposed to "Nasab" (genealogy) honours inherited from ancestry : the Arabic well expresses my old motto (adopted by Chinese Gordon) :—

Honour, not Honours.

³ Note the difference between "Takaddum" (= standing in presence of, also superiority in excellence) and "Takadum" (priority in time).

Were 't not for dirhams wherein glories he, * Hadst found him 'mid man-kind in sorry plight.
 When richard errs in words they all reply, * "Sooth thou hast spoken and hast said aright!"
 When pauper speaketh truly all reply * "Thou liest;" and they hold his sayings light.¹
 Verily dirhams in earth's every stead * Clothe men with rank and make them fair to sight;
 Gold is the very tongue of eloquence; * Gold is the best of arms for wight who'd fight!"

Now when the Sharif heard these my words and understood my verse, he bowed his head awhile groundwards then raising it, said, "If it must be so, I will have of thee other three thousand gold pieces." "I hear and I obey," answered I, and sent one of my Mamelukes home for the money. As soon as he came back with it, I handed it to the Sharif who, when he saw it in his hands, rose and bidding his servants shut his shop, invited his brother merchants of the bazar to the wedding; after which he carried me to his house and wrote out my contract of marriage with his daughter saying to me, "After ten days, I will bring thee to pay her the first visit." So I went home rejoicing and, shutting myself up with the ape, told him what had passed: and he said, "Thou hast done well." Now when the time appointed by the Sharif drew near, the ape said to me, "There is a thing I would have thee do for me; and thou shalt have of me (when it is done) whatso thou wilt." I asked, "What is that?" and he answered, "At the upper end of the chamber wherein thou shalt meet thy bride, the Sharif's daughter, stands a cabinet, on whose door is a ring-padlock of copper and the keys under it. Take the keys and open the cabinet in which thou shalt find a coffer of iron with four flags, which are talismans, at its corners; and in its midst stands a brazen basin full of money, wherein is tied a white cock with a cleft comb; while on one side of the coffer are eleven serpents and on the other a knife. Take the knife and slaughter the cock; cut away the flags and upset the chest, then go back to the bride. This is what I have to ask of thee." "Hearkening and obedience," answered I, and betook myself to the house of the Sharif. So as soon as I entered the bride-chamber, I looked for the cabinet and found it even as the ape had described it; and in the middle of the night, when my bride slept, I rose and, taking the keys, opened the cabinet. Then I seized the knife and slew the cock and threw down the flags and upset the coffer, whereupon the

¹ Lane (ii. 427) gives a pleasant Eastern illustration of this saying.

girl awoke and, seeing the closet open and the cock with cut throat, exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! The Marid hath got hold of me !" Hardly had she made an end of speaking, when the Marid swooped down upon the house and, snatching up the bride, flew away with her ; whereupon there arose a mighty clamour and behold, in came the Sharif, buffetting his face and crying, "O Abu Mohammed, what is this deed thou hast done? Is it thus thou requitest us? I made this talisman in the cabinet fearing for my daughter from this accursed one who, for these six years, hath sought to steal away the girl, but could not. But now there is no more abiding for thee with us ; so wend thy ways." Hearing this I went forth and returned to my own house, where I made search for the ape but could not find him nor any trace of him ; whereby I knew that it was he who was the Marid, and that he had carried off my wife and had tricked me into destroying the talisman and the cock, the two things which hindered him from taking her, and I repented, rending my raiment and cuffing my face. And there was no land but was straitened upon me ; so I made for the desert forthright and ceased not wandering on till night overtook me, for I knew not whither I was going. And whilst I was deep in sad thought behold, I met two serpents, one tawny and the other white, and they were fighting to kill each other. So I took up a stone and with one cast slew the tawny serpent, which was the aggressor ; whereupon the white serpent glided away and was absent for a while, but presently she returned accompanied by ten other white serpents which glided up to the dead serpent and tore her in pieces, so that only the head was left. Then they went their ways and I fell prostrate for weariness on the ground where I stood ; but as I lay, pondering my case lo ! I heard a Voice though I saw no one, and the Voice versified with these two couplets :—

Let Fate with slackened bridle fare her pace, * Nor pass the night with mind
which cares an ace.

Between eye-closing and its opening, * Allah can foulest change to fairest
case.

Now when I heard this, O Commander of the Faithful, great concern gat hold of me and I was beyond measure troubled ; and behold, I heard a Voice from behind me extemporise these couplets :—

O Moslem ! thou whose guide is Alcorán, * Joy in what brought safe peace to
thee, O man.

Fear not what Satan haply whispered thee, * And in us see a Truth-believing
plan.

Then said I, "I conjure thee, by the verity of Him thou worshippest, let me know who thou art!" Thereupon the Invisible Speaker assumed the form of a man and said, "Fear not; for the report of thy good deed hath reached us, and we are the people of the true-believing Jinn. So, if thou lack aught, let us know it, that we may have the pleasure of fulfilling thy want." Quoth I, "Indeed I am in sore need, for I am afflicted with a grievous affliction and no one was ever afflicted as I am!" Quoth he, "Perchance thou art Abu Mohammed Lazybones?" and I replied, "Yes." He rejoined, "I, O Abu Mohammed, am the brother of the white serpent, whose foe thou slewest; we are four brothers by one father and mother, and we are all indebted to thee for thy kindness. And know thou that he who played this trick on thee in the likeness of an ape, is a Marid of the Marids of the Jinn; and had he not used this artifice, he had never been able to get the girl; for he hath loved her and had a mind to take her this long while, but he was hindered of that talisman; and had it remained as it was, he could never have found access to her. However, fret not thyself for that; we will bring thee to her and kill the Marid; for thy kindness is not lost upon us." Then he cried out with a terrible outcry——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that the Ifrit continued, "Verily thy kindness is not lost upon us." Then he cried out with a terrible outcry in a horrible voice, and behold, there appeared a troop of the Jinn, of whom he enquired concerning the ape; and one of them said, "I know his abiding-place;" and the other asked, "Where abideth he?" Said the speaker, "He is in the City of Brass whereon sun riseth not." Then said the first Jinni to me, "O Abu Mohammed, take one of these our slaves, and he will carry thee on his back and teach thee how thou shalt get back the girl; but know that this slave is a Marid of the Marids and beware, whilst he is carrying thee, lest thou utter the name of Allah, or he will flee from thee and thou wilt fall and be destroyed." "I hear and obey," answered I and chose out one of the slaves, who bent down and said to me, "Mount." So I mounted on his back, and he flew up with me into the firmament, till I lost sight of the earth and saw the stars as they were the mountains of earth fixed and firm¹

¹ A Koranic fancy; the mountains being the pegs which keep the earth in place. "And he hath thrown before the earth mountains firmly rooted, lest it should

and heard the angels crying, "Praise be to Allah," in heaven, while the Marid held me in converse, diverting me and hindering me from pronouncing the name of Almighty Allah,¹ But, as we flew, behold, One clad in green raiment,² with streaming tresses and radiant face, holding in his hand a javelin whence flew sparks of fire, accosted me, saying, "O Abu Mohammed, say:—There is no god but *the* God, and Mohammed is the Apostle of God; or I will smite thee with this javelin." Now already I felt heart-broken by my forced silence as regards calling on the name of Allah; so I said, "There is no god but *the* God, and Mohammed is the Apostle of God." Whereupon the shining One smote the Marid with his javelin and he melted away and became ashes; whilst I was thrown from his back and fell headlong towards the earth, till I dropped into the midst of a dashing sea, swollen with clashing surge. And behold, I fell hard by a ship with five sailors therein, who seeing me, made for me and took me up into the vessel; and they began to speak to me in some speech I knew not; but I signed to them that I understood not their speech. So they fared on till the last of the day, when they cast out a net and caught a great fish and they broiled it and gave me to eat; after which they ceased not sailing on till they reached their city and carried me to their King and set me in his presence. So I kissed ground before him, and he bestowed on me a dress of honour and said to me in Arabic (which he knew well), "I appoint thee one of my officers." Thereupon I asked him the name of the city, and he replied, "It is called Hanád³ and is in the land of China." Then he committed me to his Wazir, bidding him show me the city, which was formerly peopled by Infidels, till Almighty Allah turned them into stones; and there I abode a month's space, diverting myself with viewing the place, nor saw I

move with you." (Koran, chapt. xvi.) The earth when first created was smooth and thereby liable to a circular motion, like the celestial orbs; and, when the Angels asked who could stand on so tottering a frame, Allah fixed it the next morning by throwing the mountains in it and pegging them down. A fair prolepsis of the Neptunian theory.

¹ Easy enough for an Englishman to avoid saying "by God," but this common incident in Moslem folk-lore appeals to the peoples who are constantly using the word Allah, Wallah, Billah, etc. The Koran expressly says, "Make not Allah the scope (object, lit. arrow-butt) of your oaths" (chapt. ii. 224); yet the command is broken every minute.

² This must be the ubiquitous Khizr, the Green Prophet; when Ali appears, as a rule he is on horseback.

³ The name is apparently imaginary; and a little below we find that it was close to Jinn-land. China was very convenient for this purpose: the mediæval Moslems, who settled in considerable numbers at Canton and elsewhere, knew just enough of it to know their own ignorance of the vast empire. Hence the Druzes of the Libanus still hold that part of their nation is in the depths of the Celestial Empire.

ever greater plenty of trees and fruits than there. And when this time had past, one day, as I sat on the bank of a river, behold, there accosted me a horseman, who said to me, "Art thou not Abu Mohammed Lazybones?" "Yes," answered I; whereupon he said, "Fear not, for the report of thy good deed hath reached us." Asked I, "Who art thou?" and he answered, "I am a brother of the white serpent, and thou art hard by the place where is the damsel whom thou seekest." So saying, he took off his clothes and clad me therein, saying, "Fear not, for the slave who perished under thee was one of our slaves." Then the horseman took me up behind him and rode on with me to a desert place, when he said, "Dismount now and walk on between these two mountains, till thou seest the City of Brass;¹ then halt afar off and enter it not, ere I return to thee and tell thee how thou shalt do." "To hear is to obey," replied I and, dismounting from behind him, walked on till I came to the city, the walls whereof I found of brass. Then I began to pace round about it, hoping to find a gate, but found none; and presently as I persevered behold, the serpent's brother rejoined me and gave me a charmed sword which should hinder any from seeing me,² then went his way. Now he had been gone but a little while, when lo! I heard a noise of cries and found myself in the midst of a multitude of folk whose eyes were in their breasts; and seeing me quoth they, "Who art thou and what cast thee into this place?" So I told them my story, and they said, "The girl thou seekest is in this city with the Marid; but we know not what he hath done with her. Now we are brethren of the white serpent," adding, "Go thou to yonder spring and note where the water entereth, and enter thou with it; for it will bring thee into the city." I did as they bade me, and followed the water-course, till it brought me to a Sardáb, a vaulted room under the earth, from which I ascended and found myself in the midst of the city. Here I saw the damsel seated upon a throne of gold, under a canopy of brocade, girt round by a garden full of trees of gold, whose fruits were jewels of price, such as rubies and chrysolites, pearls and corals. And the moment she

¹ I am unwilling to alter the old title to "City of Copper" as it should be; the pure metal having been technologically used long before the alloy of copper and zinc. But the Maroccan city (Night dlxvi. *et seq.*) was of brass (not copper). The Hindus of Upper India have an Iram which they call Hari Chand's City (Colonel Tod); and I need hardly mention the Fata Morgana, Island of Saint Borondon; Cape Fly-away; the Flying Dutchman, etc. etc., all the effect of "looming."

² This sword which makes men invisible and which takes place of Siegfried's Tarnkappe (invisible cloak) and of "Fortunatus' cap" is common in Moslem folk-lore. The idea probably arose from the venerable practice of inscribing the blades with sentences, verses and magic figures.

saw me, she knew me and accosted me with the Moslem salutation, saying, "O my lord, who guided thee hither?" So I told her all that had passed, and she said, "Know that the accursed Marid, of the greatness of his love for me, hath told me what bringeth him bane and what bringeth him gain; and that there is here a talisman by means whereof he could, an he would, destroy the city and all that are therein; and whoever possesseth it, the Ifrits will do his commandment in everything. It standeth upon a pillar."—Whereat I asked her, "And where is the pillar?" and she answered, "It is in such a place." "And what manner of thing may the talisman be?" said I. Said she "It is in the semblance of a vulture¹ and upon it is a writing which I cannot read. So go thou thither and seize it, and set it before thee and, taking a chafing-dish, throw into it a little musk, whereupon there will arise a smoke which will draw the Ifrits to thee, and they will all present themselves before thee, nor shall one be absent; also they shall be subject to thy word and, whatsoever thou biddest them, that will they do. Arise therefore and fall to this thing, with the blessing of Almighty Allah. I answered, "Hearkening and obedience" and, going to the column, did as she bade me, whereupon the Ifrits all presented themselves before me, saying, "Here are we, O our lord! Whatsoever thou biddest us, that will we do." Quoth I, "Bind the Marid who brought the damsel hither from her home." Quoth they, "We hear and obey," and off they flew and bound that Marid in straitest bonds and returned after a while, saying, "We have done thy bidding." Then I dismissed them and, repairing to my wife, told her what had happened and said to her, "O my bride, wilt thou go with me?" "Yes," answered she. So I carried her forth of the vaulted chamber whereby I had entered the city and we walked on, till we fell in with the folk who had shown me the way to find her.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ Arab. "'Ukáb," in books an eagle (especially black) and P. N. of constellation but in pop. usage = a vulture. In Egypt it is the Neophron Percnopterus (Jerdon) or N. gingianus (Latham), the *Diját* Far'aun or Pharaoh's hen. This bird has been known to kill the *Báshah* sparrow-hawk (Jerdon i. 60); yet, curious to say, the reviewers of my "*Falconry in the Valley of the Indus*" questioned the fact, known to so many travellers, that the falcon is also killed by this "tiger of the air," despite the latter's feeble bill (pp. 35-38). I was faring badly at their hands when the late Mr. Burckhardt Barker came to the rescue. *Falconcide* is popularly attributed, not only to the vulture, but also to the crestless hawk-eagle (*Nisætus Bonelli*) which the Hindus call *Morángá* = peacock-slayer.

Now when it was the Three Hundred and Fifth Night,

She said, It hath reached me, O auspicious King, that he continued on this wise :—And we fared on till we fell in with the folk who had shown me the way to her. So I said to them, “Point me out a path which shall lead me to my home ;” and they did accordingly, and brought us a-foot to the sea-shore and set us aboard a vessel which sailed on before us with a fair wind, till we reached Bassorah-city. And when we entered the house of my father-in-law and her people saw my wife, they rejoiced with exceeding joy. Then I fumigated the vulture with musk and lo ! the Ifrits flocked to me from all sides, saying, “At thy service ; what wilt thou have us do ?” So I bade them transport all that was in the City of Brass of monies and noble metals and stones of price to my house in Bassorah, which they did ; and I then ordered them to bring me the ape. They brought him before me, abject and contemptible, and I said to him, “O accursed, why hast thou dealt thus perfidiously with me ?” Then I commanded the Ifrits to shut him in a brazen vessel ;¹ so they put him in a brazen cucurbite and sealed it with lead. But I abode with my wife in joy and delight ; and now, O Commander of the Faithful, I have under my hand precious things in such measure and rare jewels and other treasure and monies on such wise as neither reckoning may express nor may limits comprise ; and, if thou desire wealth or aught else, I will command the Jinn at once to do thy desire. But all this is of the bounty of Almighty Allah. Thereupon the Commander of the Faithful wondered greatly and bestowed on him imperial gifts, in exchange for his presents, and entreated him with the favour he deserved. And men also tell the tale of the

*GENEROUS DEALING OF YAHYA BIN KHALID
THE BARMECIDE WITH MANSUR.*

It is told that Harun al-Rashid, in the days before he became jealous of the Barmecides, sent once for one of his guards, Sálîh by name, and said to him, “O Salih, go to Mansúr² and say to him :—

¹ Here I translate “Nahás” = brass ; as the “kumkum” (cucurbite) is made of mixed metal, not of copper.

² Mansur al-Nimrí, a poet of the time and a protégé of Yahya’s son, Al-Fazl.

Thou owest us a thousand thousand dirhams and we require of thee immediate payment of this amount. And I command thee, O Salih, unless he pay it between this hour and sundown, sever his head from his body and bring it to me." "To hear is to obey," answered Salih and, going to Mansur, acquainted him with what the Caliph had said; whereupon quoth he, "I am a lost man, by Allah; for all my estate and all my hand owneth, if sold for their utmost value, would not fetch a price of more than an hundred thousand dirhams. Whence then, O Salih, shall I get the other nine hundred thousand?" Salih replied, "Contrive how thou mayest speedily acquit thyself, else thou art a dead man; for I cannot grant thee an eye-winkling of delay after the time appointed me by the Caliph; nor can I fail of aught which the Prince of True Believers hath enjoined on me. Hasten, therefore, to devise some means of saving thyself ere the time expire." Quoth Mansur, "O Salih, I beg thee of thy favour to bring me to my house, that I may take leave of my children and family and give my kinsfolk my last injunctions." Now Salih relateth:—So I went with him to his house where he fell to bidding his family farewell, and the house was filled with a clamour of weeping and lamentations and calling for help on Almighty Allah. Thereupon I said to him, "I have bethought me that Allah may haply vouchsafe thee relief at the hands of the Barmecides. Come, let us go to the house of Yáhyá bin Khálid." So we went to Yahya's house, and Mansur told him his case, whereat he was sore concerned and bowed him groundwards for a while; then raising his head, he called his treasurer and said to him, "How much have we in the treasury?" "A matter of five thousand dirhams," answered the treasurer, and Yahya bade him bring them and sent a messenger to his son, Al-Fazl, saying, "I am offered for sale a splendid estate which may never be laid waste; so send me somewhat of money." Al-Fazl sent him a thousand thousand dirhams, and he despatched a messenger with a like message to his son Ja'afar, saying, "We have a matter of much moment and for it we want money;" whereupon Ja'afar at once sent him a thousand thousand dirhams; nor did Yahya leave sending to his kinsmen of the Barmecides, till he had collected from them a great sum of money for Mansur. But Salih and the debtor knew not of this; and Mansur said to Yahya, "O my lord, I have laid hold upon thy skirt, for I know not whither to look for the money but to thee, in accordance with thy wonted generosity; so discharge thou the rest of my debt for me and make me thy freed slave." Thereupon Yahya hung down his head and wept; then he said to a page, "Harkye, boy, the Commander of the Faithful gave our slave-girl Danánir a jewel of great price: go

thou to her and bid her send it to us." The page went out and presently returned with the jewel, whereupon quoth Yahya, "O Mansur, I bought this jewel of the merchant for the Commander of the Faithful, at a price of two hundred thousand dinars,¹ and he gave it to our slave-girl Dananir, the lute-player; and when he sees it with thee, he will know it and spare thy blood and do thee honour for our sake; and now, O Mansur, verily thy money is complete." (Salih continued) So I took the money and the jewel and carried them to Al-Rashid together with Mansur, but on the way I heard him repeat this couplet, applying it to his own case:—

'Twas not of love that fared my feet to them; * 'Twas that I feared me lest they shoot their shafts!

Now when I heard this, I marvelled at his evil nature and his depravity and mischief-making and his ignoble birth and provenance and, turning upon him, I said, "There is none on the face of the earth better or more righteous than the Barmecides, nor any baser or more unworthy than thou; for they bought thee off from death and delivered thee from destruction, giving thee what should save thee; yet thou thankest them not nor praisest them, neither acquittest thee after the manner of the noble; nay, thou meetest their benevolence with this speech." Then I went to Al-Rashid and acquainted him with all that had passed—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Sixth Night,

She said, It hath reached me, O auspicious King, that Salih continued:—So I acquainted the Commander of the Faithful with all that passed and Al-Rashid marvelled at the generosity and benevolence of Yahya and the vileness and ingratitude of Mansur and bade restore the jewel to Yahya, saying, "Whatever we have given it besitteth us not to take again." After that Salih returned to Yahya, and acquainted him with the tale of Mansur and his ill-conduct; whereupon replied he, "O Salih, when a man is in want, sick at heart and sad of thought, he is not to be blamed for aught that falleth from him; for it cometh not from the heart;" and on this wise he took to seeking excuse for Mansur. But Salih wept and exclaimed, "Never shall the revolving heavens bring forth into being the like of thee, O Yahya! Alas and well-away, that one of

¹ This was at least four times Mansur's debt.

such noble nature and generosity should be laid in the dust ! ”
And he repeated these two couplets :—

Haste to do kindness thou dost intend ; * Thou canst not always on boons
expend :

How many from bounty themselves withheld, * Till means of bounty had come
to end !

And men tell another tale of the

*GENEROUS DEALING OF YAHYA SON OF KHALID
WITH A MAN WHO FORGED A LETTER
IN HIS NAME.*

THERE was between Yahyá bin Khálid and Abdullah bin Málik al-Khuzá'i¹ an enmity which they kept secret ; the reason of the hatred being that Harun al-Rashid loved Abdullah with exceeding love, so that Yahya and his sons were wont to say that he had bewitched the Commander of the Faithful. And thus they abode a long while, with rancour in their hearts, till it fell out that the Caliph invested Abdullah with the government of Armenia² and despatched him thither. Now soon after he had settled himself in his seat of government, there came to him one of the people of Irak, a man of good breeding and excellent parts and abundant cleverness ; but he had lost his money and wasted his wealth and his estate was come to ill-case ; so he forged a letter to Abdullah bin Malik in the name of Yahya bin Khalid and set out therewith for Armenia. Now when he came to the Governor's gate, he gave the letter to one of the Chamberlains, who took it and carried it to his master. Abdullah opened it and read it and, considering it attentively, knew it to be forged ; so he sent for the man, who presented himself before him and called down blessings upon him and praised him and those of his court. Quoth Abdullah to him, “What moved thee to weary thyself on this wise and bring me a forged letter ? But be of good heart ; for we will not disappoint

¹ Intendant of the Palace to Harun al-Rashid. The Bres. Edit. (vii. 254) begins, “They tell that there arose full enmity between Ja'afar Barmecide and a Sahib of Misr” (Wazir or Governor of Egypt). Lane (ii. 429) quotes to this purpose amongst Arab historians Fakhr al-Din (De Sacy's *Chrestomathie Arabe* i. p. 26, edit. ii.).

² Arab. “Armaniyah,” which Egyptians call after their mincing fashion “Irminiyeh” ; hence “Ermine” (Mus Ponticus). Armaniyah was much more extensive than our Armenia, now degraded to a mere province of Turkey, and the term is understood to include the whole of the old Parthian Empire.

thy travail." Replied the other, "Allah prolong the life of our lord the Wazir! If my coming annoy thee, cast not about for a pretext to repel me, for Allah's earth is wide and He who giveth daily bread still liveth. Indeed the letter I bring thee from Yahya bin Khalid is true and no forgery." Quoth Abdullah, "I will write a letter to my agent¹ at Baghdad and command him enquire concerning this same letter. If it be true, as thou sayest, and genuine and not forged by thee, I will bestow on thee the Emir-ship of one of my cities: or, if thou prefer a present, I will give thee two hundred thousand dirhams, besides horses and camels of price and a robe of honour. But, if the letter prove a forgery, I will order thou be beaten with two hundred blows of a stick and thy beard be shaven." So Abdullah bade confine him in a chamber and furnish him therein with all he needed, till his case should be made manifest. Then he despatched a letter to his agent at Baghdad, to the following effect:—"There is come to me a man with a letter purporting to be from Yahya bin Khalid. Now I have my suspicions of this letter; therefore delay thou not in the matter, but go thyself and look carefully into the case and let me have an answer with all speed, in order that we may know what is true and what is untrue." When the letter reached Baghdad, the agent mounted at once—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventh Night,

She said, It hath reached me, O auspicious King, that the agent of Abdullah son of Malik al-Khuza'i, on receipt of the letter at Baghdad, mounted at once and repaired to the house of Yahya bin Khalid, whom he found sitting with his officers and boon-companions. After the usual salute he gave him the letter and Yahya read it and said to the agent, "Come back to me to-morrow for my written answer." Now when the agent had gone away, Yahya turned to his companions and said, "What doth he deserve who forgeth a letter in my name and carrieth it to my foe?" They answered all and each, saying this and that, and every one proposing some kind of punishment; but Yahya said, "Ye err in that ye say, and this your counsel is of the sordidness of your spirits and the meanness of your minds. Ye all know the close favour of Abdullah with the Caliph and ye weet of what is between him and us of anger and enmity;

¹ Even now each Pasha-governor must keep a "Wakil" in Constantinople to intrigue and bribe for him at head-quarters.

and now Almighty Allah hath made this man the means of reconciliation between us ; and hath fitted him for such purpose and hath appointed him to quench the fire of ire in our hearts, which hath been growing these twenty years ; and by his means our differences shall be adjusted. Wherefore it behoveth me to requite such man by verifying his assertion and amending his estate ; so I will write a letter to Abdullah son of Malik, praying that he may use him with increase of honour and continue to him his liberality." Now when his companions heard what he said, they called down blessings on him and marvelled at his generosity and the greatness of his magnanimity. Then he called for paper and ink and wrote Abdullah a letter in his own hand, to the following effect :—"In the name of Allah, the Compassionating, the Compassionate ! Of a truth thy letter hath reached me (Allah give thee long life !) and I am glad to hear of thy safety and am pleased to be assured of thine immunity and prosperity. It was thy thought that a certain worthy man had forged a letter in my name and that he was not the bearer of any message from the same ; but the case is not so, for the letter I myself wrote, and it was no forgery ; and I hope, of thy courtesy and consideration and the nobility of thy nature, that thou wilt gratify this generous and excellent man of his hope and wish, and honour him with the honour he deserveth and bring him to his desire and make him the special object of thy favour and munificence. Whatever thou dost with him, it is to me that thou dost the kindness, and I am thankful to thee accordingly." Then he superscribed the letter and after sealing it, delivered it to the agent, who despatched it to Abdullah. Now when the Governor read it, he was charmed with its contents, and sending for the man, said to him, "Whichever of the two promised boons is the more acceptable to thee that will I give thee." The man replied, "The money gift were more acceptable to me than aught else," whereupon Abdullah ordered him two hundred thousand dirhams and ten Arab horses, five with housings of silk and other five with richly ornamented saddles, used in state processions ; besides twenty chests of clothes and ten mounted white slaves and a proportionate quantity of jewels of price. Moreover, he bestowed on him a dress of honour and sent him to Baghdad in great splendour. So when he came thither, he repaired to the door of Yahya's house, before he went to his own folk, and craved permission to enter and have audience. The Chamberlain went in to Yahya and said to him, "O my lord, there is one at the door who craveth speech of thee ; and he is a man of apparent wealth, courteous in manner, comely of aspect and attended by many servants." Then Yahya bade admit him ; and, when he entered and kissed the ground

before him, Yahya asked him, "Who art thou?" He answered, "Hear me, O my lord; I am he who was done dead by the tyranny of fortune, but thou didst raise me to life again from the grave of calamities and exalt me to the paradise of my desires. I am the man who forged a letter in thy name and carried it to Abdullah bin Malik al-Khuza'i." Yahya asked, "How hath he dealt with thee and what did he give thee?" and the man answered, "He hath given me, thanks to thy hand and thy great liberality and benevolence and to thy comprehensive kindness and lofty magnanimity and thine all-embracing generosity, that which hath made me a wealthy man and he hath distinguished me with his gifts and favours. And now I have brought all that he gave me and here it is at thy door; for it is thine to decide and the command is in thy hand." Rejoined Yahya, "Thou hast done me better service than I did thee and I owe thee a heavy debt of gratitude and every gift the white hand¹ can give, for that thou hast changed into love and amity the hate and enmity that were between me and a man whom I respect and esteem. Wherefore I will give thee the like of what Abdullah bin Malik gave thee." Then he ordered him money and horses and chests of apparel, such as Abdullah had given him; and thus that man's fortune was restored to him by the munificence of these two generous ones. And folk also relate the tale of the

CALIPH AL-MAAMUN & THE STRANGE SCHOLAR.

It is said of Al-Maamun that, among the Caliphs of the house of Abbas, there was none more accomplished in all branches of knowledge than he. Now on two days in each week he was wont to preside at conferences of the learned, when the lawyers and theologians disputed in his presence, each sitting in his several rank and room. One day as he sat thus, there came into the assembly a stranger, clad in ragged white clothes, who took seat in an obscure place behind the doctors of the law. Then the assembly began to speak and debate difficult questions, it being the custom that the various propositions should be submitted to each in turn, and that whoso bethought him of some subtle addition or rare conceit, should make mention of it. So the question went round till it came to the strange man, who spake in his turn and made a goodlier answer than any of the doctors' replies; and the

¹ The symbol of generosity, of unasked liberality, the "black hand" being that of niggardness.

Caliph approved his speech.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that the Caliph Al-Maamun approved his speech and ordered him to come up from his low place to a high stead. Now when the second question came to him, he made a still more notable answer, and Al-Maamun ordered him to be preferred to a yet higher seat; and when the third question reached him, he made answer more justly and appropriately than on the two previous occasions, and Al-Maamun bade him come up and sit near himself. Presently the discussion ended when water was brought and they washed their hands; after which food was set on and they ate; and the doctors arose and withdrew; but Al-Maamun forbade the stranger to depart with them, and, calling him to himself, treated him with especial favour and promised him honour and profit. Thereupon they made ready the séance of wassail; the fair-faced cup-companions came and the pure wine¹ went round amongst them, till the cup came to the stranger, who rose to his feet and spake thus, "If the Commander of the Faithful permit me, I will say one word." Answered the Caliph, "Say what thou wilt." Quoth the man, "Verily the Exalted Intelligence (whose eminence Allah increased!) knoweth that his slave was this day, in the august assembly, one of the unknown folk and of the meanest of the company; and the Commander of the Faithful raised his rank and brought him near to himself, little as were the wit and wisdom he displayed, preferring him above the rest and advancing him to a station and a degree whereto his thought aspired not. But now he is minded to part him from that small portion of intellect which raised him high from his lowness and made him great after his littleness. Heaven forfend and forbid that the Commander of the Faithful should envy his slave what small matter he hath of understanding and worth and renown! Now, if his slave should drink wine, his reason would depart far from him and ignorance draw near to him and steal away his good breeding; so

¹ Arab. "Ráh" = pure (and old) wine. Arabs, like our classics, usually drank their wine tempered. So Imr al-Kays in his Mu'allakah says, "Bring the well-tempered wine, that seems to be saffron-tinctured; and, when water-mixed, o'erbrims the cup." (v. 2).

would he revert to that low and contemptible degree whence he sprang, and become ridiculous and despicable in the eyes of the folk. I hope, therefore, that the August Intelligence, of his power and bounty and royal generosity and magnanimity, will not despoil his slave of this jewel." When the Caliph Al-Maamun heard his speech, he praised him and thanked him and making him sit down again in his place, showed him high honour and ordered him a present of an hundred thousand silver pieces. Moreover he mounted him upon a horse and gave him rich apparel; and in every assembly he was wont to exalt him and show him favour over all the other doctors of law and religion till he became the highest of them all in rank. And Allah is All-knowing.¹ Men also tell a tale of

ALI SHAR² AND ZUMURRUD.

THERE lived once in the days of yore and the good old times long gone before, in the land of Khorasan, a merchant called Majd al-Dín, who had great wealth and many slaves and servants, white and black, young and old; but he had not been blessed with a child until he reached the age of threescore, when Almighty Allah vouchsafed him a son, whom he named Alí Shár. The boy grew up like the moon on the night of fulness; and when he came to man's estate and was endowed with all kinds of perfections, his father fell sick of a death-malady and, calling his son to him, said, "O my son, the fated hour of my decease is at hand, and I desire to give thee my last injunctions." He asked, "And what are they, O my father?" and he answered, "O my son, I charge thee, be not over-familiar with any³ and eschew what leadeth to evil and mischief. Beware lest thou sit in company with the wicked; for he is like the blacksmith; if his fire burn thee not, his smoke shall bother thee: and how excellent is the saying of the poet:⁴—

¹ There is nothing that Orientals relish more than these "goody-goody" preachments; but they read and forget them as readily as Westerns.

² Lane (ii. 435) ill-advisedly writes "Sher," as "the word is evidently Persian signifying a Lion." But this is only in the debased Indian dialect; a Persian, especially a Shirazi, pronounces "Shír." And this is how it is written in the Bresl. Edit., vii. 262. "Shár" is evidently a fancy name, possibly suggested by the dynastic name of the Ghurjistan or Georgian Princes.

³ Again old experience, which has learned at a heavy cost how many a goodly apple is rotten at the core.

⁴ This couplet has occurred in Night xxi. I give Torrens (p. 206) by way of specimen.

In thy whole world there is not one,
Whose friendship thou may'st count upon.
Nor plighted faith that will stand true,
When times go hard, and hopes are few.
Then live apart and dwell alone,
Nor make a prop of any one,
I've given a gift in that I've said,
Will stand thy friend in every stead :

And what another saith :—

Men are a hidden malady ; * Rely not on the sham in them :
For perfidy and treachery * Thou'lt find, if thou examine them.

And yet a third saith :—

Converse with men hath scanty weal, except * To while away the time in chat
and prate :

Then shun their intimacy, save it be * To win thee lore, or better thine
estate.

And a fourth saith :—

If a sharp-witted wight e'er tried mankind, * I've eaten that which only
tasted he :¹

Their amity proved naught but wile and guile * Their faith I found was but
hypocrisy.

Quoth Ali, "O my father, I have heard thee and I will obey thee :
what more shall I do?" Quoth he, "Do good whenever thou art
able; be ever kind and courteous to men and regard as riches
every occasion of doing a good turn; for a design is not always
easily carried out; and how well saith the poet :—

'Tis not at every time and tide unstable, * We can do kindly acts and
charitable :

When thou art able hasten thee to act, * Lest thine endeavour prove anon
unable !

Said Ali, "I have heard thee and I will obey thee;"——And
Shahrazad was surprised by the dawn of day and ceased saying her
permitted say.

Now when it was the Three Hundred and Ninth Night,

She said, It hath reached me, O auspicious King, that the youth
replied, "I have heard thee and I will obey thee; what more?"

¹ Arab. "Záka" = merely tasting a thing which may be sweet with a bitter
after-flavour.

And his sire continued, "Be thou, O my son, mindful of Allah, so shall He be mindful of thee. Ward thy wealth and waste it not; for an thou do thou wilt come to want the least of mankind. Know that the measure of a man's worth is according to that which his right hand hendeth: and how well saith the poet:¹—

When fails my wealth no friend will deign befriend, * And when it waxeth all
men friendship show:
How many a foe for wealth became my friend? * Wealth lost, how many a friend
became a foe

Asked Ali, "What more?" And Majd al-Din answered, "O my son, take counsel of those who are older than thou and hasten not to do thy heart's desire. Have compassion on those who are below thee, so shall those who are above thee have compassion on thee; and oppress none, lest Allah empower one who shall oppress thee. How well saith the poet:—

Add other wit to thy wit, counsel craving, * For man's true course hides not
from minds of two:
Man is a mirror which but shows his face, * And by two mirrors he his back
shall view.

And as saith another:²—

Act on sure grounds, nor hurry fast,
To gain the purpose that thou hast;
And be thou kindly to all men,
So kindly thou'lt be called again;
For not a deed the hand can try,
Save 'neath the hand of God on high,
Nor tyrant harsh work tyranny,
Uncrushed by tyrant harsh as he.

And as saith yet another:³—

Tyrannize not, if thou hast the power to do so; for the tyrannical is in danger
of revenges,
Thine eye will sleep while the oppressed, wakeful, will call down curses on thee,
and God's eye sleepeth not.

Beware of wine-bibbing, for drink is the root of all evil: it doeth away the reason and bringeth to contempt whoever useth it; and how well saith the poet:—

By Allah, wine shall not disturb me while my soul * Join body, nor while speech
the words of me explain:

¹ This tetrastich was in Night xxx. with a difference.

² The lines have occurred in Night xxx. I quote Torrens, p. 311.

³ This tetrastich is in Night clxix. I borrow from Lane (ii. 62).

No day will I be thrall'd to wine-skin cooled by breeze,¹ * Nor choose a friend
save those who are of cups unfain.

This, then, is my charge to thee; bear it before thine eyes, and Allah stand to thee in my stead." Then he swooned away and kept silent awhile; and, when he came to himself, he besought pardon of Allah and pronounced the profession of the Faith, and was admitted to the mercy of the Almighty. So his son wept and lamented for him and presently made proper preparation for his burial; great and small walked in his funeral procession and Koran-readers recited Holy Writ about his bier; nor did Ali Shar omit aught of what was due to the dead. Then they prayed over him and committed him to the dust and wrote these two couplets upon his tomb:—

Thou wast create of dust and cam'st to life, * And learned'st in eloquence to
place thy trust;
Anon, to dust returning, thou becam'st * A corpse, as though ne'er taken from
the dust,

Now his son Ali Shar grieved for him with sore grief and mourned him with the ceremonies usual among men of note; nor did he cease to bewep the loss of his father till his mother died also, not long afterwards, when he did with her as he had done with his sire. Then he sat in the shop, selling and buying and consorting with none of Almighty Allah's creatures, in accordance with his father's injunction. This wise he continued to do for a year, at the end of which time there came in to him by craft certain riotous fellows and consorted with him, till he turned after their example and swerved from the way of righteousness, drinking wine in flowing bowls and frequenting bad company night and day; for he said to himself, "Of a truth my father amassed this wealth for me, and if I spend it not, to whom shall I leave it? By Allah, I will not do save as saith the poet:—

An through the whole of life * Thou gett'st and gain'st for self;
Say, when shalt thou enjoy * Thy gains and gotten pelf?"

And Ali Shar ceased not to waste his wealth all whiles of the day and all watches of the night, till he had made away with the whole of his riches and became a pauper and was troubled at heart. So he sold his shop and lands and so forth, and after this he sold the clothes off his body, leaving himself but one suit; and, as drunkenness quitted him and thoughtfulness came to him, he fell into grief

¹ The rude but effective refrigerator of the desert Arab who hangs his water-skin to the branch of a tree and allows it to swing in the wind.

and sore care. One day, when he had sat from daybreak to mid-afternoon without breaking his fast, he said in his mind, "I will go round to those on whom I spent my monies: perchance one of them will feed me this day." So he went the round of them all; but, as often as he knocked at any one's door of them, the man denied himself and hid from him, till his stomach ached with hunger. Then he betook himself to the bazar of the merchants——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Tenth Night,

She said, It hath reached me, O auspicious King, that Ali Shar feeling his stomach ache with hunger, betook himself to the merchants' bazar where he found a crowd of people assembled in ring, and said to himself, "I wonder what causeth these folk to crowd together thus? By Allah, I will not budge hence till I see what is within yonder ring!" So he made his way into the ring and found therein a damsel exposed for sale who was five feet tall,¹ beautifully proportioned, and rosy of cheek; and who surpassed all the people of her time in beauty and loveliness and elegance and grace; even as saith one, describing her:—

As she willèd she was made, and in such a way that when * She was cast in Nature's mould, neither short nor long was she:
 Beauty woke to fall in love with the beauties of her form, * Where combine with all her coyness her pride and modesty:
 The full moon is her face² and the branchlet is her shape, * And the musk-pod is her scent—what like her can there be?
 'Tis as though she were moulded from water of the pearl, * And in every lovely limblet another moon we see!

And her name was Zumurrud—the Smaragdine. So when Ali Shar

¹ Arab. "Khumásiyah," which Lane (ii. 438) renders "of quinary stature." Usually it means five spans, but here five feet, showing that the girl was young and still growing. The invoice with a slave always notes her height in spans measured from ankle-bone to ear and above seven she loses value as being full grown. Hence Sudási (fem. Sudásiyah) is a slave six spans high, the Shibr or full span (9 inches) not the Fitr or short span from thumb to index. Faut is the interval between every finger; Ratab between index and medius, and Atab between medius and annularis.

² "Moon-faced" now sounds sufficiently absurd to us, but it was not always so. Solomon (Cant. vi. 10) does not disdain the image "fair as the moon, clear as the sun;" and those who have seen a moon in the sky of Arabia will thoroughly appreciate it. We find it amongst the Hindus, the Persians, the Afghans, the Turks and all the nations of Europe. We have, finally, the grand example of Spenser:—

Her spacious forehead, like the clearest moon, etc.

saw her, he marvelled at her beauty and grace and said, "By Allah, I will not stir hence till I see how much this girl fetcheth, and know who buyeth her!" So he took standing-place amongst the merchants, and they thought he had a mind to buy her, knowing the wealth he had inherited from his parents. Then the broker stood at the damsel's head and said, "Ho, merchants! Ho, ye men of money! Who will open the gate of biddings for this damsel, the mistress of moons, the union pearl, Zumurrud the curtain-maker, the sought of the seeker. Open the biddings' door and on the opener be nor blame nor reproach for evermore." Thereupon quoth one merchant. "Mine for five hundred dinars;" "and ten," quoth another. "Six hundred," cried an old man named Rashid al-Din, blue of eye¹ and foul of face. "And ten," cried another. "I bid a thousand," rejoined Rashid al-Din; whereupon the rival merchants were tongue-tied, and held their peace and the broker took counsel with the girl's owner, who said, "I have sworn not to sell her save to whom she shall choose; so consult her." Thereupon the broker went up to Zumurrud and said to her, "O mistress of moons, this merchant hath a mind to buy thee." She looked at Rashid al-Din and finding him as we have said, replied, "I will not be sold to a grey-beard, whom decrepitude hath brought to such evil plight. Now when the broker heard her words he said, "By Allah, thou art excusable, and thy price is ten thousand gold pieces!" So he told her owner that she would not accept the old man Rashid al-Din, and he said, "Consult her concerning another." Thereupon a second man came forward and said, "Be she mine for what price was offered by the old man;" but she looked at him and seeing that his beard was dyed, said, "What is this fashion base and the blackening of the hoary face?" And she made a great show of wonderment and repeated these couplets:—

Showed me Sir Such-an-one a sight and what a frightful sight! * A neck, by Allah, only made for slipper-sole to smite:²

Dyeing disgracefully that white of reverend aged hairs, * And hiding in unseemly wise their venerable white!

Thou goest with one beard and comest back with quite another, * Like Punch-and-Judy man who works the Chinese shades by night.³

¹ Blue eyes have a bad name in Arabia as in India: the witch Zarká of Al-Yamamah was noted for them; and "blue-eyed" often means "fierce-eyed," alluding to the Greeks and Daylamites, mortal enemies to Ishmael. The Arabs say "ruddy of mustachio, blue of eye and black of heart."

² As has been seen, slapping on the neck is equivalent to our "boxing ears," but much less barbarous and likely to injure the child. The most insulting blow is that with shoe, sandal or slipper because it brings foot in contact with head. Of this I have spoken before.

³ Arab. "Khíyál"; afterwards called Kara Gyuz (= "black eyes," from the

And how well saith another :—

Quoth she, “I see thee dye thy hoariness :”¹ * “To hide, O ears and eyes !
from thee,” quoth I :

She roared with laugh and said, “Right funny this ; * Thou art so lying e’en
thy hair ’s a lie !”

Now when the broker heard her verse he exclaimed, “By Allah thou hast spoken sooth !” The merchant asked what she said : so the broker repeated the verses to him ; and he knew that she was in the right while he was wrong and desisted from buying her. Then another came forward and said, “Ask her if she will be mine at the same price ;” but, when he did so, she looked at him and seeing that he had but one eye, said, “This man is one-eyed ; and it is of such as he that the poet saith :²—

Consort not with the Cyclops e’en a day : * Beware his falsehood and his mischief fly :

Had this monocular a jot of good, * Allah had ne’er brought blindness to his eye !

Then said the broker, pointing to another bidder, “Wilt thou be sold to this man ?” She looked at him and seeing that he was short of stature³ and had a beard that reached to his waist, cried, “This is he of whom the poet speaketh :—

I have a friend who hath a beard * Allah to useless length unroll’d :

’Tis like a certain winter night * Longsome and darksome, drear and cold.

Said the broker, “O my lady, look who pleaseth thee of these that are present, and point him out, that I may sell thee to him.” So

celebrated Turkish Wazir). The *mise-en-scène* was like that of Punch, but of transparent cloth, lamp-lit inside and showing silhouettes worked by hand. These shows, now obsolete, used to enliven the Ezbekiyah Gardens every evening.

¹ Mohammed (Mishkát al-Masábih ii. 360-62) says, “Change the whiteness of your hair but not with anything black.” Abu Bakr, who was two years and some months older than the Prophet, used tincture of Henna and Katam. Old Turkish officers justify black dyes because these make them look younger and fiercer. Henna stains white hair orange red ; and the Persians apply after it a paste of indigo leaves ; the result is successively leek-green, emerald-green, bottle-green and lastly lamp-black. There is a stage in life (the youth of old age) when man uses dyes : presently he finds that the whole face wants dye ; that the contrast between juvenile coloured hair and ancient skin is ridiculous and that it is time to wear white.

² This prejudice extends all over the East : the Sanskrit saying is “Kvachit káná bhaveta sádhus”—now and then a monocular is honest. The left eye is the worst and the popular idea is, I have said, that the damage will come by the injured member.

³ The Arabs say like us, “Short and thick is never quick” and “Long and thin has little in.”

she looked round the ring of merchants, examining one by one, their physiognomies, till her glance fell on Ali Shar,——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that when the girl's glance fell on Ali Shar, she cast at him a look with longing eyes, which cost her a thousand sighs, and her heart was taken with him ; for that he was of favour passing fair and pleasanter than zephyr or northern air ; and she said, " O broker, I will be sold to none but to this my lord, owner of the handsome face and slender form whom the poet thus describeth :—

Displaying that fair face * The tempted they assailed ;
Who, had they wished me safe * That lovely face had veiled !

For none shall own me but he, because his cheek is smooth and his charms daze and dazzle poet and proser, even as saith one of him :—

Rizwán¹ hath turned him out o' doors, for fear * The Houris fall a-fainting at the view ;
Men blame his bearing for its pride, but when * In pride the full moon sails excuse is due.

Lord of the curling locks and rose-red cheeks and ravishing look of whom saith the poet :—

The fawn-like one a meeting promised me * And eye expectant waxed and heart upstirred :
His eyelids bade me hold his word as true ; * But, in their languish,² can he keep his word ?

And as saith another :—

Quoth they, " Black letters on his cheek are writ ! * How canst thou love him and a side-beard see ?"
Quoth I, " Cease blame and cut your chiding short ; * If those be letters 'tis a forgery :"
Gather his charms all growths of Eden-garth * Whereto those Kausar³-lips bear testimony.

When the broker heard the verses she repeated on the charms of

¹ Before noticed as the Moslem guardian of Paradise.

² Arab. " Munkasir " = broken, frail, languishing.

³ The river of Paradise.

Ali Shar, he marvelled at her eloquence, no less than at the brightness of her beauty ; but her owner said to him, "Marvel not at her splendour which shameth the noonday sun, nor that her memory is stored with the choicest verses of the poets ; for, besides this, she can repeat the glorious Koran, according to the seven readings,¹ and the august Traditions, after ascription and authentic transmission ; and she writeth the seven modes of handwriting² and she knoweth more learning and knowledge than the most learned. Moreover, her hands are better than gold and silver ; for she maketh silken curtains and selleth them for fifty gold pieces each ; and it taketh her but eight days to make a curtain." Exclaimed the broker, "O happy the man who hath her in his house and maketh her of his choicest treasures !" and her owner said to him, "Sell her to whom she will." So the broker went up to Ali Shar and, kissing his hands, spake thus to him, "O my lord, buy thou this damsel, for she hath made choice of thee."³ Then he set forth to him all her charms and accomplishments, and added, "I give thee joy if thou buy her, for this be a gift from Him who is no niggard of His giving." Whereupon Ali bowed his head groundwards awhile, laughing at himself and secretly saying, "Up to this hour I have not broken my fast ; yet I am ashamed before the merchants to own that I have no money wherewith to buy her." The damsel, seeing him hang down his head, said to the broker, "Take my hand and lead me to him, that I may show my beauty to him and tempt him to buy me ; for I will not be sold to any but to him." So the broker took her hand and stationed her before Ali Shar, saying, "What is thy good pleasure, O my lord?" But he made him no answer, and the girl said to him, "O my lord and darling of my heart, what aileth thee that thou wilt not bid for me? Buy me for what thou wilt and I will bring thee good fortune." Hereat he raised his eyes to her and said, "Is buying perforce? Thou art dear at a thousand dinars." Said she, "Then buy me, O my lord, for nine hundred." He cried, "No," and she rejoined, "Then for eight hundred ;" and though he again said, "Nay," she ceased not to abate the price, till she came to an hundred dinars. Quoth he, "I have not by me a full hundred." So she laughed and asked, "How much dost thou lack of an hundred?" He answered, "By Allah, "I have neither an hundred dinars, nor any other sum ; for I own neither white coin

¹ See Night xii. "The Second Kalandar's Tale."

² Lane (ii. 472) refers for specimens of calligraphy to Herbin's "Développemens, etc." There are many more than seven styles of writing as I have shown in Night xiii.

³ Amongst good Moslems this would be a claim upon a man.

nor red cash, neither dinar nor dirham. So look out thou for another and a better customer." And when she knew that he had nothing, she said to him, "Take me by the hand and carry me aside into a by-lane, as if thou wouldst speak to me privily. He did so and she drew from her bosom a purse containing a thousand dinars, which she gave him, saying, "Pay down nine hundred to my price and let the hundred remain with thee by way of provision." He did as she bid him and, buying her for nine hundred dinars, paid down the price from her own purse and carried her to his house. When she entered it, she found a dreary desolate saloon without carpets or vessels ; so she gave him other thousand dinars, saying, "Go to the bazar and buy three hundred dinars' worth of furniture and vessels for the house and three dinars' worth of meat and drink."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Twelfth Night,

She said, It hath reached me, O auspicious King, that quoth the slave-girl, "Bring us meat and drink for three dinars ; furthermore a piece of silk, the size of a curtain, and bring golden and silvern thread and sewing-silk of seven colours." Thus he did, and she furnished the house and they sat down to eat and drink. And when it was morning, Zumurrud took the curtain and embroidered it with coloured silks and purfled it with silver and gold thread and she added thereto a border depicting round about it all manner birds and beasts ; nor is there in the world a beast but she wrought his semblance. This she worked in eight days, till she had made an end of it, when she trimmed it and glazed and ironed it and gave it to her lord, saying, "Carry it to the bazar and sell it to one of the merchants at fifty dinars ; but beware lest thou sell it to a passer-by, as this would cause a separation between me and thee, for we have foëes who are not unthoughtful of us." "I hear and I obey," answered he and, repairing to the bazar, sold the curtain to a merchant, as she bade him ; after which he bought a piece of silk for another curtain and gold and silver and silken thread as before and what they needed of food, and brought all this to her, giving her the rest of the money. Now every eight days she made a curtain, which he sold for fifty dinars, and on this wise passed a whole year. At the end of that time, he went as usual to the bazar with a curtain, which he gave to the broker ; and there came up to him a Nazarene who bid him sixty dinars for it ; but he refused, and

the Christian continued bidding higher and higher, till he came to an hundred dinars and bribed the broker with ten ducats. So the man returned to Ali Shar and told him of the proffered price and urged him to accept the offer and sell the article at the Nazarene's valuation, saying, "O my lord, be not afraid of this Christian for that he can do thee no hurt." The merchants also were urgent with him; so he sold the curtain to the Christian, albeit his heart misgave him; and, taking the money, set off to return home. Presently, as he walked, he found the Christian walking behind him; so he said to him, "O Nazarene,¹ why dost thou follow in my footsteps?" Answered the other, "O my lord, I want a something at the end of the street, Allah never bring thee to want!" but Ali Shar had barely reached his place before the Christian overtook him; so he said to him, "O accursed, what aileth thee to follow me whithersoever I go?" Replied the other, "O my lord, give me a draught of water, for I am athirst; and with Allah be thy reward!"² Quoth Ali Shar to himself, "Verily, this man payeth tribute and claimeth our protection³ and he asketh me for a draught of water: by Allah, I will not baulk him!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Thirteenth Night,

She said, It hath reached me, O auspicious King, that quoth Ali Shar to himself, "This man is a tributary Unbeliever and he asked me for a draught of water: by Allah, I will not baulk him!" So he entered the house and took a gugglet of water; but the slave-girl Zumurrud saw him and said to him, "O my love, hast thou sold the curtain?" He replied, "Yes;" and she asked, "To a merchant or to a passer-by? for my heart presageth a parting." And he answered, "To whom but to a merchant?" Thereupon she rejoined, "Tell me the truth of the case, that I may order my affair; and why

¹ Arab. "Ya Nasráni"; the address is not intrinsically slighting but it may easily be made so. I have elsewhere noted that when Julian (is said to have) exclaimed "Vicisti Nazarene!" he was probably thinking in Eastern phrase "Nasarta, yá Nasráni!"

² Thirst is the strongest of all pleas to an Eastern, especially to a Persian who never forgets the sufferings of his Imam, Husayn, at Kerbelah: he would hardly withhold it from the murderer of his father. There is also a Hadis, "Thou shalt not refuse water to him who thirsteth in the desert."

³ Arab. "Zimmi," which Lane (ii. 474) aptly translates a "tributary." The Koran (chapt. ix.) orders Unbelievers to Islamize or to "pay tribute by right of subjection," (lit. an yadin = out of hand, an expression much debated). The least tribute is one dinar per annum which goes to the poor-rate; and for this the Kafir enjoys protection and *almost* all the civil rights of Moslems.

take the gugglet of water?" And he, "To give the broker to drink," upon which she exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great" and she repeated these two couplets: —

O thou who seekest separation, act leisurely, and let not the embrace of the beloved deceive thee!

Act leisurely; for the nature of fortune is treacherous, and the end of every union is disjunction.

Then he took the gugglet and, going out, found the Christian within the vestibule and said to him, "How comest thou here and how darest thou, O dog, enter my house without my leave?" Answered he, "O my lord, there is no difference between the door and the vestibule, and I never intended to stir hence, save to go out; and my thanks are due to thee for thy kindness and favour, thy bounty and generosity." Then he took the gugglet and emptying it, returned it to Ali Shar, who received it and waited for him to rise up and to go; but he did not move. So Ali said to him, "Why dost thou not rise and wend thy way?" and he answered, "O my lord, be not of those who do a kindness and then make it a reproach, nor of those of whom saith the poet:²—

They're gone who when thou stoodest at their door * Would for thy wants so generously cater:

But stand at door of churls who followed them, * They'd make high favour of a draught of water!

And he continued, "O my lord, I have drunk, and now I would have thee give me to eat of whatever is in the house, though it be but a bit of bread or a biscuit with an onion." Replied Ali Shar, "Begone, without more chaffer and chatter; there is nothing in the house." He persisted, "O my lord, if there be nothing in the house, take these hundred dinars and bring us something from the market, if but a single scone, that bread and salt may pass between us."³ With this, quoth Ali Shar to himself, "This Christian is surely mad; I will take his hundred dinars and bring him somewhat worth a couple of dirhams and laugh at him." And the Nazarene added, "O my lord, I want but a small matter to stay my hunger, were it but a dry scone and an onion; for the best food is

¹ This tetrastich has before occurred; so I quote Lane (ii. 444).

² In Night xxxv. the same occurs with a difference.

³ The old rite, I repeat, has lost amongst all but the noblest of Arab tribes the whole of its significance; and the traveller must be careful how he trusts to the phrase "Nahnu málihin"—we are bound together by the salt.

that which doeth away appetite, not rich viands ; and how well saith the poet :—

Hunger is sated with a bone-dry scone, * How is it then¹ in woes of want I wone?

Death is all-justest, lacking aught regard * For Caliph-king and beggar woe-begone.

Then quoth Ali Shar, "Wait here, while I lock the saloon and fetch thee somewhat from the market;" and quoth the Christian, "To hear is to obey." So Ali Shar shut up the saloon and, locking the door with a padlock, put the key in his pocket: after which he went to market and bought fried cheese and virgin honey and bananas² and bread, with which he returned to the house. Now when the Christian saw the provision, he said, "O my lord, this is overmuch; 'tis enough for half a score of men and I am alone; but belike thou wilt eat with me." Replied Ali, "Eat by thyself, I am full;" and the Christian rejoined, "O my lord, the wise say, Whoever eateth not with his guest is a son of a slave." Now when Ali Shar heard these words from the Nazarene, he sat down and ate a little with him, after which he would have held his hand;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Fourteenth Night,

She said, It hath reached me, O auspicious King, that Ali Shar sat down and ate a little with him, after which he would have held his hand; but the Nazarene privily took a banana and peeled it; then, splitting it in twain, put into one half concentrated Bhang, mixed with opium, a drachm whereof would overthrow an elephant; and he dipped it in the honey and gave it to Ali Shar, saying, "O my lord, by the truth of thy religion, I adjure thee to take this." So Ali Shar, being ashamed to make him forsworn, took it and swallowed it; but hardly had it settled well in his stomach, when his head forewent both his feet and he was as though he had been a year asleep. As soon as the Nazarene saw this, he rose to his feet as he had been a scald wolf or a cat-o'-mount³ at bay and, taking

¹ Arab. "Aláma" = Alá-má = upon what? wherefore?

² Arab. "Mauz"; hence the Linnean name *Musa* (*paradisiaca*, etc.). The word is explained by Sale (Koran, chapt. xxxvii. 146) as "a small tree or shrub;" and he would identify it with Jonah's gourd.

³ Lane (ii. 446) "bald wolf or empowered fate," reading (with Mac.) *Kazá* for *Kattan* (cat).

the saloon key, left Ali Shar prostrate and ran off to rejoin his brother. And the cause of his so doing was that the Nazarene's brother was the same decrepit old man who purposed to buy Zumurrud for a thousand dinars, but she would none of him and jeered him in verse. He was an Unbeliever inwardly, though a Moslem outwardly, and had called himself Rashid al-Din;¹ and when Zumurrud mocked him and would not accept of him, he complained to his brother, the aforesaid Christian who played this sleight to take her from her master Ali Shar; whereupon his brother, Barsúm by name, said to him, "Fret not thyself about the business; for I will make shift to seize her for thee, without expending either dinar or dirham. Now he was a skilful wizard, crafty and wicked; so he watched his time and ceased not his practices till he played Ali Shar the trick before related; then, taking the key, he went to his brother and acquainted him with what had passed. Thereupon Rashid al-Din mounted his she-mule and repaired with his brother and his servants to the house of Ali Shar, taking with him a purse of a thousand dinars, wherewith to bribe the Chief of Police, should he meet him. He opened the saloon-door, and the men who were with him rushed in upon Zumurrud and forcibly seized her, threatening her with death, if she spoke; but they left the place as it was and took nothing therefrom. Lastly, they left Ali Shar lying in the vestibule after they had shut the door on him and laid the saloon key by his side. Then Rashid al-Din carried the girl to his own house and setting her amongst his handmaids and slaves, said to her, "O wretch, I am the old man whom thou didst reject and lampoon; but now I have thee, without paying dinar or dirham." Replied she (and her eyes streamed with tears), "Allah requite thee, O wicked old man, for sundering me and my lord!" He rejoined, "Wicked minx that thou art, thou shalt see how I will punish thee! Except thou obey me and deny thy faith, I will torture thee with all manner of torture!" She replied, "By Allah, though thou cut my flesh to bits I will not forswear the faith of Al-Islam! It may be Almighty Allah will bring me speedy relief, for He doth even as He lief, and the

¹ *i.e.* "The Orthodox in the Faith." Ráshid is a proper name; witness that scourge of Syria, Ráshid Pasha. Born in 1830, of the Haji Nazir Agha family, Darrah-Beys of Macedonian Draina, he was educated in Paris where he learned the usual hatred of Europeans: he entered the Egyptian service in 1851; and, presently exchanging it for the Turkish, became in due time Wali (Governor-General) of Syria which he plundered most shamelessly. Recalled in 1872, he eventually entered the Ministry and on June 15, 1876, he was shot down, with other villains like himself, by gallant Captain Hasan, the Circassian (Yarham-hu 'Iláh!).

wise say :—Better body to scathe than a flaw in faith." Thereupon the old man called his eunuchs and women, saying, "Throw her down!" So they threw her down and he ceased not to beat her with grievous beating, whilst she cried for help and no help came; then she no longer implored aid but fell to saying, "Allah is my sufficiency, and He is indeed all-sufficient!" till her groans ceased and her breath failed her and she fell into a fainting-fit. Now when his heart was soothed by bashing her, he said to the eunuchs, "Drag her forth by the feet and cast her down in the kitchen, and give her nothing to eat." And after quietly sleeping that night, on the morrow the accursed old man sent for her and beat her again, after which he bade the eunuch return her to her place. When the burning of the blows had cooled, she said, "There is no God but *the* God, and Mohammed is the Apostle of God! Allah is my sufficiency and excellent is my Guardian!" And she called for succour upon our Lord Mohammed (whom Allah bless and keep!).—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Fifteenth Night,

She said, It hath reached me, O auspicious King, that Zumurrud called for succour upon our Lord Mohammed (whom Allah bless and keep!). Such was her case; but as regards Ali Shar, he ceased not sleeping till next day, when the Bhang quitted his brain and he opened his eyes and cried out, "O Zumurrud;" but no one answered him. So he entered the saloon and found the empty air and the fane afar;¹ whereby he knew that it was the Nazarene who had played him this trick. And he groaned and wept and lamented and again shed tears, repeating these couplets :—

O Love thou'rt instant in thy cruellest guise; * Here is my heart 'twixt fears and miseries :
 Pity, O lords, a thrall who, felled on way * Of Love, erst wealthy, now a beggar lies :
 What profits archer's art if, when the foe * Draw near, his bowstring snap ere arrow flies :
 And when griefs multiply on generous man * And urge, what fort can fend from destinies ?
 How much and much I warded parting, but * "When Destiny descends she blinds our eyes?"

¹ Quoted from a piece of verse, of which more presently.

And when he had ended his verse, he sobbed with loud sobs and repeated also these couplets :—

Enrobes with honour sands of camp her foot-step wandering lone ; * Pines the
poor mourner as she wins the stead where wont to wone :
She turns to resting-place of tribe, and yearns thereon to view * The spring-camp
lying desolate with ruins overstrown :
She stands and questions of the site, but with the tongue of case * The Mount
replies, "There is no path that leads to union, none !
'Tis as the lightning flash erewhile bright glittered o'er the camp * And died in
darkling air no more to be for ever shown."

And he repented when repentance availed him naught, and wept and rent his raiment. Then he hent in hand two stones and went round about the city, beating his breast with the stones and crying, "O Zumurrud !" whilst the small boys flocked round him, calling out, "A madman ! A madman !" and all who knew him wept for him, saying, "This is Such-an-one : what evil hath befallen him ?" Thus he continued doing all that day and, when night darkened on him, he lay down in one of the city-lanes and slept till morning. On the morrow, he went round about town with the stones till eventide, when he returned to his saloon to pass therein the night. Presently, one of his neighbours saw him, and this worthy old woman said to him, "O my son, Heaven give thee healing ! How long hast thou been mad ?" And he answered her with these two couplets : ¹—

They said, Thou ravest upon the person thou lovest. And I replied, The sweets
of life are only for the mad.
Drop the subject of my madness, and bring her upon whom I rave. If she cure
my madness do not blame me.

So his old neighbour knew him for a lover who had lost his beloved and said, "There is no Majesty and there is no Might, save in Allah, the Glorious, the Great ! O my son, I wish thou wouldest acquaint me with the tale of thine affliction. Peradventure Allah may enable me to help thee against it, if it so please Him." Accordingly he told her all that had befallen him with Barsum and his brother the wizard who had named himself Rashid al-Din and when she understood the whole case, she said, "O my son, indeed thou hast excuse." And her eyes railed tears and she repeated these two couplets :—

¹ This tetrastich has occurred before (Night xciii.). I quote Lane (ii. 449), who quotes Dryden's *Spanish Friar* :—

There is a pleasure sure in being mad
Which none but madmen know.

Enough for lovers in this world their ban and bane : * By Allah, lover ne'er in fire of Sakar fries :

For, sure, they died of love they never told * Nobly, and to this truth tradition testifies.¹

And after she had finished her verse, she said, "O my son, rise at once and buy me a crate, such as the jewel-pedlars carry ; buy also bangles and seal-rings and bracelets and ear-rings and other gew-gaws wherein women delight and grudge not the cash. Put all the stock into the crate and bring it to me and I will set it on my head and go round about in the guise of a huckstress and make search for her in all the houses, till I happen on news of her—Inshallah !" So Ali Shar rejoiced in her words and kissed her hands, then, going out, speedily brought her all she required ; whereupon she rose and donned a patched gown and threw over her head a honey-yellow veil, and took staff in hand and, with the basket on her head, began wandering about the passages and the houses. She ceased not to go from house to house and street to street and quarter to quarter, till Allah Almighty led her to the house of the accursed Rashid al-Din the Nazarene, where, hearing groans within, she knocked at the door,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Sixteenth Night,

She said, It hath reached me, O auspicious King, that when the old woman heard groans within the house, she knocked at the door, whereupon a slave-girl came down and opening to her, saluted her. Quoth the old woman, "I have these trifles for sale : is there any one with you who will buy aught of them ?" "Yes," answered the damsel and, carrying her indoors, made her sit down ; whereupon all the slave-girls came round her and each bought something of her. And as the old woman spoke them fair and was easy with them as to price, all rejoiced in her, because of her kind words and pleasant speech. Meanwhile, she looked narrowly at the ins and outs of the place to see who it was she had heard groaning, till her glance fell on Zumurrud, when she knew her and she began to show her cus-

¹ Lane (ii. 449) gives a tradition of the Prophet, "Whoso is in love, and acteth nobly, and concealeth (his passion) and dieth, dieth a martyr." Sakar is No. 5 Hell for Magi, Guebres, Parsis, etc. ; it is used in the comic Persian curse, "Fi'n-Nári wa Sakar al-jadd w'al-pidar"—In Hell and Sakar his grandfather and his father !

tomers yet more kindness. At last she made sure that Zumurrud was laid prostrate; so she wept and said to the girls, "O my children, how cometh yonder young lady in this plight?" Then the slave-girls told her all that had passed, adding, "Indeed this matter is not of our choice; but our master commanded us to do thus, and he is now on a journey!" She said, "O my children, I have a favour to ask of you, and it is that you loose this unhappy damsel of her bonds till you know of your lord's return, when do you bind her again as she was; and you shall earn a reward from the Lord of all creatures." "We hear and obey," answered they and at once loosing Zumurrud, gave her to eat and drink. Thereupon quoth the old woman, "Would my leg had been broken, ere I entered your house!" And she went up to Zumurrud and said to her, "O my daughter, Heaven keep thee safe; soon shall Allah bring thee relief." Then she privily told her that she came from her lord, Ali Shar, and agreed with her to be on the watch for sounds that night, saying, "Thy lord will come and stand by the pavilion-bench and whistle¹ to thee; and when thou hearest him, do thou whistle back to him and let thyself down to him by a rope from the window, and he will take thee and go away with thee." So Zumurrud thanked the old woman, who went forth and returned to Ali Shar and told him what she had done, saying, "Go this night, at midnight, to such a quarter, for the accursed rogue's house is there and its fashion is thus and thus. Stand under the window of the upper chamber and whistle; whereupon she will let herself down to thee; then do thou take her and carry her whither thou wilt." He thanked her for her good offices and with flowing tears repeated these couplets:—

Now with their says and saids² no more vex me the chiding race; * My heart is weary and I'm worn to bone by their disgrace:

And tears a truthful legend³ with a long ascription-chain * Of my desertion and distress the lineage can trace.

O thou heart-whole and free from dole and dolours I endure, * Cut short thy long persistency nor question of my case:

A sweet-lipped one and soft of sides and cast in shapeliest mould * Hath stormed my heart with honied lure and honied words of grace.

¹ Arab. "Sifr": I have warned readers that whistling is considered a kind of devilish speech by the Arabs, especially the Badawin; and that the traveller must avoid it. It savours of idolatry: in the Koran we find (chapt. viii. 35) "Their prayer at the House of God (Ka'abah) is none other than whistling and hand-clapping;" and tradition says that they whistled through their fingers. Besides many of the Jinn have only round holes by way of mouths and their speech is whistling—a kind of bird-language like sibilant English.

² Arab. "Kil wa kál" = lit. "it was said and he said;" a popular phrase for chit-chat, tittle-tattle, prattle and prate, etc.

³ Arab. "Hadis," comparing it with a tradition of the Prophet.

No rest my heart hath known since thou art gone, nor ever close * These eyes,
 nor patience-aloe scape the hopes I dare to trace :
 Ye have abandoned me to be the pawn of vain desire, * In squalid state 'twixt
 enviers and they who blame to face :
 As for forgetting you or love 'tis thing I never knew ; * Nor in my thought shall
 ever pass a living thing but you.

And when he ended his verses, he sighed and shed tears and repeated
 also these couplets :—

Divinely were inspired his words who brought me news of you ; * For brought
 he unto me a gift was music in mine ear :
 Take he for gift, if him content, this worn-out threadbare robe, * My heart,
 which was in pieces torn when parting from my fere.

He waited till night darkened and, when came the appointed time,
 he went to the quarter she had described to him and saw and
 recognised the Christian's house ; so he sat down on the bench
 under the gallery. Presently drowsiness overcame him and he slept
 (Glory be to Him who sleepeth not !), for it was long since he had
 tasted sleep, by reason of the violence of his passion, and he became
 as one drunken with slumber. And while he was on this wise——
 And Shahrazad was surprised by the dawn of day and ceased saying
 her permitted say.

Now when it was the Three Hundred and Seventeenth Night,

She said, It hath reached me, O auspicious King, that while he lay
 asleep, behold, a certain thief, who had come out that night and
 prowled about the skirts of the city to steal somewhat, happened by
 the decree of Destiny, on the Nazarene's house. He went round
 about it, but found no way of climbing up into it, and presently on
 his circuit he came to the bench, where he saw Ali Shar asleep and
 stole his turband ; and, as he was taking it, suddenly Zumurrud
 looked out and seeing the thief standing in the darkness, took him
 for her lord ; whereupon she let herself down to him by the rope
 with a pair of saddle-bags full of gold. Now when the robber saw
 that he said to himself, "This is a wondrous thing, and there must
 needs be some marvellous cause to it." Then he snatched up the
 saddle-bags, and threw Zumurrud over his shoulders and made off
 with both like the blinding lightning. Quoth she, "Verily the old
 woman told me that thou wast weak with illness on my account ; and
 here thou art, stronger than a horse." He made her no reply ; so
 she put her hand to his face and felt a beard like the broom of palm-

frond¹ used for the Hammam, as if he were a hog which had swallowed feathers and they had come out of his gullet; whereat she took fright and said to him, "What art thou?" "O fool," answered he, "I am the sharper Jawán² the Kurd, of the band of Ahmad al-Danaf. When she heard his words, she wept and beat her face, knowing that Fate had gotten the better of her and that she had no resource but resignation and to put her trust in Allah Almighty. So she took patience and submitted herself to the ordinance of the the Lord, saying, "There is no god but *the* God! As often as we escape from one woe, we fall into a worse." Now the cause of Jawan's coming thither was this: he had said to Calamity-Ahmad, "O Sharper-captain,³ I have been in this city before and know a cavern without the walls which will hold forty souls; so I will go before you thither and set my mother therein. Then will I return to the city and steal somewhat for the luck of all of you and keep it till you come; so shall you be my guests and I will show you hospitality this day." Replied Ahmad al-Danaf, "Do what thou wilt." So Jawan went forth to the place before them and set his mother in the cave; but, as he came out he found a trooper lying asleep, with his horse picketed beside him; so he cut his throat and, taking his clothes and his charger and his arms, hid them with his mother in the cave, where also he tethered the horse. Then he betook himself to the city and prowled about, till he happened on the Christian's house and did with Ali Shar's turband and Zumurrud and her saddle-bags as we have said. He ceased not to run, with Zumurrud on his back, till he came to the cavern, where he gave her in charge of his mother, saying, "Keep thou watch over her till I return to thee at first dawn of day," and went his ways.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eighteenth Night,

She said, It hath reached me, O auspicious King, that quoth Kurdish Jawan to his mother, "Keep thou watch over her till I come back to thee at first dawn of day," and went his ways. Now Zumurrud said to herself, "Why am I so heedless about saving my

¹ Arab. "Mikashshah," the thick part of a midrib of a palm-frond soaked for some days in water and beaten out till the fibres separate. It makes an exceedingly hard, although not a lasting broom.

² Persian, "the youth, the brave;" Sansk. Yuván; and Lat. Juvenis. The Kurd, in tales, is generally a sturdy thief; and in real life is little better.

³ Arab. "Yá Shátir;" lit. O clever one (in a bad sense).

life and wherefore await till these forty men come and sell me as a slave?" Then she turned to the old woman, Jawan's mother, and said to her, "O my aunt, wilt thou not rise up and come without the cave, that I may comb thy hair?" Replied the old woman, "Ay, by Allah, O my daughter: this long time have I been out of reach of the bath; for these hogs cease not to carry me from place to place." So they went without the cavern, and Zumurrud combed out her head hair till she fell asleep; whereupon Zumurrud arose and, donning the clothes of the murdered trooper, girt her waist with his sword and covered her head with his turband, so that she became as she were a man. Then, mounting the horse, after she had taken the saddle-bags full of gold, she breathed a prayer, "O good Protector, protect me I adjure thee by the glory of Mohammed (whom Allah bless and preserve!)" adding these words in thought, "If I return to the city belike one of the trooper's folk will see me, and no good will befall me." So she turned her back on the town and rode forth into the wild and the waste. And she ceased not faring forth with her saddle-bags and the steed, eating of the growth of the earth and drinking of its waters, she and her horse, for ten days and, on the eleventh, she came in sight of a city pleasant and secure from dread, and stablished in happy stead. Winter had gone from it with his cold showers, and Prime had come to it with his roses and orange-blossoms and varied flowers; and its blooms were brightly blowing; its streams were merrily flowing and its birds warbled coming and going. And she drew near the dwellings and would have entered the gate when she saw the troops and Emirs and Grandees of the place drawn up, whereat she marvelled, seeing them in such unusual case, and said to herself, "The people of the city are all gathered at its gate: needs must there be a reason for this." Then she made towards them; but, as she drew near, the soldiery dashed forward to meet her and, dismounting all, kissed the ground between her hands and said, "Aid thee Allah, O our lord the Sultan!" Then the notables and dignitaries ranged themselves before her in double line, whilst the troops ordered the people in, saying, "Allah aid thee and make thy coming a blessing to the Moslems, O Sultan of all creatures! Allah establish thee, O King of the time and union-pearl of the day and the tide!" Asked Zumurrud, "What aileth you, O people of this city?" And the Head Chamberlain answered, "Verily, He hath given to thee who is no niggard in His giving: and He hath been bountiful to thee and hath made thee Sultan of this city and ruler over the necks of all who are therein; for know thou it is the custom of the citizens, when their King deceaseth leaving no son, that the troops should sally forth to the suburbs and sojourn

there three days : and whoever cometh from the quarter whence thou hast come, him they make King over them. So praised be Allah who hath sent us of the sons of the Turks a well-favoured man ; for had a lesser than thou presented himself, he had been Sultan." Now Zumurrud was clever and well-advised in all she did ; so she said "Think not that I am of the common folk of the Turks ! nay, I am of the sons of the great, a man of condition ; but I was wroth with my family, so I went forth and left them. See these saddle-bags full of gold which I have brought under me that, by the way, I might give alms thereof to the poor and the needy." So they called down blessings upon her and rejoiced in her with exceeding joy and she also joyed in them and said in herself, "Now that I have attained to this"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Nineteenth Night,

She said, It hath reached me, O auspicious King, that quoth Zumurrud to herself, "Now that I have attained to this case, haply Allah will reunite me with my lord in this place, for He can do whatever He willeth." Then the troops escorted her to the city and, all dismounting, walked before her to the palace. Here she alighted and the Emirs and Grandees, taking her under both armpits,¹ carried her into the palace and seated her on the throne ; after which they all kissed ground before her. And when duly enthroned she bade them open the treasuries and gave largesse to each and every of the troops, who offered up prayers for the continuance of her reign, and the townsfolk accepted her rule and the lieges of the realm. Thus she abode awhile bidding and forbidding, and all the people came to hold her in exceeding reverence and heartily to love her, by reason of her justice and generosity ; for taxes she remitted and prisoners she released and grievances she redressed ; but, as often as she bethought her of her lord, she wept and besought Allah to reunite her and him ; and one night, as she chanced to be thinking of him and calling to mind the days she had passed with him, her eyes ran with tears and she versified in these two couplets :—

My yearning for thee though long is fresh, * And the tears which chafe these
eyelids increase :

When I weep, I weep from the burn of love, * For to lover severance is decease.

¹ The sign of respect when a personage dismounts (Pilgrimage i. 77).

And when she had ended her verse, she wiped away her tears and repairing to the palace, betook herself to the Harim, where she appointed to the slave-girls separate lodgings and assigned them pensions and allowances, giving out that she was minded to live apart and devote herself to works of piety. So she applied herself to fasting and praying, till the Emirs said, "Verily, this Sultan is eminently devout;" nor would she suffer any male attendants about her, save two little slaves to serve her. And on this wise she held the throne a whole year, during which time she heard no news of her lord, and failed to hit upon his traces, which was exceeding grievous to her; so, when her distress became excessive, she summoned her Wazirs and Chamberlains and bid them fetch architects and builders and make her in front of the palace a horse-course, one parasang long and the like broad. They hastened to do her bidding, and lay out the place to her liking; and, when it was completed, she went down into it and they pitched her there a great pavilion, wherein the chairs of the Emirs were ranged in due order. Moreover, she bade them spread on the racing-plain tables with all manners of rich meats and when this was done she ordered the Grandees to eat. So they ate and she said to them, "It is my will that, on seeing the new moon of each month, ye do on this wise and proclaim in the city that no man shall open his shop, but that all our lieges shall come and eat of the King's banquet, and that whoever disobeyeth shall be hanged over his own door."¹ So they did as she bade them, and ceased not so to do till the first new moon of the second year appeared; when Zumurrud went down into the horse-course and the crier proclaimed aloud, saying, "Ho, ye lieges and people one and all, whoever openeth store or shop or house shall straightway be hanged over his own door; for it behoveth you to come in a body and eat of the King's banquet." And when the proclamation became known, they laid the tables and the subjects came in hosts; so she bade them sit down at the trays and eat their fill of all the dishes. Accordingly they sat down and she took place on her chair of state, watching them, whilst each who was at meat said to himself, "Verily the King looketh at none save me." Then they fell to eating and the Emirs said to them, "Eat and be not ashamed; for this pleaseth the King." So they ate their fill and went away, blessing the Sovereign and saying, one to the other, "Never in our days saw we a Sultan who loved the poor as doth

¹ Lane (i. 605) gives a long and instructive note on these public royal banquets which were expected from the lieges by Moslem subjects. The hanging-penalty is, perhaps, a little exaggerated; but we find the same excess in the *Gesta Romanorum*.

this Sultan." And they wished him length of life. Upon this Zumurrud returned to her palace,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Twentieth Night,

She said, It hath reached me, O auspicious King, that Queen Zumurrud returned to her palace, rejoicing in her device and saying to herself, "Inshallah, I shall by this means surely happen on news of my lord Ali Shar." When the first day of the second month came round, she did as before and when they had spread the tables she came down from her palace and took place on her throne and commanded the lieges to sit down and fall to. Now as she sat on her throne, at the head of the tables, watching the people take their places company by company and one by one, behold her eye fell on Barsum, the Nazarene who had bought the curtain of her lord; and she knew him and said in her mind, "This is the first of my joy and the winning of my wish." Then Barsum came up to the table and, sitting down with the rest to eat, espied a dish of sweet rice, sprinkled with sugar; but it was far from him, so he pushed up to it through the crowd and, putting out his hand to it, seized it and set it before himself. His next neighbour said to him, "Why dost thou not eat of what is before thee? Is not this a disgrace to thee? How canst thou reach over for a dish which is distant from thee? Art thou not ashamed?" Quoth Barsum, "I will eat of none save this same." Rejoined the other, "Eat then, and Allah give thee no good of it!" But another man, a Hashish-eater, said, "Let him eat of it, that I may eat with him." Replied his neighbour, "O unluckiest of Hashish-eaters, this is no meat for thee; it is eating for Emirs. Let it be, that it may return to those for whom it is meant and they eat it." But Barsum heeded him not and took a mouthful of the rice and put it in his mouth; and was about to take a second mouthful when the Queen, who was watching him, cried out to certain of her guards, saying, "Bring me yonder man with the dish of sweet rice before him and let him not eat the mouthful he hath ready but throw it from his hand."¹ So

¹ Had he eaten it he would have become her guest. Amongst the older Badawin it was sufficient to spit upon a man (in entreaty) to claim his protection: so the horse-thieves when caught were placed in a hole in the ground covered over with matting to prevent this happening. Similarly Saladin (Salâh al-Dîn) the chivalrous would not order a cup of water for the robber, Reynald de Châtillon, before putting him to death.

four of the guards went up to Barsum and haled him along on his face, after throwing the mouthful of rice from his hand, and set him standing before Zumurrud, whilst all the people left eating and said to one another, "By Allah, he did wrong in not eating of the food meant for the likes of him." Quoth one, "For me I was content with this porridge¹ which is before me." And the Hashish-eater said, "Praised be Allah who hindered me from eating of the dish of sugared rice, for I expected it to stand before him and was waiting only for him to have his enjoyment of it, to eat with him, when there befel him what we see." And the general said, one to other, "Wait till we see what shall befall him." Now as they brought him before Queen Zumurrud she cried, "Woe to thee, O blue eyes! What is thy name and why comest thou to our country?" But the accursed called himself out of his name, having a white turband² on, and answered, "O King, my name is Ali; I work as a weaver, and I came hither to trade." Quoth Zumurrud, "Bring me a table of sand and a pen of brass," and when they brought her what she sought, she took the sand and pen, and struck a geomantic figure in the likeness of a baboon; then, raising her head, she looked hard at Barsum for an hour or so and said to him, "O dog, how darest thou lie to Kings? Art thou not a Nazarene, Barsum by name, and comest thou not hither in quest of somewhat? Speak the truth, or by the glory of the Godhead, I will strike off thy head!" At this Barsum was confounded and the Emirs and bystanders said, "Verily, this King understandeth geomancy! blessed be He who hath gifted him!" Then she cried out upon the Christian and said, "Tell me the truth, or I will make an end of thee!" Barsum replied, "Pardon, O King of the age; thou art right as regards the table, for the far one³ is indeed a Nazarene"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Twenty-first Night

She said, It hath reached me, O auspicious King, that Barsum replied, "Pardon, O King of the age; thou art right as regards the

¹ Arab. "Kishk" properly "Kashk" = wheat-meal coarsely ground and eaten with milk or broth. It is *de rigueur* with the Egyptian Copts on the "Friday of Sorrow" (Good Friday): and Lane gives the recipe for making it (M.E. chapt. xxvi.).

² In those days distinctive of Moslems.

³ The euphemism has before been noticed; the Moslem reader would not like to pronounce the words "I am a Nazarene." The same formula occurs a little lower down to save the reciter or reader from saying "Be *my* wife divorced," etc.

table, for thy slave is indeed a Nazarene." Whereupon all present, gentle and simple, wondered at the King's skill in hitting upon the truth by geomancy, and said, "Verily this King is a diviner, whose like there is not in the world." Thereupon Queen Zumurrud bade flay the Nazarene and stuff his skin with straw and hang it over the gate of the race-course. Moreover, she commanded to dig a pit without the city and burn therein his flesh and bones and throw over his ashes offal. "We hear and obey," answered they, and did with him all she bade; and, when the folk saw what had befallen the Christian, they said, "Serve him right; but what an unlucky mouthful was that for him!" And another said, "Be the far one's wife divorced if this vow be broken: never again to the end of my days will I eat of sugared rice!" and the Hashish-eater cried "Praised be Allah, who spared me this fellow's fate by saving me from eating of that same rice!" Then they all went out, holding it thenceforth unlawful to sit over against the dish of sweet rice as the Nazarene had sat. Now when the first day of the third month came, they laid the tables according to custom, and covered them with dishes and chargers, and Queen Zumurrud came down and sat on her throne, with her guards in attendance, as of wont, in awe of her dignity and majesty. Then the townsfolk entered as before and went round about the tables, looking for the place of the dish of sweet rice, and quoth one to another, "Hark ye, O Hájí Khalaf!" and the other answered, "At thy service, O Hájí Khálid." Said Khálid, "Avoid the dish of sweet rice and look thou eat not thereof; for if thou do, by early morning thou wilt be hanged."² Then they sat down to meat around the table; and, as they were eating, Queen Zumurrud chanced to look from her throne and saw a man come running in through the gate of the horse-course; and having considered him attentively, she knew him for Jawan the Kurdish thief who murdered the trooper. Now the cause of his coming was this: when he left his mother, he went to his comrades and said to them, "I did good business yesterday; for I slew a trooper and took his horse. Moreover there fell to me last night a pair of saddle-bags, full of gold, and a young lady worth more than the money in pouch; and I have left all that with my mother in the cave." At this they rejoiced and repaired to the cavern at nightfall, whilst Jawan the Kurd walked in front and the rest behind; he wishing to bring them the booty of which he had boasted. But he found the place clean

¹ Arab. "Hájj," a favourite Egyptianism. We are wrong to write Hajji which an Eastern would pronounce Háj-jí.

² This is Cairene "chaff."

empty and questioned his mother, who told him all that had befallen her; whereupon he bit his hands for regret and exclaimed, "By Allah, I will assuredly make search for the woman and take her, wherever she is, though it be in the shell of a pistachio-nut,¹ and quench my malice on her!" So he went forth in quest of her and ceased not journeying from place to place, till he came to Queen Zumurrud's city. On entering he found the town deserted and, enquiring of some women whom he saw looking from the windows, they told him that it was the Sultan's custom to make a banquet for the people on the first of each month and that all the lieges were bound to go and eat of it. Furthermore the women directed him to the racing ground, where the feast was spread. So he entered at a shuffling trot; and, finding no place empty, save that before the dish of sweet rice already noticed, took his seat right opposite it and stretched out his hand towards the dish; whereupon the folk cried out to him, saying, "O our brother, what wouldst thou do?" Quoth he, "I would eat my fill of this dish." Rejoined one of the people, "If thou eat of it thou wilt assuredly find thyself hanged to-morrow morning." But Jawan said, "Hold thy tongue and talk not so unpleasantly." Then he stretched out his hand to the dish and drew it to him; but it so chanced that the Hashish-eater of whom we have spoken, was sitting by him; and when he saw him take the dish, the fumes of the Hashish left his head and he fled from his place and sat down afar off, saying, "I will have nothing to do with yonder dish." Then Jawan the Kurd put out his hand (which was very like a raven's claw),² scooped up therewith half the dishful and drew out his hand as it were a camel's hoof—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Twenty-second Night

She said, It hath reached me, O auspicious King, that Jawan the Kurd drew his hand from the dish as it were a camel's hoof and rolled the lump of rice in the palm of his hand, till it was like a big orange, and threw it ravenously into his mouth; and it rolled down his gullet, with a rumble like thunder and the bottom of the deep dish appeared where said mouthful had been. Thereupon quoth to him one sitting by his side, "Praised be Allah for not making me

¹ Whose shell fits very tight.

² His hand was like a raven's because he ate with thumb and two fingers and it came up with the rice about it like a camel's hoof in dirty ground. This refers to the proverb (Burckhardt, 756), "He comes down a crow-claw (small) and comes up a camel-hoof (huge and round)."

meat between thy hands ; for thou hast cleared the dish at a single mouthful ;” and quoth the Hashish-eater, “Let him eat ; methinks he hath a hanging face.” Then, turning to Jawan he added, “Eat and Allah give thee small good of it.” So Jawan put out his hand again and taking another mouthful, was rolling it in his palm like the first, when behold, the Queen cried out to the guards saying, “Bring me yonder man in haste and let him not eat the mouthful in his hand.” So they ran and seizing him as he hung over the dish, brought him to her, and set him in her presence, whilst the people exulted over his mishap and said one to the other, “Serve him right, for we warned him, but he would not take warning. Verily, this place is bound to be the death of whoever sitteth therein, and yonder rice bringeth doom to all who eat of it.” Then said Queen Zumurrud to Jawan, “What is thy name and trade and wherefore comest thou to our city?” Answered he, “O our lord the Sultan, my name is Othman ; I work as a gardener and am come hither in quest of somewhat I have lost.” Quoth Zumurrud, “Here with a table of sand !” So they brought it, and she took the pen and drawing a geomantic scheme, considered it awhile, then raising her head, exclaimed, “Woe to thee, thou losel ! How darest thou lie to Kings ? This sand telleth me that of a truth thy name is Jawan the Kurd and that thou art by trade a robber, taking men’s goods in the way of unright and slaying those whom Allah hath forbidden to slay save for just cause.” And she cried out upon him, saying, “O hog, tell me the truth of thy case or I will cut off thy head on the spot.” Now when he heard these words, he turned yellow and his teeth chattered ; then, deeming that he might save himself by truth-telling, he replied, “O King, thou sayest sooth ; but I repent at thy hands henceforth and turn to Allah Almighty !” She answered, “It were not lawful for me to leave a pest in the way of Moslems ;” and cried to her guards, “Take him and skin him and do with him as last month ye did by his like.” They obeyed her commandment ; and, when the Hashish-eater saw the soldiers seize the man, he turned his back upon the dish of rice, saying, “’Tis a sin to present my face to thee !” And after they had made an end of eating, they dispersed to their several homes and Zumurrud returned to her palace and dismissed her attendants. Now when the fourth month came round, they went to the race-course and made the banquet, according to custom, and the folk sat awaiting leave to begin. Presently Queen Zumurrud entered ; and, sitting down on her throne, looked at the tables and saw that room for four people was left void before the dish of rice, at which she wondered. And as she was looking around, behold, she saw a man come trotting in at the gate of the horse-

course; and he stayed not till he stood over the food-trays; and, finding no room save before the dish of rice, took his seat there. She looked at him and knowing him for the accursed Christian who called himself Rashid al-Din, said in her mind, "How blessed is this device of the food,¹ into whose toils this infidel hath fallen!" Now the cause of his coming was extraordinary, and it was on this wise. When he returned from his travels——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Twenty-third Night,

She said, It hath reached me, O auspicious King, that when the accursed, who had called himself Rashid Al-Din, returned from travel, his household informed him that Zumurrud was missing and with her a pair of saddle-bags full of money; on hearing which ill tidings he rent his raiment and buffeted his face and plucked out his beard. Then he despatched his brother Barsum in quest of her to lands adjoining and, when he was weary of awaiting news of him, he went forth himself, to seek for him and for the girl, when fate led him to the city of Zumurrud. He entered it on the first day of the month and finding the streets deserted and the shops shut and women idling at the windows, he asked them the reason why, and they told him that the King made a banquet on the first of each month for the people, all of whom were bound to attend it, nor might any abide in his house or shop that day; and they directed him to the racing-plain. So he betook himself thither and found the people crowding about the food, and there was never a place for him save in front of the rice-dish now well known. Here then he sat and put forth his hand to eat thereof, whereupon Zumurrud cried out to her guards, saying, "Bring me him who sitteth over against the dish of rice." So they knew him by what had before happened and laid hands on him and brought him before Queen Zumurrud, who said to him, "Out on thee! What is thy name and trade, and what bringeth thee to our city?" Answered he, "O King of the age, my name is Rustam² and I have no occupation, for I am a poor dervish." Then said she to her attendants, "Bring me table of sand and pen of brass." So

¹ Easterns have a superstitious belief in the powers of food: I knew a learned man who never sat down to eat without a ceremonious salam to his meat.

² Lane (ii. 464), uses the vile Turkish corruption "Rustum," which, like its fellow "Rustem," would make a Persian shudder.

they brought her what she sought, as of wont ; and she took the pen and made the dots which formed the figure and considered it awhile; then raising her head to Rashid al-Din, she said, "O dog, how darest thou lie to Kings? Thy name is Rashid al-Din, thou art outwardly a Moslem, but a Christian at heart, and thine occupation is to lay snares for the slave-girls of the Moslems and make them captives. Speak the truth, or I will smite off thy head." He hesitated and stammered, then replied, "Thou sayest sooth, O King of the age!" Whereupon she commanded to throw him down and give him an hundred blows with a stick on each sole and a thousand stripes with a whip on his body ; after which she bade flay him and stuff his skin with hards of flax and dig a pit without the city, wherein they should burn his corpse and cast on his ashes offal. They did as she bade them and she gave the people leave to eat. So they ate and when they had eaten their fill they went their ways, while Queen Zumurrud returned to her palace, saying, "I thank Allah for solacing my heart of those who wronged me." Then she praised the Creator of the earth and the heavens and repeated these couplets :—

They ruled awhile and theirs was harsh tyrannic rule, * But soon that rule went
by as though it never were :
If just they had won justice ; but they sinned, and so * The world collected all
its bane for them to bear :
So died they and their case's tongue declares aloud * This is for that ; so of
the world your blaming spare.

And when her verse was ended she called to mind her lord Ali Shar and wept flowing tears ; but presently recovered herself and said, "Haply Allah, who hath given mine enemies into my hand, will vouchsafe me the speedy return of my beloved ;" and she begged forgiveness of Allah (be He extolled and exalted!) —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Twenty-fourth Night

She said it hath reached me, O auspicious King, that the Queen begged forgiveness of Allah (be He extolled and exalted!) and said, "Haply will He vouchsafe me speedy reunion with my beloved Ali Shar for He can do what He willeth and to His servants showeth grace, ever mindful of their case!" Then she praised Allah and again besought forgiveness of Him, submitting herself

to the decrees of destiny, assured that each beginning hath his end, and repeating the saying of the poet :—

Take all things easy; for all worldly things * In Allah's hand are ruled by
Destiny :

Ne'er shall befall thee aught of things forbidden * Nor what is bidden e'er shall
fail to thee !

And what another saith :—

Roll up thy days¹ and easy shall they roll * Through life, nor haunt the house
of grief and dole :

Full many a thing, which is o'erhard to find, * Next hour shall bring thee to
delight thy soul.

And what a third saith :—

Take patience which breeds good if patience thou can learn; * Be calm-souled,
'scaping anguish-draughts that gripe and bren :

Know, that if patience with good grace thou dare refuse, * With ill-graced
patience thou shalt bear what wrote the Pen.

After which she abode thus another whole month's space, judging the folk and bidding and forbidding by day, and by night weeping and bewailing her separation from her lord Ali Shar. On the first day of the fifth month, she bade them spread the banquet on the race-plain, according to custom, and sat down at the head of the tables, whilst the lieges awaited the signal to fall to, leaving the place before the dish of rice vacant. She sat with eyes fixed upon the gate of the horse-course, noting all who entered and saying in her soul, "O Thou who restoredest Joseph to Jacob and diddest away the sorrows of Job,² vouchsafe of Thy might and Thy majesty to restore me my lord Ali Shar; for Thou over all things art Omnipotent, O Lord of the Worlds ! O Guide of those who go astray ! O Hearer of those that cry ! O Answerer of those who pray, answer Thou my prayer, O Lord of all creatures." Now hardly had she made an end of her prayer and supplication when behold, she saw entering the gate of the horse-plain a young man, in shape like a willow branch, the comeliest of youths and the most accomplished, save that his face was wan and his form wasted by weariness. Now as he entered and came up to the tables, he found no seat vacant

¹ Arab. "Darrij" *i.e.* let them slide (*Americanic*).

² Shaykh of Al-Butnah and Jābiyah, therefore a Syrian of the Hauran near Damascus and grandson to Isū (Esau). Many articles are called after Job *e.g.* Ra'arā' Ayyub or Ghubayrá (*mula Arabica* and *undulata*), a creeper with which he rubbed himself and got well :—the Copts do the same on "Job's Wednesday," *i.e.* that before Whit Sunday O.S. Job's father is a nickname of the camel, and there are many such applications of the Patriarch's name.

save that over against the dish of sweet rice, so he sat down there ; and, when Zumurrud looked upon him, her heart fluttered and, observing him narrowly, she knew him for her lord Ali Shar, and was like to have cried out for joy, but restrained herself, fearing disgrace before the folk ; and, albeit her heart beat wildly, she hid what she felt. Now the cause of his coming thither was on this wise. After he fell asleep upon the bench and Zumurrud let herself down to him and Jawan the Kurd seized her, he presently awoke and found himself lying with his head bare, so he knew that some one had come upon him and had robbed him of his turband whilst he slept. So he spoke the saying which shall never shame its sayer, and which is, " Verily, we are Allah's and to Him are we returning ! " and, going back to the old woman's house, knocked at the door. She came out and he wept before her, till he fell down in a fainting fit. Now when he came to himself, he told her all that had passed, and she blamed him and chid him for his foolish doings, saying, " Verily thine affliction and calamity come from thyself." And she gave not over reproaching him, till the blood streamed from his nostrils and he again fainted away. When he recovered from his swoon—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Twenty-fifth Night,

She said, It hath reached me, O auspicious King, that when Ali Shar recovered from his swoon he saw the old woman bewailing his griefs and weeping over him ; so he complained of his hard lot and repeated these two couplets :—

How bitter to friends is a parting, * And a meeting how sweet to the lover !
Allah join all the lovers He parteth, * And save me who of love ne'er recover.¹

The old woman mourned over him and said to him, " Sit here, whilst I go in quest of news for thee and return to thee in haste." " To hear is to obey," answered he. So she left him on her good errand and was absent till midday, when she returned and said to him, " O Ali, I fear me thou must die in thy grief ; thou wilt never see thy beloved again save on the bridge Al-Sirát ;² for the people

¹ Lane (*in loco*) renders " I am of their number." But " fi al-siyák " means popularly " (driven) to the point of death."

² Lit. = " pathway, road " ; hence the bridge well known as " finer than a hair and sharper than a sword," over which all (except Khadijah and a chosen few) must pass on the Day of Doom ; a Persian apparatus bodily annexed by Al-Islam.

of the Christian's house, when they arose in the morning, found the window giving on the garden torn from its hinges and Zumurrud missing, and with her a pair of saddle-bags full of the Christian's money. And when I came thither, I saw the Chief of Police standing at the door, he and his many, and there is no Majesty and there is no Might save in Allah, the Glorious, the Great !” Now, as Ali Shar heard these words, the light in his sight was changed to the darkness of night and he despaired of life and made sure of death ; nor did he leave weeping till he lost his senses. When he revived, love and longing were sore upon him ; there befel him a grievous sickness and he kept his house a whole year ; during which the old woman ceased not to bring him doctors and ply him with ptisanes and diet-drinks and make him savoury broths till, after the twelvemonth ended, his life returned to him. Then he recalled what had passed and repeated these couplets :—

Sev'rance-grief nighmost, Union done to death, * Down-railing tear-drops,
heart fire tortureth !

Redoubleth pine in one that hath no peace * For love and wake and woe he
suffereth :

O Lord, if there be thing to joy my soul * Deign Thou bestow it while I
breathe my breath.

When the second year began, the old woman said to him, “O my son, all this thy weeping and wailing will not bring thee back thy mistress. Rise, therefore, gird the loins of resolution and seek for her in the lands : peradventure thou shalt light on some news of her.” And she ceased not to exhort and hearten him, till he took courage and she carried him to the Hammam. Then she made him drink strong wine and eat white meats, and thus she did with him for a whole month, till he regained strength ; and setting out, journeyed without ceasing till he arrived at Zumurrud's city, where he went to the horse-course, and sat down before the dish of sweet rice and put

The old Guebres called it Pul-i-Chinávar or Chinávad and the Jews borrowed it from them. It is said that a bridge over the grisly “brook Kedron” was called Sirát (the road) and hence the idea, as that of hell-fire from Ge-Hinnom (Gehenna) where children were passed through the fire to Moloch. A doubtful Hadis says, “The Prophet declared Al-Sirát to be the name of a bridge over hell-fire, dividing Hell from Paradise” (pp. 17, 122, Reynold's trans. of Al-Siyuti's Traditions, etc.). In Koran i. 5, “Sirát” is simply a path, from sarata, he swallowed, even as the way devours (makes a lakam or mouthful of) those who travel it. The word was orig. written with Sin but changed for easier articulation to Sád, one of the four Hurúf al-Mutabbakát (س, ض, ط and ظ), “the flattened,” formed by the broadened tongue in contact with the palate. This Sad also by the figure Ishmám (= conversion) turns slightly to a Zád, the intermediate between Sin and Sad.

out his hand to eat of it. Now when the folk saw this, they were concerned for him and said to him, "O young man, eat not of that dish, for whoso eateth thereof, misfortune befalleth him." Answered he, "Leave me to eat of it, and let them do with me what they will, so haply shall I be at rest from this wearying life." Accordingly he ate a first mouthful, and Zumurrud was minded to have him brought before her; but then she bethought her that belike he was anhungered and said to herself, "It were properer to let him eat his fill." So he went on eating, whilst the folk looked at him in astonishment, waiting to see what would betide him; and when he had satisfied himself, Zumurrud said to certain of her people, "Go to yonder youth who eateth of the rice and bring him to me in courteous guise, saying:—Answer the summons of the King who would have a word with thee on some slight matter." They replied, "We hear and obey," and going straightways up to Ali Shar, said to him, "O my lord, be pleased to answer the summons of the King and let thy heart be at ease." Quoth he, "Hearkening and obedience;" and followed the slaves——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Twenty-sixth Night,

She said, It hath reached me, O auspicious King, that Ali Shar rejoined, "Hearkening and obedience;" and followed the slaves whilst the people said to one another, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! I wonder what the King will do with him!" And others said, "He will do him naught but good: for had he intended to harm him, he had not suffered him to eat his fill." Now when the slaves set him in presence of Zumurrud he saluted and kissed the earth before her, whilst she returned his salutation and received him with honour. Then she asked him, "What may be thy name and trade, and what brought thee to our city?" and he answered, "O King my name is Ali Shar; I am of the sons of the merchants of Khorasan; and the cause of my coming hither is to seek for a slave-girl whom I have lost, for she was dearer to me than my hearing and my seeing, and indeed my soul cleaveth to her, since I lost her; and such is my tale." So saying he wept till he swooned away; whereupon she bade them sprinkle rose-water on his face, which they did till he revived, when she said, "Here with the table of sand and the brass pen." So they brought them and she took the pen and struck a geomantic scheme which she considered awhile;

and then cried, "Thou hast spoken sooth, Allah will grant thee speedy reunion with her; so be not troubled." Upon this she commanded her head Chamberlain to carry him to the bath and afterwards to clothe him in a handsome suit of royal apparel, and mount him on one of the best of the King's horses and finally bring him to the palace at the last of the day. So the Chamberlain, after saying "I hear and I obey," took him away, whilst the folk began to say to one another, "What maketh the King deal thus courteously with yonder youth?" And quoth one, "Did I not tell you that he would do him no hurt? for he is fair of aspect; and this I knew, ever since the King suffered him to eat his fill." And each said his say; after which they all dispersed and went their ways. As for Zumurrud, she thought the evening would never come, that she might be alone with the beloved of her heart. Now when they brought him in to her, he kissed the ground between her hands and called down blessings on her, and she said, "O my lord, all this happeneth and yet thou knowest me not!" He asked, "And who art thou, O King?" and she answered, "I am thy slave-girl Zumurrud." Now when he knew this and was certified that she was indeed his very slave-girl, Zumurrud, he embraced her and they rejoiced together. And when the morrow came, Zumurrud summoned all the troops and the lords of the realm and said to them, "I am minded to journey to this man's country; so choose you a viceroy, who shall rule over you till I return to you." And they answered, "We hear and we obey." Then she applied herself to making ready the wants of the way, to wit provaunt and provender, monies and rarities for presents, camels and mules and so forth; after which she set out from her city with Ali Shar, and they ceased not journeying on till they arrived at his native place, where he entered his house and gave many gifts to his friends and alms and largesse to the poor. And Allah vouchsafed him children by her, and they both lived the gladdest and happiest of lives, till there came to them the Destroyer of delights and the Severer of societies and the Garnerer of graves. And glorified be He the Eternal without cease, and praised be He in every case! And amongst other tales they tell one of

*THE LOVES OF JUBAYR BIN UMAYR AND THE
LADY BUDUR.*

It is related that the Commander of the Faithful, Harun al-Rashid, was uneasy¹ one night and could not sleep; so that he ceased not to toss from side to side for very restlessness, till, growing weary of this, he called Masrur and said to him, "Ho, Masrur, find me some one who may solace me in this my wakefulness." He answered, "O Prince of True Believers, wilt thou walk in the palace-garden and divert thyself with the sight of its blooms and gaze upon the stars and constellations and note the beauty of their ordinance and the moon among them rising in sheen over the water?" Quoth the Caliph, "O Masrur, my heart inclineth not to aught of this." Then Masrur rejoined, "O my lord, summon the doctors of law and religion and the sages of science and poets, and bid them contend before thee in argument and disputation and recite to thee songs and verses and tell thee tales and anecdotes." Replied the Caliph, "My soul inclineth not to aught of this;" and Masrur rejoined, "O my lord, bid the wits and the cup-companions attend thee and solace thee with witty sallies." "O Masrur," ejaculated the Caliph, "indeed my soul inclineth not to aught of this." "Then, O my lord," cried Masrur, "strike off my head;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Twenty-eighth Night

She said, It hath reached me, O auspicious King, that Masrur cried out to the Caliph, "O my lord, strike off my head; haply that will dispel thine unease and do away the restlessness that is upon thee." So Al-Rashid laughed at his saying and said, "See which of the boon-companions is at the door." Thereupon he went out and returning, said, "O my lord, he who sits without is Ali bin

¹ Lane (ii. 494) relates from Al-Makrizi, that when Khamárawayh, Governor of Egypt (ninth century), suffered from insomnia his physician ordered a pool of quicksilver, 50 by 50 cubits, to be laid out in front of his palace, now the Rumaylah square. "At the corners of the pool were silver pegs to which were attached by silver rings, strong bands of silk, and a bed of skins, inflated with air, being thrown upon the pool and secured by the bands remained in a continual state of agreeable vacillation."

Mansúr of Damascus, the Wag,"¹ "Bring him to me," quoth Harun : and Masrur went out and returned with Ibn Mansur, who said, on entering, "Peace be with thee, O Commander of the Faithful!" The Caliph returned his salutation and said to him, "O Ibn Mansur, tell us some of thy stories." Said the other, "O Commander of the Faithful, shall I tell thee what I have seen with my eyes or what I have only heard tell?" Replied the Caliph, "If thou have seen aught worth telling, let us hear it; for hearing is not like seeing." Said Ibn Mansur, "O Commander of the Faithful, lend me thine ear and thy heart;" and he answered, "O Ibn Mansur, behold, I am listening to thee with mine ears and looking at thee with mine eyes and attending to thee with my heart." So Ibn Mansur began:—Know then, O Commander of the Faithful, that I receive a yearly allowance from Mohammed bin Sulaymán al-Háshimi, Sultan of Bassorah; so I went to him, once upon a time, as usual, and found him ready to ride out hunting and birding. I saluted him and he returned my salute and said, "O son of Mansur, mount and come with us to the chase:" but I said, "O my lord, I can no longer ride; so do thou station me in the guest-house and give thy chamberlains and lieutenants charge over me." And he did so and departed for his sport. His people entreated me with the utmost honour and entertained me with the greatest hospitality; but said I to myself, "By Allah, it is a strange thing that for so long I have been in the habit of coming from Baghdad to Bassorah, yet know I no more of this town than from palace to garden and from garden to palace. When shall I find an occasion like this to view the different parts and quarters of Bassorah? I will rise forthwith and walk forth alone and divert myself and digest what I have eaten." Accordingly I donned my richest dress and went out a-walking about Bassorah. Now it is known to thee, O Commander of the Faithful, that it hath seventy streets, each seventy leagues² long, the measure of Irak; and I lost myself in its by-streets and thirst overcame me. Presently, as I went along, O Prince of True Believers, behold, I came to a great door, whereon were two rings of brass,³ with curtains of red brocade drawn before it. And on

¹ The name seems now unknown. "Al-Khalí'a" is somewhat stronger than "Wag," meaning at least a "wicked wit." Properly it is the Span. "perdido," a youth cast off (Khala') by his friends; though not so strong a term as "Harfúsh" = a blackguard.

² Arab. "Farsakh" = parasang.

³ Arab. "Nahás asfar" = yellow copper, brass, as opposed to Nahás ahmar = copper. The reader who cares to study the subject will find much about it in my "Book of the Sword," chapt. iv.

either side of the door was a stone bench and over it was a trellis, covered with a creeping vine that hung down and shaded the doorway. I stood still to gaze upon the place, and presently heard a sorrowful voice, proceeding from a heart which did not rejoice, singing melodiously and chanting these cinquains :¹—

My body bides the sad abode of grief and malady, * Caused by a fawn whose
land and home are in a far countrie :

O ye two Zephyrs of the wold which caused such pain in me * By Allah, Lord
of you ! to him my heart's desire, go ye

And chide him so perchance ye soften him I pray.

And tell us all his words if he to hear your speech shall deign, * And unto him
the tidings bear of lovers twixt you twain :

And both vouchsafe to render me a service free and fain, * And lay my case
before him showing how I e'er complain :

And say, "What ails thy bounden thrall this wise to drive away,

Without a fault committed and without a sin to show ; * Or heart that leans to
other wight or would thy love forego :

Or treason to our plighted troth or causing thee a throe ?" * And if he smile
then say ye twain in accents soft and slow,

"An thou to him a meeting grant 'twould be the kindest way !

For he is gone distraught for thee, as well indeed, he might * His eyes are
wakeful and he weeps and wails the livelong night :"

If seem he satisfied by this why then 'tis well and right, * But if he show an
angry face and treat ye with despite,

Trick him and "Naught we know of him !" I beg you both to say.

Quoth I to myself, "Verily, if the owner of this voice be fair, she
conjoineth beauty of person and eloquence and sweetness of voice."

Then I drew near the door, and began raising the curtain little by
little, when lo ! I beheld a damsel, white as a full moon when it
mooneth on its fourteenth night, with joined eyebrows twain and
languorous lids of eyes and dainty lips like double carnelian, a
mouth as it were the seal of Solomon, and teeth ranged in a line
that played with the reason of proser and rhymers, even as saith the
poet :—

O pearly mouth of friend, who set those pretty pearls in line, * And filled thee
full of whitest chamomile and reddest wine ?

Who lent the morning-glory in thy smile to shimmer and shine * Who with
that ruby-padlock dared thy lips to seal and sign !

Who looks on thee at early morn with stress of joy and bliss * Goes mad for
aye, what then of him who wins a kiss of thine ?

¹ Lane (ii. 479) translates one stanza of this Mukhammas (pentastich) and speaks of "five more," which would make six.

And as saith another :—

O pearl-set mouth of friend * Pity poor Ruby's cheek ;
Boast not o'er one who owns * Thee, union and unique !

In brief she comprised all varieties of loveliness and was a delight to behold, nor could the gazer satisfy himself with the sight of her charms ; for she was as the poet hath said of her :—

When comes she, slays she ; and when turns she hence, * She makes all men
regard with loving eyes :
A very sun ! a very moon ! but still * From hurt and harmful ills her nature
flies.
Ope's Eden's garden when she shows herself ; * And full moon see we o'er her
necklace rise.

Now as I was looking at her through an opening of the curtain, behold, she turned ; and, seeing me standing at the door, said to her handmaid, "See who is at the door." So the slave-girl came up to me and said, "O Shaykh, hast thou no shame, or do impudent airs suit hoary hairs ?" Quoth I, "O my mistress, I confess to the hoary hairs, but as for impudent airs, I think not to be guilty of unmannerliness." Then the mistress broke in, "And what can be more unmannerly than to intrude thyself upon a house other than thy house and gaze on a Harim other than thy Harim ?" I pleaded, "O my lady, I have an excuse ;" and when she asked, "And what is thine excuse ?" I answered, "I am a stranger and so thirsty that I am well-nigh dead of thirst." She rejoined, "We accept thine excuse,"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Twenty-ninth Night

She said, It hath reached me, O auspicious King, that the young lady rejoined, "We accept thine excuse," and calling one of her slave-maids, said to her, "O Lutf,¹ give him to drink in the golden tankard." So she brought me a tankard of red gold, set with pearls and gems of price, full of water mingled with virgin musk and covered with a napkin of green silk ; and I addressed myself to drink and was long about my drinking, for I stole glances at her the while, till I could prolong my stay no longer. Then I returned the tankard to the girl, but did not offer to go ; and she said to me,

¹ A servile name, Delicacy, Elegance.

"O Shaykh, wend thy way." But I said, "O my lady, I am troubled in mind." She asked me, "For what?" and I answered, "For the turns of Time and the change of things." Replied she, "Well mayst thou be troubled thereat for Time breedeth wonders. But what hast thou seen of such surprises that thou shouldst muse upon them?" Quoth I, "I was thinking of the whilom owner of this house, for he was my intimate in his lifetime." Asked she, "What was his name?" and I answered, "Mohammed bin Ali the Jeweller and he was a man of great wealth. Tell me did he leave any children?" Said she, "Yes, he left a daughter, Budur by name, who inherited all his wealth." Quoth I, "Meseemeth thou art his daughter?" "Yes," answered she, laughing; then added, "O Shaykh, thou hast talked long enough; now wend thy ways." Replied I, "Needs must I go, but I see thy charms are changed by being out of health: so tell me thy case; it may be Allah will give thee comfort at my hands." Rejoined she, "O Shaykh, if thou be a man of discretion, I will discover to thee my secret; but first tell me who thou art, that I may know whether thou art worthy of confidence or not; for the poet saith:¹—

None keepeth a secret but a faithful person: with the best of mankind it remaineth concealed.

I have kept my secret in a house with a lock, whose key is lost and whose door is sealed.

Thereto I replied, "O my lady, an thou wouldest know who I am, I am Ali bin Mansúr of Damascus, the Wag, cup-companion to the Commander of the Faithful, Harun al-Rashid." Now when she heard my name, she came down from her seat and saluting me, said, "Welcome, O Ibn Mansur! Now will I tell thee my case and entrust thee with my secret. I am a lover separated from her beloved." I answered, "O my lady, thou art fair and shouldest be on love-terms with none but the fair. Whom then dost thou love?" Quoth she, "I love Jubayr bin Umayr al-Shaybání, Emir of the Banú Shaybán;"² and she described to me a young man than whom there was no prettier fellow in Bassorah. I asked, "O my lady, have interviews or letters passed between you?" and she answered, "Yes, but our love was tongue-love, not heart and soul-love; for he kept not his trust nor was he faithful to his troth." Said I, "O my lady, and what was the cause of your separation?" and

¹ These verses have occurred twice: (Night ix. etc.) so I give Lane's version (ii. 482).

² A far-famed and historic Badawi tribe to which belonged the generous Ma'an bin Za'idah, often mentioned in *The Nights*.

she replied, "I was sitting one day whilst my handmaid here combed my hair. When she had made an end of combing it, she plaited my tresses, and its beauty and loveliness charmed her; so she bent over me and kissed my hair. At that moment he came in unawares, and, seeing the girl kiss my hair, straightways turned away in anger, vowing eternal separation and repeating these two couplets:—

If another worship the thing I love, * I abandon my love and live lorn of love.

My beloved is worthless if aught she will, * Save that which her lover doth most approve.

And from the time he left me to this present hour, O Ibn Mansur, he hath neither written to me nor answered my letters." Quoth I, "And what purposest thou to do?" Quoth she, "I have a mind to send him a letter by thee. If thou bring me back an answer, thou shalt have of me five hundred gold pieces; and if not, then an hundred for thy trouble in going and coming." I answered, "Do what seemeth good to thee; I hear and I obey thee." Whereupon she called to one of her slave-girls, "Bring me ink-case and paper," and she wrote thereon these couplets:—

Beloved, why this strangeness, why this hate? * When shall thy pardon reunite us two?

Why dost thou turn from me in severance? * Thy face is not the face I am wont to know.

Yes, slanderers falsed my words, and thou to them * Inclining, madest spite and envy grow.

An hast believed their tale, the Heavens forbid * Now thou believe it when dost better trow!

By thy life tell what hath reached thine ear; * Thou know'st what said they and so justice show.

An it be true I spoke the words, my words * Admit interpreting and change allow:

Given that the words of Allah were revealed, * Folk changed the Torah¹ and still changing go:

What slanders told they of mankind before! * Jacob heard Joseph blamed by tongue of foe.

Yea, for myself and slanderer and thee * An awful day of reckoning there shall be.

Then she sealed the letter and gave it to me; and I took it and carried it to the house of Jubayr bin Umayr, whom I found absent a-hunting. So I sat down to wait for him; and behold, he returned from the chase; and when I saw him, O Prince of True Believers, come riding up, my wit was confounded by his beauty and grace.

¹ The Hebrew Pentateuch; Roll of the Law.

As soon as he sighted me sitting at the house-door, he dismounted and coming up to me embraced me and saluted me; and meseemed I embraced the world and all therein. Then he carried me into his house and, seating me on his own couch, called for food. They brought a table of Khalanj-wood of Khorasan with feet of gold, whereon were all manners of meats, fried and roasted and the like. So I seated myself at the table and examining it with care found these couplets engraved upon it:¹—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Thirtieth Night,

She said, It hath reached me, O auspicious King, that Ali son of Mansur continued:—So I seated myself at the table of Jubayr bin Umayr al-Shaybani and, examining it with care, found these couplets engraven upon it:—

On these which once were chicks,
Your morning glances fix,
Late dwellers in the mansion of the cup,
Now nearly eaten up!
Let tears bedew
The memory of that stew,
Those partridges, once roast,
Now lost!

The daughters of the grouse in plaintive strain;
Bemourn, and still bemourn, and mourn again!
The children of the fry,
We lately saw
Half smothered in pilau,
With buttery mutton fritters smoking by!
Alas, my heart, the fish!
Who filled his dish,

With flaky form in varying colours spread
On the round pastry cake of household bread!
Heaven sent us that Kabob!
For no one could
(Save Heaven he should rob)
Produce a thing so excellently good,
Or give us roasted meat,
With basting oil so savourily replete!

¹ I need hardly notice the brass trays, platters and table-covers with inscriptions which are familiar to every reader: those made in the East for foreign markets mostly carry imitation inscriptions lest infidel eyes fall upon Holy Writ.

But, oh ! mine appetite, alas ! for thee !
 Who on that furmeaty
 So sharpset wast a little while ago—
 That furmeaty, which mashed by hands of snow,
 A light reflection bore,
 Of the bright bracelets that those fair hands wore ;
 Again remembrance glads my sense
 With visions of its excellence !

Again I see the cloth unrolled
 Rich worked in many a varied fold !
 Be patient, oh ! my soul, they say
 Fortune rules all that's new and strange,
 And though she pinches us to-day,
 To-morrow brings full rations, and a change !¹

Then said Jubayr, "Put forth thy hand to our food and ease our heart by eating of our victual." Answered I, "By Allah, I will not eat a mouthful, till thou grant me my desire." He asked, "What is thy desire?" so I brought out the letter and gave it to him; but, when he had read it and mastered its contents, he tore it in pieces and, throwing it on the floor, said to me, "O Ibn Mansur, I will grant thee whatever thou askest save thy desire which concerneth the writer of this letter, for I have no answer to her." At this I rose in anger; but he caught hold of my skirts, saying, "O Ibn Mansur, I will tell thee what she said to thee, albeit I was not present with you." I asked, "And what did she say to me?" and he answered, "Did not the writer of this letter say to thee, If thou bring me back an answer, thou shalt have of me five hundred ducats; and if not, an hundred for thy pains?" "Yes," replied I; and he rejoined, "Abide with me this day and eat and drink and enjoy thyself and make merry, and thou shalt have thy five hundred ducats." So I sat with him and ate and drank and made merry and enjoyed myself and entertained him with talk deep into the night;² after which I said to him, "O my master, is there no music in thy house." He answered, "Verily for many a day we have drunk without music." Then he called out, saying, "Ho Shajarat al-Durr!" Whereupon a slave-girl answered him from her

¹ These six distichs are in Night xiii. I borrow Torrens (p. 125) to show his peculiar treatment of spinning out 12 lines to 38.

² Arab. "Musámirah" = chatting at night. Easterns are inordinately fond of the practice and the wild Arabs often sit up til dawn, talking over the affairs of the tribe: indeed a Shaykh is expected to do so. "Early to bed and early to rise" is a civilised not a savage or a barbarous saying. Samir is a companion in night talk; Raffik of the road; Rahib in riding horse or camel; Ká'id in sitting; Sharib and Raffis at drink, and Nadím at table: Ahíd is an ally, and Sharik a partner—all on the model of "Fa'il."

chamber and came in to us, with a lute of Hindu make, wrapped in a silken bag. And she sat down and, laying the lute in her lap, preluded in one-and-twenty modes ; then, returning to the first, she sang to a lively measure these couplets :—

Whoso ne'er tasted of Love's sweets and bitter draught, * No difference kens
'twixt presence-bliss and absence-stress ;

And so, who hath declined from Love's true road, * No difference kens 'twixt
smooth and ruggedness :

I ceased not to oppose the votaries of love, * Till I had tried its sweets and
bitters not the less :

Now have I drunk its cup of bitterness, until * To bondman and to freedman I
have proved me base.

For Fate has vowed to disunite us lovers twain, * And she too well hath kept
her vow, that votaress.

Fate so decreed it ! None her sentence can withstand : * Where is the wight who
dares oppose his Lord's command ?

Hardly had she finished her verses, when her lord cried out with a great cry and fell down in a fit ; whereupon exclaimed the damsel, " May Allah not punish thee, O old man ! This long time have we drunk without music, for fear the like of this falling sickness befall our lord. But now go thou to yonder chamber and there sleep." So I went to the chamber which she showed me and slept till the morning, when behold, a page brought me a purse of five hundred dinars and said to me, " This is what my master promised thee ; but return thou not to the damsel who sent thee, and let it be as though neither thou nor we had ever heard of this matter." " Harkening and obedience," answered I and taking the purse, went my way. Still I said to myself, " The lady must have expected me since yesterday ; and by Allah there is no help but I return to her and tell her what passed between me and him : otherwise she will revile me and revile all who come from my country." So I went to her and found her standing behind the door ; and when she saw me she said, " O Ibn Mansur, thou hast done nothing for me ! " I asked, " Who told thee of this ? " and she answered, " O Ibn Mansur, yet another thing hath been revealed to me ;¹ and it is that, when thou handedst him the letter, he tore it in pieces and, throwing it on the floor, said to thee :—O Ibn Mansur, I will grant thee whatever thou askest save thy desire which concerneth the writer of this letter ; for I have no answer to her missive. Then didst thou rise from beside him in anger ; but he laid hold of thy skirts, saying : O son of Mansur, abide with me to-day, for thou art my guest, and eat and drink and make

¹ In both lover and beloved the excess of love gave them this clairvoyance.

merry ; and thou shalt have thy five hundred ducats. So thou didst sit with him, eating and drinking and making merry, and entertainedst him with talk deep into the night and a slave-girl sang such an air and such verses, whereupon he fell down in a fit." So, O Commander of the Faithful, I asked her, "Wast thou then with us?" and she answered, "O Ibn Mansur, hast thou not heard the saying of the poet :—

The hearts of lovers have eyes I ken, * Which see the unseen by vulgar men.

However, O Ibn Mansur, the night and day shift not upon anything but they bring to it change!"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Thirty-first Night,

She said, It hath reached me, O auspicious King, that the lady exclaimed, "O Ibn Mansur, the night and the day shift not upon anything but they bring to it change!" Then she raised her glance to heaven and said, "O my God and my Leader and my Lord, like as Thou hast afflicted me with love of Jubayr bin Umayr, even so do Thou afflict him with love of me, and transfer the passion from my heart to his heart!"¹ Then she gave me an hundred sequins for my trouble in going and coming and I took it and returned to the palace, where I found the Sultan come home from the chase ; so I got my pension of him and fared back to Baghdad. And when next year came, I repaired to Bassorah, as usual, to seek my pension, and the Sultan paid it to me ; but, as I was about to return to Baghdad, I bethought me of the Lady Budur and said to myself, "By Allah, I must needs go to her and see what hath befallen between her and her lover!" So I went to her house and finding the street before her door swept and sprinkled and eunuchs and servants and pages standing before the entrance, said to myself, "Most like grief hath broken the lady's heart and she is dead, and some Emir or other hath taken up his abode in her house." So I left it and went on to the house of Jubayr, son of Umayr the Shaybani, where I found the benches of the porch broken down and ne'er a page at the door, as of wont, and said to myself, "Haply he too is dead." Then I stood still before the door of his house and with my eyes running over with tears, bemoaned it in these couplets :—

¹ The prayer will be granted for the excess of her love.

O Lords of me, who fared but whom my heart e'er followeth ; * Return ; and so my festal days with you shall be renewed !

I stand before the home of you, bewailing your abode ; * Quiver mine eyelids and my eyes with tears are ever dewed :

I ask the house and its remains that seem to weep and wail, * "Where is the man who whilom wont to lavish goods and good ?"

It saith, "Go, wend thy way ; those friends like travellers have fared * From Springtide-camp, and buried lie of earth and worms the food !"

Allah ne'er desolate us so we lose their virtues' light * In length and breadth, but ever be the light in spirit viewed !

As I, O Prince of True Believers, was thus keening over the folk of the house,¹ behold, out came a black slave therefrom and said to me, "Hold thy peace, O Shaykh ! May thy mother be rest of thee ! Why do I see thee bemoaning the house on this wise ?" Quoth I, "I frequented it of yore, when it belonged to a good friend of mine." Asked the slave, "What was his name ?" and I answered, "Jubayr bin Umayr the Shaybani." Rejoined he, "And what hath befallen him ? Praised be Allah, he is yet here with us in the enjoyment of property and rank and prosperity except that Allah hath stricken him with love of a damsel called the Lady Budur ; and he is so whelmed by his love of her that he is like a great rock cumbering the ground. If he hunger, he saith not, Give me meat ; nor, if he thirst, doth he say, Give me drink." Quoth I, "Ask leave for me to go in to him," and quoth the slave, "O my lord, wilt thou go in to one who understandeth or to one who understandeth not ?" I said, "There is no help for it but I see him whatever be the case." Accordingly he went in to ask and presently returned with permission for me to enter, whereupon I went in to Jubayr and found him like a rock that cumbereth the ground, understanding neither sign nor speech ; and when I spoke to him he answered me not. Then said one of his servants, "O my lord, if thou remember aught of verse, repeat it and raise thy voice ; and he will be aroused by this and speak with thee." So I versified in these two couplets :—

Hast quit the love of Moons² or dost persist ? * Dost wake o' nights or close in sleep thine eyes ?

If aye thy tears in torrents flow, then learn * Eternal thou shalt dwell in Paradise.³

When he heard these verses he opened his eyes and said, "Wel-

¹ This wailing over the Past is one of the common-places of Badawi poetry. The traveller cannot fail, I repeat, to notice the chronic melancholy of peoples dwelling under the brightest skies.

² Moons = Budúr.

³ In Paradise as a martyr.

come, O son of Mansur! Verily, the jest is become earnest." Quoth I, "O my lord, is there aught thou wouldst have me do for thee?" Answered he, "Yes, I would fain write her a letter and send it to her by thee. If thou bring me back her answer, thou shalt have of me a thousand dinars; and if not, two hundred for thy pains." So I rejoined, "Do what seemeth good to thee;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Thirty-second Night

She said, It hath reached me, O auspicious King, that Ibn Mansur continued:—So I said, "Do what seemeth good to thee;" whereupon he called to one of his slave-girls, "Bring me ink-case and paper;" and wrote these couplets:—

I pray in Allah's name, O Princess mine, be light * On me, for Love hath robbed me of my reason's sight!
 'Slaved me this longing and enthralled me love of you; * And clad in sickness garb, a poor and abject wight.
 I wot ere this to think small things of Love and hold, * O Princess mine, 'twas silly thing and over-slight.
 But when it showed me swelling surges of its sea, * To Allah's hest I bowed and pitied lovers' plight.
 An will you, pity show and deign a meeting grant; * An will you, kill me, still forget not good requite.¹

Then he sealed the letter and gave it to me. So I took it and, repairing to Budur's house, raised the door-curtain little by little, as before, and looking in behold, I saw ten damsels, high-bosomed maidens, like moons, and the Lady Budur as she were the full moon among the stars, sitting in their midst, or the sun, when it is clear of clouds and mist; nor was there on her any trace of pain or care. And as I looked and marvelled at her case, she turned her glance upon me and, seeing me standing at the door, said to me, "Well come and welcome, and all hail to thee, O Ibn Mansur! Come in." So I entered and saluting her gave her the letter; and she read it, and when she understood it, she said laughingly to me, "O Ibn Mansur, the poet lied not when he sang:—

Indeed I'll bear my love for thee with firmest soul, * Until from thee to me shall come a messenger.

¹ *i.e.* to intercede for me in Heaven; as if the young woman were the Prophet.

Lookye, O Ibn Mansur, I will write thee an answer, that he may give thee what he promised thee." And I answered, "Allah requite thee with good!" So she called out to a handmaid, "Bring ink-case and paper," and wrote these couplets:—

How comes it I fulfilled my vow the while that vow broke you? * And, seen me lean to equity, iniquity wrought you?

'Twas you initiated wrongous dealing and despite: * You were the treachetour and treason came from only you!

I never ceased to cherish mid the sons of men my troth; * And keep your honour brightest bright and swear by name of you,

Until I saw with eyes of me what evil you had done; * Until I heard with ears of me what foul report spread you.

Shall I bring low my proper worth while raising yours so high? * By Allah, had you honoured me eke I had honoured you!

But now uprooting sev'rance I will fain console my heart, * And wring my fingers clean of you for evermore to part!

Quoth I, "By Allah, O my lady, between him and death there is but the reading of this letter!" So I tore it in pieces and said to her, "Write him other than these lines." "I hear and obey," answered she and wrote the following couplets—

Indeed I am consolèd now and sleep without a tear, * And all that happened slandering tongues have whispered in mine ear:

My heart obeyed my hest and soon forgot thy memory, * And learnt mine eyelids 'twas the best to live in sev'rance sheer:

He lied who said that sev'rance is a bitterer thing than gall! * It never disappointed me; like wine I find it cheer:

I learnt to hate all news of thee, e'en mention of thy name, * And turn away and look thereon with loathing pure and mere:

Lookye! I cast thee out of heart and far from bosom mine; * Then let the slanderer wot this truth and see I am sincere.

Quoth I, "By Allah, O my lady, when he shall read these verses, his soul will depart his body!" Quoth she, "O Ibn Mansur, is passion indeed come to such a pass with him that thou sayest this saying?" Quoth I, "Had I said more than this verily it were but the truth: but mercy is of the nature of the noble." Now when she heard this her eyes brimmed over with tears and she wrote him a note, I swear by Allah, O Commander of the Faithful, there is none in thy Chancery could write the like of it; and therein were these couplets:—

How long shall I thy coyness and thy great aversion see? * Thou hast satisfied my censurers and pleased their enmity:

I did amiss and wot it not; so deign to tell me now * Whatso they told thee, haply 'twas the merest calumny.

I wish to welcome thee, dear love, even as welcome I * Sleep to these eyes
and eyelids in the place of sleep to be.

And since 'tis thou hast made me drain th'unmixèd cup of love, * If me thou
see with wine bemused heap not thy blame on me !

And when she had written the missive,——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Thirty-third Night

She said, It hath reached me, O auspicious King, that when Budur had written the missive, she sealed it and gave it to me ; and I said, " O my lady, in good sooth, this thy letter will make the sick man whole and ease the thirsting soul." Then I took it and went from her, when she called me back and said to me, " O son of Mansur, say to him :—She will be thy guest this day." At this I joyed with exceeding great joy and carried the letter to Jubayr, whom I found with his eyes fixed intently on the door, expecting the reply, and as soon as I gave him the letter and he opened and read it and understood it, he uttered a great cry and fell down in a fainting fit. When he came to himself, he said to me, " O Ibn Mansur, did she indeed write this note with her hand and feel it with her fingers?" Answered I, " O my lord, do folk write with their feet?" And by Allah, O Commander of the Faithful, I had not done speaking these words, when we heard the tinkle-tinkle of her anklets in the vestibule and she entered. And seeing her he sprang to his feet as though nothing pained or ailed him and embraced her. Then he sat down, but she abode standing and I said to her, " O my lady, why dost thou not sit?" Said she, " O Ibn Mansur, save on a condition that is between us, I will not sit." I asked, " And what is that?" and she answered, " None may know lovers' secrets," and putting her mouth to Jubayr's ear whispered to him ; whereupon he replied, " I hear and obey." Then he rose and said somewhat in a whisper to one of his slaves, who went out and returned in a little while with a Kazi and two witnesses. Thereupon Jubayr stood up and taking a bag containing an hundred thousand dinars, said, " O Kazi, marry me to this young lady and write this sum to her marriage-settlement." Quoth the Kazi to her, " Say thou, I consent to this." " I consent to this," quoth she, whereupon he drew up the contract of marriage and she opened the bag ; and, taking out a handful of gold, gave it to the Kazi and the witnesses and handed the rest to Jubayr. Thereupon the Kazi and the witnesses withdrew, and I sat with them in mirth and merriment, till the most part of the night was past, when she said to me, " O

Ibn Mansur, go to yonder chamber; for we have furnished it for thee and it is thy sleeping-place." Thereupon I arose and went thither and slept till morning, when a page brought me basin and ewer, and I made the ablution and prayed the dawn-prayer. Then I sat down and presently, behold, Jubayr and his beloved came out of the house, and I wished them good morning and gave them joy of their safety and reunion, saying to Jubayr, "That which began with constraint and conditions hath ended in cordial contentment." He answered, "Thou sayest well, and indeed thou deservest thy honorarium;" and he called to his treasurer, and said, "Bring hither three thousand dinars." So he brought a purse containing the gold pieces and Jubayr gave it to me, saying, "Favour us by accepting this." But I replied, "I will not accept it till thou tell me the manner of the transfer of love from her to thee, after so huge an aversion." Quoth he, "Hearkening and obedience! Know that we have a festival called New Year's day,¹ when all the people fare forth and take boat and go a-pleasuring on the river. So I went out with my comrades, and saw a skiff, wherein were ten damsels like moons and amongst them the Lady Budur, lute in hand. She preluded in eleven modes, then, returning to the first, sang these two couplets:—

Fire is cooler than fires in my breast, * Rock is softer than heart of my lord,
Marvel I how he's formèd to hold * In water-soft frame heart rock-hard!

Said I to her:—Repeat the couplets and the air! But she would not;——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Thirty-fourth Night

She said, It hath reached me, O auspicious King, that Jubayr continued, "So cried I to her:—Repeat the couplets and the air! But she would not; whereupon I bade the boatmen pelt her with oranges, and they pelted her till we feared her boat would founder. Then she went her way, and this is how the love was transferred from her heart to mine." So I wished them joy of their union; and, taking the purse with its contents, I returned to Baghdad.

¹ Pers. Nauroz (= nau roz, new day): here used in the Arab. plur. "Nawáriz," as it lasted six days. There are only four universal festivals; the solstices and the equinoxes; and every successive religion takes them from the sun and perverts them to its own private purposes.

Now when the Caliph heard Ibn Mansur's story his heart was lightened and the restlessness and oppression from which he suffered forsook him. And they also tell the tale of

*THE MAN WHO STOLE THE DISH OF GOLD
WHEREIN THE DOG ATE.*

SOME time erst there was a man, who had accumulated debts, and his case was straitened upon him, so that he left his people and family and went forth in distraction ; and he ceased not wandering on at random till he came after a time to a city tall of walls and firm of foundations. He entered it in a state of despondency and despair, harried by hunger and worn with the weariness of his way. As he passed through one of the main streets, he saw a company of the great going along ; so he followed them till they reached a house like to a royal palace. He entered with them, and they stayed not faring forwards till they came in the presence of a person seated at the upper end of a saloon, a man of the most dignified and majestic aspect, surrounded by pages and eunuchs, as he were of the sons of the Wazirs. When he saw the visitors, he rose to greet them and received them with honour ; but the poor man aforesaid was confounded at his own boldness, when beholding——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Forty-first Night,

She said, It hath reached me, O auspicious King, that the poor man aforesaid was confounded at his own boldness, when beholding the goodness of the place and the crowd of servants and attendants ; so drawing back, in perplexity and fear for his life sat down apart in a place afar off, where none should see him. Now it chanced that whilst he was sitting, behold, in came a man with four sporting-dogs, whereon were various kinds of raw silk and brocade¹ and wearing round their necks collars of gold with chains of silver, and tied up each dog in a place set apart for him ; after which he went out and presently returned with four dishes of gold, full of

¹ In all hot-damp countries it is necessary to clothe dogs, morning and evening especially : otherwise they soon die of rheumatism and loin-disease.

rich meats, which he set severally before the dogs, one for each. Then he went away and left them, whilst the poor man began to eye the food, for stress of hunger, and longed to go up to one of the dogs and eat with him; but fear of them withheld him. Presently, one of the dogs looked at him and Allah Almighty inspired the dog with a knowledge of his case; so he drew back from the platter and signed to the man, who came and ate till he was filled. Then he would have withdrawn, but the dog again signed to him to take for himself the dish and what food was left in it, and pushed it towards him with his fore-paw. Accordingly the man took the dish and leaving the house, went his way, and none followed him. Then he journeyed to another city where he sold the dish and buying with the price a stock-in-trade, returned to his own town. There he sold his goods and paid his debts; and he thrived and became affluent and rose to perfect prosperity. He abode in his own land; but after some years had passed he said to himself, "Needs must I repair to the city of the owner of the dish, and carry him a fit and handsome present and pay him the money-value of that which his dog bestowed upon me." So he took the price of the dish and a suitable gift; and, setting out, journeyed day and night, till he came to that city; he entered it and sought the place where the man lived: but he found there naught save ruins mouldering in row and croak of crow, and house and home desolate and all conditions in changed state. At this, his heart and soul were troubled, and he repeated the saying of him who saith:—

Void are the private rooms of treasury: * As void were hearts of fear and piety:

Changed is the Wady nor are its gazelles * Those fawns, nor sand-hills those I wont to see.

And that of another:—

In sleep came Su'adâ's¹ shade and wakened me * Near dawn, when comrades all a-sleeping lay:

But waking found I that the shade was fled, * And saw air empty and shrine far away.

Now when the man beheld these mouldering ruins and witnessed what the hand of Time had manifestly done with the place, leaving but traces of the substantial things that erewhiles had been, a little

¹ = Beatrice. A fragment of these lines is in Night cccxv. See also Night dcllxxxi.

reflection made it needless for him to enquire of the case ; so he turned away. Presently, seeing a wretched man, in a plight which made him shudder, and which would have moved the very rock to ruth, he said to him, "Ho thou ! What have Time and Fortune done with the lord of this place ? Where are his lovely faces, his shining full moons and splendid stars ; and what is the cause of the ruin that is come upon his abode, so that nothing save the walls thereof remain ? " Quoth the other, "He is the miserable thou seest mourning that which hath left him naked. But knowest thou not the words of the Apostle (whom Allah bless and keep !), wherein is a lesson to him who will learn by it and a warning to whoso will be warned thereby and guided in the right way :—Verily it is the way of Allah Almighty to raise up nothing of this world, except he cast it down again " ? If thou question of the cause of this accident, indeed it is no wonder, considering the chances and changes of Fortune. I was the lord of this place and I builded it and founded it and owned it ; and I was the proud possessor of its full moons lucent and its circumstance resplendent and its damsels radiant and its garniture magnificent, but Time turned and did away from me wealth and servants and took from me what it had lent (not given) ; and brought upon me calamities which it held in store hidden. But there must needs be some reason for this thy question : so tell it me and leave wondering." Thereupon, the man who had waxed wealthy being sore concerned, told him the whole story, and added, "I have brought thee a present, such as souls desire, and the price of thy dish of gold which I took ; for it was the cause of my affluence after poverty, and of the replenishment of my dwelling-place after desolation, and of the dispersion of my trouble and straitness." But the man shook his head, and weeping and groaning and complaining of his lot, answered, "Ho thou ! methinks thou art mad ; for this is not the way of a man of sense. How should a dog of mine make generous gift to thee of a dish of gold and I meanly take back the price of what a dog gave ? This were indeed a strange thing ! Were I in extremest unease and misery, by Allah, I would not accept of thee aught ; no, not the worth of a nail-paring ! So return whence thou camest in health and safety."¹ Whereupon the merchant kissed his feet and taking leave of him, returned whence he came, praising him and reciting this couplet :—

¹ In Trébutien (Lane ii. 501) the merchant says to ex-Dives, "Thou art wrong in charging Destiny with injustice. If thou art ignorant of the cause of thy ruin I will acquaint thee with it. Thou feddest the dogs in dishes of gold and leftest the poor to die of hunger." Thus he brings down the tale from Heaven to Earth.

Men and dogs together are all gone by ; * So peace be with all of them ! dogs and men.

And Allah is All-knowing ! Again men tell the tale of

*THE SHARPER OF ALEXANDRIA AND THE CHIEF
OF POLICE.*

THERE was once in the coast-fortress of Alexandria, a Chief of Police, Husám al-Dín hight, the sharp Scymitar of the Faith. Now one night as he sat in his seat of office, behold, there came in to him a trooper-wight who said, "Know, O my lord the Chief, that I entered your city this night and alighted at such a khan and slept there till a third part of the night was past, when I awoke and found my saddle-bags sliced open and a purse of a thousand gold pieces stolen from them." No sooner had he done speaking than the Chief summoned his chief officials and bade them lay hands on all in the khan and clap them in limbo till the morning ; and on the morrow, he caused bring the rods and whips used in punishment ; and, sending for the prisoners, was about to flog them till they confessed in the presence of the owner of the stolen money when, lo ! a man broke through the crowd till he came up to the Chief of Police——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Forty-second Night,

She said, It hath reached me, O auspicious King, that the Chief was about to flog them when lo ! a man broke through the crowd till he came up to the Chief of Police and the trooper and said, "Ho ! Emir, let these folk go, for they are wrongously accused. 'Twas I who robbed this trooper, and see, here is the purse I stole from his saddle-bags." So saying, he pulled out the purse from his sleeve and laid it before Husam al-Din, who said to the soldier, "Take thy money and pouch it ; thou now hast no ground of complaint against the people of the khan." Thereupon these folk and all who were present fell to praising the thief and blessing him ; but he said, "Ho ! Emir, the skill is not in that I came to thee in person and brought thee the purse ; the cleverness was in taking it a second time from this trooper." Asked the Chief, "And how didst thou do to take it, O sharper?" and the robber replied,

"O Emir, I was standing in the Shroff's¹ bazar at Cairo, when I saw this soldier receive the gold in change and put it into yonder purse ; so I pursued him from by-street to by-street, but found no occasion of stealing it. Then he travelled from Cairo and I followed him from town to town, plotting and planning by the way to rob him, but without avail, till he entered this city and I dogged him to the khan. I took up my lodging beside him and watched him till he fell asleep and I heard him sleeping ; when I went up to him softly, softly ; and I slit open his saddle-bags with this knife, and took the purse in the way I am now taking it." So saying, he put out his hand and took the purse from before the Chief of Police and the trooper, both of whom, together with the folk, drew back watching him and thinking he would show them how he took the purse from the saddle-bags. But, behold ! he suddenly broke into a run and threw himself into a pool of standing water² hard by. So the Chief of the Police shouted to his officers, "Stop thief !" and made after him ; but before they could doff their clothes and descend the steps, he had made off ; and they sought for him, but found him not ; for that the by-streets and lanes of Alexandria all communicate. So they came back without bringing the purse ; and the Chief of Police said to the trooper, "Thou hast no demand upon the folk ; for thou foundest him who robbed thee and receivedst back thy money, but didst not keep it." So the trooper went away, having lost his money, whilst the folk were delivered from his hands and those of the Chief of Police ; and all this was of the favour of Almighty Allah. And they also tell the tale of

AL-MALIK AL-NASIR AND THE THREE CHIEFS OF POLICE.

ONCE upon a time Al-Malik al-Násir³ sent for the Wális or Chiefs of Police of Cairo, Bulak, and Fostat⁴ and said to them, "I desire each of you to recount me the most marvellous thing that hath befall-

¹ Arab. "Sarráf" = a money-changer.

² Arab. "Birkah," a common feature in the landscapes of Lower Egypt ; it is either a natural pool left by the overflow of the Nile ; or, as in the text, a built-up tank, like the "Táláb" for which India is famous. Sundry of these Birkahs are or were in Cairo itself ; and some are mentioned in *The Nights*.

³ Lit. "The conquering King ;" a dynastic title assumed by Saláh al-Dín (Saladin) and sundry of the Ayyúbi (Eyoubite) sovereigns of Egypt, whom I would call the "Soldans."

⁴ "Káhirah" (*i.e.* City of Mars—the Planet) is our Cairo : Bulak is the port-suburb on the Nile, till 1858 wholly disjoined from the city ; and Fostat is the

len him during his term of office."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Forty-third Night,

She said, It hath reached me, O auspicious King, that quoth Al-Malik al-Nasir to the three Walis, "I desire each of you to recount me the most marvellous thing which hath befallen him during his term of office." So they answered, "We hear and we obey." Then said the Chief of the Police of Cairo, "Know thou, O our lord the Sultan, the most wonderful thing that befel me, during my term of office, was on this wise:" and he began

THE STORY OF THE CHIEF OF POLICE OF CAIRO.

THERE were in this city two men of good repute fit to bear witness¹ in matters of murder and wounds; but they were both secretly addicted to wine-bibbing and to riotous doings, nor could I succeed (do what I would) in bringing them to book; and I began to despair of success. So I charged the taverners and confectioners and fruiterers and candle-chandlers and the keepers of taverns to acquaint me of these two good men whenever they should anywhere be engaged in drinking together or apart; and ordered that, if they both or if either of them bought at their shops aught for the purpose of wassail and carousal, the vendors should not conceal it from me. And they replied, "We hear and obey." Presently it chanced that one night, a man came to me and said, "O my master, know that the two just men, the two witnesses, are in such a street in such a house, engaged in revelry." So I disguised myself, I and my body-servant, and ceased not trudging till I came to the house and knocked at the door, whereupon a slave-girl came out and opened to me, saying, "Who art thou?" I entered without answering her and saw the two legal witnesses and the house-master sitting, and

outlier popularly called Old Cairo. The latter term is generally translated "town of leathern tents;" but in Arabic "fustât" is an abode of Sha'ar = hair, such as horse-hair, in fact any hair but "Wabar" = soft hair, as the camel's. See Lane, Lex.

¹ Arab. "Adl" = just: a legal witness to whose character there is no tangible objection—a prime consideration in Moslem law. Here "Adl" is evidently used ironically for a hypocritical rascal.

before them great plenty of wine. When they sighted me they rose to receive me, and made much of me, seating me in the place of honour and saying to me, "Welcome for an illustrious guest and well come for a pleasant cup-companion !" And on this wise they met me without showing a sign of alarm or trouble. Presently, the master of the house arose from amongst us and went out and returned after a while with three hundred dinars, when the men said to me, without the least fear, "Know, O our lord the Wali, it is in thy power to do even more than disgrace and punish us ; but this will bring thee in return nothing but weariness : so we reckon thou wouldst do better to take this much money and protect us ; for Almighty Allah is named the Protector and loveth those of His servants who protect their Moslem neighbours ; and thou shalt have thy reward in this world and due recompense in the world to come." So I said to myself, "I will take the money and protect them this once ; but, if ever again I have them in my power, I will take my wreak of them ;" for, you see, the money had tempted me. Thereupon I took it and went away thinking that no one would know it ; but, next day, on a sudden one of the Kazi's messengers came to me and said to me, "O Wali, be good enough to answer the summons of the Kazi who wanteth thee." So I arose and accompanied him, knowing not the meaning of all this ; and when I came into the judge's presence, I saw the two witnesses and the master of the house, who had given me the money, sitting by his side. Thereupon this man rose and sued me for three hundred dinars, nor was it in my power to deny the debt ; for he produced a written obligation, and his two companions, the legal witnesses, testified against me that I owed the amount. Their evidence satisfied the Kazi and he ordered me to pay the sum ; nor did I leave the Court till they had of me the three hundred gold pieces. So I went away, in the utmost wrath and shame, vowing mischief and vengeance against them and repenting that I had not punished them. Such, then, is the most remarkable event which befel me during my term of office. Thereupon rose the Chief of the Bulak Police and said, "As for me, O our lord the Sultan, the most marvellous thing that happened to me since I became Wali was as follows : " and he began the

STORY OF THE CHIEF OF THE BULAK POLICE.

I WAS once in debt to the full amount of three hundred thousand gold pieces¹ and, being distressed thereby, I sold all that was behind me and what was before me and all I had in hand, but I could collect no more than an hundred thousand dinars——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Forty-fourth Night,

She said, It hath reached me, O auspicious King, that the Wali of Bulak continued :—So I sold all that was behind and before me, but could collect no more than an hundred thousand dinars and remained in great perplexity. Now one night, as I sat at home in this state, behold, there came a knocking ; so I said to one of my servants, “See who is at the door.” He went out and returned, wan of face, changed in countenance and with his side-muscles a-quivering ; so I asked him, “What aileth thee ?” and he answered, “There is a man at the door ; he is half naked, clad in skins, with sword in hand and knife in girdle, and with him are a company of the same fashion and he asketh for thee.” So I took my sword and going out to see who these were, behold, I found them as the boy had reported and said to them, “What is your business ?” They replied, “Of a truth we be thieves and have done fine work this night ; so we appointed the swag to thy use, that thou mayst pay therewith the debts which sadden thee and deliver thee from thy distress.” Quoth I, “Where is the plunder ?” and they brought me a great chest, full of vessels of gold and silver ; which when I saw, I rejoiced and said to myself, “Herewith I will settle all claims upon me and there will remain as much again.” So I took the money and going inside said in my mind, “It were ignoble to let them fare away empty-handed.” Whereupon I brought out the hundred thousand dinars I had by me and gave it to them, thanking them for their kindness ; and they pouched the monies and went their way, under cover of the night so that none might know of them.

¹ Lane (ii. 503) considers three thousand dinars (the figure in the Bresl. Edit.) “a more probable sum.” Possibly : but, I repeat, exaggeration is one of the many characteristics of *The Nights*.

But when morning dawned I examined the contents of the chest, and found them copper and tin¹ washed with gold worth five hundred dirhams at the most; and this was grievous to me, for I had lost what monies I had and trouble was added to my trouble. Such, then, is the most remarkable event which befel me during my term of office. Then rose the Chief of the Police of Old Cairo and said, "O our lord the Sultan, the most marvellous thing that happened to me, since I became Wali, was on this wise;" and he began

THE STORY OF THE CHIEF OF THE OLD CAIRO POLICE.

I ONCE hanged ten thieves each on his own gibbet, and especially charged the guards to watch them and hinder the folk from taking any one of them down. Next morning when I came to look at them, I found two bodies hanging from one gallows and said to the guards, "Who did this, and where is the tenth gibbet?" But they denied all knowledge of it, and I was about to beat them till they owned the truth, when they said, "Know, O Emir, that we fell asleep last night, and when we awoke, we found that someone had stolen one of the bodies, gibbet and all; so we were alarmed and feared thy wrath. But, behold, up came a peasant-fellow driving his ass; whereupon we laid hands on him and killed him and hanged his body upon this gallows, in the stead of the thief who had been stolen."² Now when I heard this, I marvelled and asked them, "What had he with him?" and they answered, "He had a pair of saddle-bags on the ass." Quoth I, "What was in them?" quoth they, "We know not." So I said, "Bring them hither;" and when they brought them to me I bade open them, and behold, therein was the body of a murdered man, cut in pieces. Now as soon as I saw this, I marvelled at the case and said in myself, "Glory to God! The cause of the hanging of this peasant was none other but his crime against this murdered man; and thy Lord is not unjust towards His servants."³ And men also tell the tale of

¹ Calc. Edit. "Kazir": the word is generally written "Kazdir," Sansk. Kastira, both probably from the Greek *κασιτέρος*.

² This would have passed for a peccadillo in the "good old days." As late as 1840 the Arnaut soldiers used to "pot" any peasant who dared to ride (instead of walking) past their barracks. Life is cheap in hot countries.

³ Koran, xli. 46—a passage expounding the doctrine of free will: "He who doth right, doth it to the advantage of his own soul; and he who doth evil, doth it against the same; for thy Lord," etc.

THE THIEF AND THE SHROFF.

A CERTAIN Shroff, bearing a bag of gold pieces, once passed by a company of thieves, and one of these sharpers said to the others, "I, and I only, have the power to steal yonder purse." So they asked, "How wilt thou do it?" and he answered, "Look ye all!" and followed the money-changer till he entered his house, when he threw the bag on a shelf¹ and went to his room to wash his hands, calling to the slave-girl, "Bring me an ewer of water." She took the ewer and followed him to the room, leaving the door open, whereupon the thief entered and, seizing the money-bag, made off with it to his companions, to whom he told what had passed.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that the thief took the money-bag and made off with it to his companions to whom he told what had passed. Said they, "By Allah, thou hast played a clever trick! 'tis not everyone could do it; but, presently the money-changer will come out of the room; and, missing the bag of money, he will beat the slave-girl and torture her with grievous torture. 'Tis as though thou hast at present done nothing worthy of praise; so, if thou be indeed a sharper, return and save the girl from being beaten and questioned." Quoth he, "Inshallah! I will save both girl and purse." Then the prig went back to the Shroff's house and found him punishing the girl because of the purse; so he knocked at the door and the man said, "Who is there?" Cried the thief, "I am the servant of thy neighbour in the Exchange;" whereupon he came out to him and said, "What is thy business?" The thief replied, "My master saluteth thee and saith to thee:—Surely thou art deranged and thoroughly so, to cast the like of this bag of money down at the door of thy shop and go away and leave it. Had a stranger hit upon it he had made off with it and, except

¹ Arab. "Suffah"; whence our Sofa. In Egypt it is a raised shelf generally of stone, about four feet high and headed with one or more arches. It is an elaborate variety of the simple "Ták" or niche, a mere hollow in the thickness of the wall. Both are used for such articles as basin, ewer and soap; coffee-cups, water-bottles, etc.

my master had seen it, and taken care of it, it had assuredly been lost to thee." So saying, he pulled out the purse and showed it to the Shroff who on seeing it said, "That is my very purse," and put out his hand to take it; but the thief said, "By Allah, I will not give thee this same till thou write me a receipt declaring that thou hast received it; for indeed I fear my master will not believe that thou hast recovered the purse, unless I bring him thy writing to that effect, and sealed with thy signet-seal." The money-changer went in to write the paper required; and in the meantime the thief made off with the bag of money and thus was the slave-girl saved her beating. And men also tell a tale of

THE CHIEF OF THE KUS POLICE AND THE SHARPER.

It is related that Alá al-Dín, Chief of Police at Kús,¹ was sitting one night in his house, when behold, a personage of handsome appearance and dignified aspect came to the door, accompanied by a servant bearing a chest upon his head and, standing there, said to one of the Wali's young men, "Go in and tell the Emir that I would have audience of him on some privy business." So the servant went in and told his master, who bade admit the visitor. When he entered, the Emir saw him to be a man of handsome semblance and portly presence; so he received him with honour and high distinction, seating him beside himself, and said to him, "What is thy wish?" Replied the stranger, "I am a highwayman and am minded to repent at thy hands and turn to Almighty Allah; but I would have thee help me to this, for that I am in thy district and under thine inspection. Now I have here a chest, wherein are matters worth some forty thousand dinars; and none hath so good a right to it as thou; so do thou take it and give me in exchange a thousand dinars of thine own monies lawfully gotten, that I may have a little capital, to aid me in my repentance,² and save me from resorting to sin for my subsistence; and with Allah Almighty be thy reward?" Speaking thus he opened the chest and showed the Wali that it was full of trinkets and jewels and bullion and ring-gems and pearls, whereat he was amazed and rejoiced with great joy. So he

¹ In Upper Egypt (Apollinopolis Parva) pronounced "Goos," the Copic Kos-Birbir, once an emporium of the Arabian trade.

² This would appeal strongly to a pious Moslem.

cried out to his treasurer, saying, "Bring hither a certain purse containing a thousand dinars;"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Forty-sixth Night,

She said, It hath reached me, O auspicious King, that the Wali cried out to his treasurer, saying, "Bring hither a certain purse containing a thousand dinars;" and gave it to the highwayman, who took it and thanking him, went his way under cover of the night. Now when it was the morrow, the Emir sent for the chief of the goldsmiths and showed him the chest and what was therein; but the goldsmith found it nothing but tin and brass, and the jewels and bezel-stones and pearls all of glass; whereat the Wali was sore chagrined and sent in quest of the highwayman; but none could come at him. And men also tell the tale of

IBRAHIM BIN AL-MAHDI AND THE MERCHANT'S SISTER.

THE Caliph Al-Maamún once said to his uncle Ibrahim bin al-Mahdí, "Tell us the most remarkable thing that thou hast ever seen." Answered he:—I hear and obey, O Commander of the Faithful. Know that I rode out one day, a-pleasuring, and my ride brought me to a place where I smelt the reek of food. So my soul longed for it and I halted, O Prince of True Believers, perplexed and unable either to go on or to go in. Presently, I raised my eyes and lo! I espied a lattice-window and behind it a wrist, than which I never beheld aught lovelier. The sight turned my brain and I forgot the smell of the meats and began to plan and plot how I should get access to the house. After a while, I observed a tailor hard by and going up to him, saluted him. He returned my salam and I asked him, "Whose house is that?" And he answered, "It belongeth to a merchant called Such-an-one, son of Such-an-one, who consorteth with none save merchants." As we were talking, behold, up came two men, of comely aspect with intelligent countenances, riding on horseback; and the tailor told me that they were the merchant's most intimate friends and acquainted me with their names. So I urged my beast towards them and said to them, "Be I your ransom!

Abu Fulán¹ awaiteth you!" and I rode with them both to the gate, where I entered and they also. Now when the master of the house saw me with them he doubted not but I was their friend; so he welcomed me and seated me in the highest stead. Then they brought the table of food and I said in myself, "Allah hath granted me my desire of the food; and now there remain the hand and the wrist." After awhile, we removed for carousal to another room, which I found tricked out with all manner of rarities; and the host paid me particular attention, addressing his talk to me, for that he took me to be a guest of his guests; whilst in like manner these two made much of me, taking me for a friend of their friend the house-master. Thus I was the object of politest attentions till we had drunk several cups of wine and there came in to us a damsel as she were a willow-wand of the utmost beauty and elegance, who took a lute and playing a lively measure, sang these couplets:—

Is it not strange one house us two contain * And still thou draw'st not near, or
talk we twain?

Only our eyes tell secrets of our souls, * And broken hearts by lovers' fiery
pain;

Winks with the eyelids, signs the eyebrow knows; * Languishing looks and hand
saluting fain.

When I heard these words my heart was stirred, O Commander of the Faithful, and I was moved to delight, for her excessive loveliness and the beauty of the verses she sang; and I envied her her skill and said, "There lacketh somewhat to thee, O damsel!" Whereupon she threw the lute from her hand in anger, and cried, "Since when are ye wont to bring ill-mannered louts into your assemblies?" Then I repented of what I had done, seeing the company vexed with me, and I said in my mind, "My hopes are lost by me;" and I weeted no way of escaping blame but to call for a lute, saying, "I will show you what escaped her in the air she played." Quoth the folk, "We hear and obey;" so they brought me a lute and I tuned the strings and sang these verses:—

This is thy friend perplexed for pain and pine, * Th' enamoured, down whose
breast course drops 'of brine:

He hath *this* hand to the Compassionate raised * For winning wish, and *that*
on hearts is lien:

¹ *i.e.* "the father of a certain person;" here the merchant whose name may have been Abu'l Hasan, etc. The useful word (thingumbob, what-d'ye-call-him, donchah, etc.) has been bodily transferred into Spanish and Portuguese—Fulano. It is of old genealogy, found in the Heb. Fulani which applies to a person only in Ruth iv. 1; but it is constantly so employed by Rabbinic writers. The Greek use $\delta\ \delta\epsilon\iota\lambda\alpha$.

O thou who seest one love-perishing, * His death is caused by those hands and eyne!¹

Whereupon the damsel sprang up and throwing herself at my feet, kissed them and said, "It is thine to excuse, O my Master! By Allah, I knew not thy quality nor heard I ever the like of this performance!" And all began extolling me and making much of me, being beyond measure delighted, and at last they besought me to sing again. So I sang a merry air, whereupon they all became drunken with music and wine, their wits left them and they were carried off to their homes, while I abode alone with the host and the girl. He drank some cups with me and then said, "O my lord, my life hath been lived in vain for that I have not known the like of thee till the present. Now, by Allah, tell me who thou art, that I may ken who is the cup-companion whom Allah hath bestowed on me this night." At first I returned him evasive answers and would not tell him my name; but he conjured me till I told him who I was; whereupon he sprang to his feet——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Forty-seventh Night,

She said, It hath reached me, O auspicious King, that Ibrahim son of Al-Mahdi continued:—Now when the housemaster heard my name he sprang to his feet and said, "Indeed I wondered that such gifts should belong to any but the like of thee; and Fortune hath done me a good turn for which I cannot thank her too much. But, haply, this is a dream; for how could I hope that one of the Caliphate house should visit my humble home and carouse with me this night?" I conjured him to be seated; so he sat down and began to question me as to the cause of my visit in the most courteous terms. So I told him the whole affair, first and last, hiding naught, and said to him, "Now as to the food I have had my will, but of the hand and wrist I have still to win my wish." Quoth he, "Thou shalt have thy desire of the hand and wrist also, Inshallah!" Then said he to the slave-girl, "Ho, Such-an-one, bid Such-an-one come down." And he called his slave-girls down, one by one, and showed them to me; but I saw not my mistress among them, and he said,

¹ Lit. "by his (*i.e.* her) hand," etc. Hence Lane (ii. 507) makes nonsense of the line.

"O my lord, there is none left save my mother and sister; but, by Allah, I must needs have them also down and show them to thee." So I marvelled at his courtesy and large-heartedness and said, "May I be thy sacrifice! Begin with the sister;" and he answered, "With joy and goodwill." So she came down and he showed me her hand and behold, she was the owner of the hand and wrist. Quoth I, "Allah make me thy ransom! this is the damsel whose hand and wrist I saw at the lattice." Then he sent his servants without stay or delay for witnesses and bringing out two myriads¹ of gold pieces, said to the witnesses, "This our lord and master, Ibrahim son of Al-Mahdi, paternal uncle of the Commander of the Faithful, seeketh in marriage my sister Such-an-one; and I call you to witness that I give her in wedlock to him and that he hath settled upon her ten thousand dinars." And he said to me, "I give thee my sister in marriage, at the portion aforesaid." "I consent," answered I, "and am herewith content." Whereupon he gave one of the bags to her and the other to the witnesses, and by thy being, O Commander of the Faithful, he sent me with her such an equipage that my house, for all its greatness, was too strait to hold it! And she bore me this boy that standeth in thy presence. Then Al-Maamun marvelled at the man's generosity and said, "Gifted of Allah is he! Never heard I of his like." And he bade Ibrahim bin al-Mahdi bring him to court, that he might see him. He brought him and the Caliph conversed with him; and his wit and good breeding so pleased him that he made him one of his chief officers. And Allah is the Giver, the Bestower! Men also relate the tale of

*THE WOMAN WHOSE HANDS WERE CUT OFF FOR
GIVING ALMS TO THE POOR.*

A CERTAIN King once made proclamation to the people of his realm saying, "If any of you give alms of aught, I will verily and assuredly cut off his hand;" wherefore all the people abstained from alms-deed, and none could give anything to anyone. Now it chanced that one day a beggar accosted a certain woman (and indeed hunger was sore upon him), and said her, "Give me an alms,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab. "Badrah," as has been said, is properly a weight of 10,000 dirhams or drachmas; but popularly used for largesse thrown to the people at festivals.

Now when it was the Three Hundred and Forty-eighth Night,

She said, It hath reached me, O auspicious King that, quoth the beggar to the woman, "Give me an alms, however small." But she answered him, "How can I give thee aught, when the King cutteth of the hands of all who give alms?" Then he said, "I conjure thee by Allah Almighty, give me an alms;" so when he adjured her by the Holy Name of Allah, she had ruth on him and gave him two scones. The King heard of this; whereupon he called her before him and cut off her hands, after which she returned to her house. Now it chanced after a while that the King said to his mother, "I have a mind to take a wife; so do thou marry me to a fair woman." Quoth she, "There is among our female slaves one who is unsurpassed in beauty; but she hath a grievous blemish." The King asked, "What is that?" and his mother answered, "She hath had both her hands cut off." Said he, "Let me see her." So she brought her to him, and he was charmed by her and married her; and she bore him a son. Now this was the woman who had given two scones as an alms to the asker, and whose hands had been cut off therefor; and when the King married her, her fellow-wives envied her and wrote slanders of her to the King; so he wrote to his mother, bidding her carry the woman into the desert and leave her there. The old Queen obeyed his commandment and abandoned the woman and her son in the desert; whereupon she fell to weeping for that which had befallen her and wailing with exceeding sore wail. As she went along, she came to a river and knelt down to drink, being overcome with excess of thirst, for fatigue of walking and for grief; but, as she bent her head, the child which was at her neck fell into the water. Then she sat weeping bitter tears for her child, and as she wept, behold came up two men, who said to her, "What maketh thee weep?" Quoth she, "I had a child at my neck, and he hath fallen into the water." They asked, "Wilt thou that we bring him out to thee?" and she answered, "Yes." So they prayed to Almighty Allah, and the child came forth of the water to her, safe and sound. Then said they, "Wilt thou that Allah restore thee thy hands as they were?" "Yes," replied she: whereupon they prayed to Allah (extolled and exalted be He!) and her hands were restored to her, goodlier than before. Then said they, "Knowest thou who we are?" and she replied, "Allah is all-knowing;"¹ and they said,

¹ Arab. "Allaho A'alam"; (God knows!) here the popular phrase for our, "I know not;" when it would be rude to say bluntly "M'adri" = "don't know."

"We are thy two Scones of Bread, which thou gavest in alms to the asker and which were the cause of the cutting off of thy hands.¹ So praise thou Almighty Allah for that He hath restored to thee thy hands and thy child." Then she praised Almighty Allah and glorified him. And men relate a tale of

THE DEVOUT ISRAELITE.

THERE was once a devout man of the children of Israel, whose family span cotton-thread; and he used every day to sell the yarn and buy fresh cotton, and with the profit he laid in daily bread for his household. One morning he went out and sold the day's yarn as wont, when there met him one of his brethren, who complained to him of need; so he gave him the price of the thread and returned, empty-handed, to his family, who said to him, "Where is the cotton and the food?" Quoth he, "Such an one met me and complained to me of want; whereupon I gave him the price of the yarn." And they said, "How shall we do? We have nothing to sell." Now they had a cracked trencher² and a jar; so he took them to the bazar but none would buy them of him. However presently, as he stood in the market, there passed by a man with a fish——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Forty-ninth Night,

She said, It hath reached me, O auspicious King, that the man took the trencher and jar to the bazar, but none would buy them of him. However there presently passed by a man with a fish which was so stinking and so swollen that no one would buy it of him, and he

¹ There is a picturesque Moslem idea that good deeds become incarnate and assume human shapes to cheer the doer in his grave, to greet him when he enters Paradise and so forth. It was borrowed from the highly imaginative faith of the Guebre, the Zoroastrian. On Chinavad or Chanyud-pul (Sirát), the Judgment-bridge 37 rods (*rasan*) long, straight and 37 fathoms broad for the good, and crooked and narrow as sword-edge for the bad, a nymph-like form will appear to the virtuous and say, "I am the personification of thy good deeds!" In Hell there will issue from a fetid gale a gloomy figure with head like a minaret, red eyeballs, hooked nose, teeth like pillars, spear-like fangs, snaky locks, etc., and when asked who he is he will reply, "I am the personification of thine evil acts!" (Dabistan i. 285.) The Hindús also personify everything.

² Arab. "Kasa'ah," a wooden bowl, a porringer; also applied to a saucer.

said to the Jew, "Wilt thou sell me thine unsaleable ware for mine?" "Yes," answered the Jew; and giving him the wooden trencher and jar, took the fish and carried it home to his family, who said, "What shall we do with this fish?" Quoth he, "We will broil it and eat it, till it please Allah to provide bread for us." So they took it and ripping open its belly, found therein a great pearl and told the head of the household who said, "See ye if it be pierced: if so, it belongeth to some one of the folk; if not, 'tis a provision of Allah for us." So they examined it and found it unpierced. Now when it was the morrow, the Jew carried it to one of his brethren who was an expert in jewels, and the man asked, "O Such-an-one! whence haddest thou this pearl?" whereto the Jew answered, "It was a gift of Almighty Allah to us," and the other said, "It is worth a thousand dirhams and I will give thee that; but take it to such an one, for he hath more money and skill than I." So the Jew took it to the jeweller, who said, "It is worth seventy thousand dirhams and no more." Then he paid him that sum and the Jew hired two porters to carry the money to his house. As he came to his door, a beggar accosted him, saying, "Give me of that which Allah hath given thee." Quoth the Jew to the asker, "But yesterday we were even as thou; take thee half this money:" so he made two parts of it, and each took his moiety. Then said the beggar, "Take back thy money and Allah bless and prosper thee in it; I am a Messenger,¹ whom thy Lord hath sent to try thee." Quoth the Jew, "To Allah be the praise and the thanks!" and abode in all delight of life he and his household till death. And men recount this story of

ABU HASSAN AL-ZIYADI AND THE KHORASAN MAN.

QUOTH Abú Hassán al-Ziyádi²:—I was once in straitened case and so needy that the grocer, the baker and other tradesmen dunned and importuned me; and my misery became extreme, for I knew of no

¹ Arab. "Rasúl" = one sent, an angel, an "apostle"; not to be translated, as by the vulgar, "prophet." Moreover Rasul is higher than Nabí (prophet), such as Abraham, Isaac, etc., depositaries of Al-Islam, but with a succession restricted to their own families. Nabi-mursil (Prophet-apostle) is the highest of all, one sent with a book. In Al-Islam also angels rank below men, being only intermediaries (= ἄγγελοι, nuncii, messengers) between the Creator and the created. This knowledge once did me a good turn at Harar, not a safe place in those days (First Footsteps in East Africa, p. 349).

² A doctor of law in the reign of Al-Maamun.

resource nor what to do. Things being on this wise there came to me one day certain of my servants and said to me, "At the door is a pilgrim wight, who seeketh admission to thee." Quoth I, "Admit him." So he came in and behold, he was a Khorasání. We exchanged salutations and he said to me, "Tell me, art thou Abu Hassan al-Ziyadi?" and I replied, "Yes, what is thy wish?" Quoth he, "I am a stranger and am minded to make the pilgrimage; but I have with me a great sum of money, which is burdensome to bear: so I wish to deposit these ten thousand dirhams with thee whilst I make my pilgrimage and return. If the caravan march back and thou see me not, then know that I am dead, in which case the money is a gift from me to thee; but if I come back, it shall be mine." I answered, "Be it as thou wilt, an thus please Allah Almighty." So he brought out a leather bag and I said to the servant, "Fetch the scales;" and when he brought them the man weighed out the money and handed it to me, after which he went his way. Then I called the purveyors and paid them my liabilities——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Fiftieth Night,

She said, It hath reached me, O auspicious King, that quoth Abu Hassan al-Ziyadi:—I called the purveyors and paid them my liabilities and spent freely and amply, saying to myself, "By the time he returns, Allah will have relieved me with one or other of the bounties He hath by Him. However, on the very next day, the servant came in to me and said, "Thy friend the Khorasan man is at the door." "Admit him," answered I. So he came in and said to me, "I had purposed to make the pilgrimage; but news hath reached me of the decease of my father, and I have resolved to return; so give me the monies I deposited with thee yesterday." When I heard this, I was troubled and perplexed beyond measure of perplexity known to man and wotted not what reply to make him; for, if I denied it, he would put me on my oath, and I should be disgraced in the world to come; whilst, if I told him that I had spent the money, he would make an outcry and dishonour me before men. So I said to him, "Allah give thee health! This my house is no stronghold nor site of safe custody for this money. When I received thy leather bag, I sent it to one with whom it now is; so do thou return to us to-morrow and take

thy money, Inshallah !”¹ So he went away and I passed the night in great concern, because of his return to me ; sleep visited me not nor could I close my eyes ; so I rose and bade the boy saddle me the she-mule. Answered he, “O my lord, it is yet but the first third of the night and indeed we have hardly had time to rest.” I returned to my bed, but sleep was forbidden to me and I ceased not to awaken the boy, and he to put me off, till break of day, when he saddled me the mule, and I mounted and rode out, not knowing whither to go. I threw the reins on the mule’s shoulders and gave myself up to regrets and melancholy thoughts, whilst she fared on with me to the eastward of Baghdad. Presently, as I went along, behold, I saw a number of people approaching me and turned aside into another path to avoid them ; but seeing that I wore a turband in preacher-fashion,² they followed me and hastening up to me, said, “Knowest thou the lodging of Abu Hassan al-Ziyadi?” “I am he,” answered I ; and they rejoined, “Obey the summons of the Commander of the Faithful.” Then they carried me before Al-Maamun, who said to me, “Who art thou?” Quoth I, “An associate of the Kazi Abu Yûsuf and a doctor of the law and traditions.” Asked the Caliph, “By what surname art thou known?”³ and I answered, “Abu Hassan al-Ziyadi ;” whereupon quoth he, “Expound to me thy case.” So I recounted to him my case and he wept sore and said to me, “Out on thee ! The Apostle of Allah (whom Allah bless and assain !) would not let me sleep this night because of thee ; for in early darkness⁴ he appeared to me and said, “Succour Abu Hassan al-Ziyadi.” Whereon I awoke and, knowing thee not, went to sleep again ; but he came to me a second time and said to me, “Woe to thee ! Succour Abu Hassan al-Ziyadi.” I awoke a second time, but knowing thee not I went to sleep again ; and he came to me a

¹ Here the exclamation is = D.V. ; and it may be assumed generally to have that sense.

² Arab. “Taylasán,” a turband worn hood-fashion by the “Khatib” or preacher. I have sketched it in my Pilgrimage and described it (iii. 315). Some Orientalists derive Taylasan from Atlas = satin, which is peculiarly inappropriate. The word is apparently barbarous and possibly Persian like Kalansuwah, the Dervish-cap. “Thou son of a Taylasán” = a barbarian (De Sacy, Chrest. Arab. ii. 269).

³ Arab. Kinyah, vulg. “Kunyat” = patronymic or matronymic ; a name beginning with “Abu” (father) or with “Umm” (mother). There are so few proper names in Al-Islam that such surnames, which, as will be seen, are of infinite variety, become necessary to distinguish individuals. Of these sobriquets I shall give specimens further on.

⁴ “Whoso seeth me in his sleep, seeth me truly ; for Satan cannot assume my semblance,” said (or is said to have said) Mohammed. Hence the vision is true although it comes in early night and not before dawn. See Lane M.E. chapt. ix.

third time and still I knew thee not and went to sleep again. Then he came to me once more and said, "Out on thee! Succour Abu Hassan al-Ziyadi!" After that I dared not sleep any more, but watched the rest of the night and aroused my people and sent them on all sides in quest of thee." Then he gave me one myriad of dirhams, saying, "This is for the Khorasani," and other ten thousand, saying, "Spend freely of this and amend thy case therewith, and set thine affairs in order." Moreover, he presented me with thirty thousand dirhams, saying, "Furnish thyself with this, and when the Procession-day¹ is being kept, come thou to me, that I may invest thee with some office." So I went forth from him with the money and returned home, where I prayed the dawn-prayer; and behold, presently came the Khorasani, so I carried him into the house and brought out to him one myriad of dirhams, saying, "Here is thy money." Quoth he, "It is not my very money; how cometh this?" So I told him the whole story, and he wept and said, "By Allah, haddest thou told me the fact at first, I had not pressed thee! and now, by Allah, I will not accept aught of this money" —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Fifty-first Night,

She said, It hath reached me, O auspicious King, that quoth the Khorasani to Al-Ziyadi, "By Allah, haddest thou told me the fact at first, I had not pressed thee! and now, by Allah, I will not accept aught of this money and thou art lawfully quit of it." So saying, he went away and I set my affairs in order and repaired on the Procession-day to Al-Maamun's Gate, where I found him seated. When he saw me present myself he called me to him and, bringing forth to me a paper from under his prayer-carpet, said to me, "This is a patent, conferring on thee the office of Kazi of the western division of Al-Medinah, the Holy City, from the Bab-al Salâm² to the furthest limit of the township; and I appoint thee such and such monthly allowances. So fear Allah (to whom be honour and glory!) and be mindful of the solicitude of His Apostle (whom may

¹ Arab. "Al-Maukab"; the day when the pilgrims march out of the city; it is a holiday for all, high and low.

² "The Gate of Salutation;" at the S. Western corner of the Mosque where Mohammed is buried (Pilgrimage ii. 60 and plan). Here "Visitation" (Ziyârah) begins.

He bless and keep!) on thine account." Then the folk marvelled at the Caliph's words and asked me their meaning; whereupon I told them the story from beginning to end and it spread abroad amongst the people. "And" (quoth he who telleth the tale) "Abu Hassan al-Ziyadi ceased not to be Kazi of Al-Medinah, the Holy City, till he died in the days of Al-Maamun—the Mercy of Allah be on him!" And among the tales men tell is one of

THE POOR MAN AND HIS FRIEND IN NEED.

THERE was once a rich man who lost all he had and became destitute, whereupon his wife advised him to ask aid and assistance of one of his intimates. So he betook himself to a certain friend of his and acquainted him with his necessities; and he lent him five hundred dinars to trade withal. Now in early life he had been a jeweller; so he took the gold and went to the jewel-bazar, where he opened a shop to buy and sell. Presently, as he sat in his shop three men accosted him and asked for his father, and when he told them that he was deceased, they said, "Say did he leave issue?" Quoth the jeweller, "He left the slave who is before you." They asked, "And who knoweth thee for his son?" and he answered, "The people of the bazar," whereupon they said, "Call them together, that they may testify to us that thou art his very son." So he called them and they bore witness of this; whereupon the three men delivered to him a pair of saddle-bags, containing thirty thousand dinars, besides jewels and bullion of high value, saying, "This was deposited with us in trust by thy father." Then they went away; and presently there came to him a woman, who sought of him certain of the jewels, worth five hundred dinars which she bought and paid him three thousand for them. Upon this he arose and took five hundred dinars and carrying them to his friend who had lent him the money, said to him, "Take the five hundred dinars I borrowed of thee; for Allah hath opened to me the gate of prosperity." Quoth the other, "Nay; I gave them to thee outright, for the love of Allah; so do thou keep them. And take this paper, but read it not till thou be at home, and do according to that which is therein." So he took the money and the paper and returned home, where he opened the scroll and found therein inscribed these couplets:—

Kinsmen of mine were those three men who came to thee; * My sire and uncles twain and Sálîh bin Ali:

So what for cash thou soldest, to my mother 'twas * Thou soldest it, and coin
and gems were sent by me.

Thus doing I desired not any harm to thee * But in my presence spare thee and
thy modesty.

And they also recount the story of

*THE RUINED MAN WHO BECAME RICH AGAIN
THROUGH A DREAM.*¹

THERE lived once in Baghdad a wealthy man and made of money, who lost all his substance and became so destitute that he could earn his living only by hard labour. One night he lay down to sleep, dejected and heavy hearted, and saw in a dream a Speaker² who said to him, "Verily thy fortune is in Cairo; go thither and seek it." So he set out for Cairo; but when he arrived there, evening overtook him and he lay down to sleep in a mosque. Presently, by decree of Allah Almighty, a band of bandits entered the mosque and made their way thence into an adjoining house; but the owners, being aroused by the noise of the thieves, awoke and cried out; whereupon the Chief of Police came to their aid with his officers. The robbers made off; but the Wali entered the mosque and, finding the man from Baghdad asleep there, laid hold of him and beat him with palm-rods so grievous a beating that he was well-nigh dead. Then they cast him into jail, where he abode three days; after which the Chief of Police sent for him and asked him, "Whence art thou?" and he answered, "From Baghdad." Quoth the Wali, "And what brought thee to Cairo?" and quoth the Baghdadi, "I saw in a dream One who said to me, Thy fortune is in Cairo; go thither to it. But when I came to Cairo the fortune which he promised me proved to be the palm-rods thou so generously gavest to me." The Wali laughed till he showed his wisdom-teeth and said, "O man of little wit, thrice have I seen in a dream One who said to me:—There is in Baghdad a house in such a district and of such a fashion and its courtyard is laid out garden-wise, at the lower end whereof is a jetting fountain and under the same a great sum of money lieth buried. Go thither and take it. Yet I went not; but thou, of the briefness of thy wit, hast journeyed

¹ The tale is told by Al-Isháki in the reign of Al-Maamun.

² The speaker in dreams is the Heb. "Waggid," which the learned and angry Graetz (Geschichte, etc. vol. ix.) absurdly translates "Traum-souffleur."

from place to place, on the faith of a dream, which was but an idle galimatias of 'sleep." Then he gave him money saying, "Help thee back herewith to thine own country;"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Fifty-second Night,

She said, It hath reached me, O auspicious King, that the Wali gave the Baghdad man some silvers, saying, "Help thee back herewith to thine own country;" and he took the money and set out upon his homewards march. Now the house the Wali had described was the man's own house in Baghdad; so the wayfarer returned thither and, digging underneath the fountain in his garden, discovered a great treasure. And thus Allah gave him abundant fortune; and a marvellous coincidence occurred. And a story is also current of

*CALIPH AL-MUTAWAKKIL AND HIS CONCUBINE
MAHBUBAH.*

THERE were in the palace of the Caliph Al-Mutawakkil ala'llah¹ four thousand slaves whereof two thousand were Greeks and other two thousand slave-born Arabians and Abyssinians; and 'Obayd ibn Táhir² had given him two hundred white girls and a like number of Abyssinian and native girls. Among these slave-borns was a girl of Bassorah, called Mahbúbah, the Beloved, who was of surpassing beauty and loveliness, elegance and grace. Moreover, she played upon the lute and was skilled in singing and making verses and wrote a beautiful hand; so that Al-Mutawakkil fell passionately in love with her and could not endure from her a single hour. But when she saw this affection, she presumed upon his favour to use him arrogantly, wherefore he waxed exceeding wroth with her and forsook her, forbidding the people of the palace to speak with her. She abode on this wise some days, but the Caliph still inclined to her; and he arose one morning and said to his courtiers, "I dreamt, last night, that I was reconciled to Mahbubah." They answered, "Would

¹ Tenth Abbaside. A.D. 849-861.

² The Under-prefect of Baghdad.

Allah this might be on wake !” and as they were talking, behold, in came one of the Caliph’s maidservants and whispered him ; so he rose from his throne and entered the Serraglio ; for the whisper had said, “Of a truth we heard singing and lute-playing in Mahbubah’s chamber and we knew not what this meant.” So he went straight to her apartment, where he heard her playing upon the lute and singing the following verses :—

I wander through the palace, but I sight there not a soul * To whom I may complain or will ’change a word with me.

It is as though I’d done so grievous rebel-deed * Wherefrom can no contrition e’er avail to set me free.

Have we no intercessor here to plead with King, who came * In sleep to me and took me back to grace and amity ?

But when the break of day arose and showed itself again * Then he departing sent me back to dree my privacy ?

Now when the Caliph heard her voice, he marvelled at the verse and yet more at the strange coincidence of their dreams and entered the chamber. As soon as she perceived him, she hastened to rise and throw herself at his feet, and kissing them, said, “By Allah, O my lord, this hap is what I dreamt last night ; and, when I awoke, I made the couplets thou hast heard.” Replied Al-Mutawakkil, “By Allah, I also dreamt the like !” Then they embraced and made friends. Now Mahbubah had written upon her cheek, in musk, the Caliph’s name, which was Ja’afar, and when he saw this, he improvised the following :—

One wrote upon her cheek with musk, his name was Ja’afar hight ; * My soul for hers who wrote upon her cheek the name I sight !

If an her fingers have inscribed one line upon her cheek, * Full many a line in heart of mine those fingers did indite :

O thou, whom Ja’afar sole of men adareth for himself, * Allah fill Ja’afar¹ stream-full draught, the wine of thy delight !

When Al-Mutawakkil died, his host of women forgot him, all save Mahbubah——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Fifty-third Night,

She said, it hath reached me, O auspicious King, that when Al-Mutawakkil died, his host of women forgot him all save Mahbubah

¹ “Ja’afar,” our old Giaffar (which is painfully like “Gaffer,” *i.e.* good father) means either a rushing river or a rivulet.

who ceased not to mourn for him, till she deceased and was buried by his side, the mercy of Allah be on them both ! And men also tell the tale of

THE EBONY HORSE.¹

THERE was once in times of yore and ages long gone before, a great and puissant King, of the Kings of the Persians, Sábúr by name, who was the richest of all the Kings in store of wealth and dominion and surpassed each and every in wit and wisdom. He was generous, open-handed and beneficent, and he gave to those who sought him and repelled not those who resorted to him ; and he comforted the broken-hearted and honourably entreated those who fled to him for refuge. Moreover, he loved the poor and was hospitable to strangers and did the oppressed justice upon the oppressor. He had three daughters, like full moons of shining light or flower-gardens blooming bright ; and a son as he were the moon ; and it was his wont to keep two festivals in the twelvemonth, those of the Nau-Roz, or New Year, and Mihrgán, the Autumnal Equinox,² on which occasions he threw open his palaces and gave largesse and made proclamation of safety and security and promoted his chamberlains and viceroys ; and the people of his realm came in to him and saluted him and gave him joy of the holy days, bringing him gifts and servants and eunuchs. Now he loved science and geometry, and one festival-day as he sat on his kingly throne there came in to him three wise men, cunning artificers and past masters in all manner of craft and inventions, skilled in making things curious and rare, such as confound the comprehension, and versed in the knowledge of occult truths and perfect in subtleties and mysteries. And they were of three different tongues and countries, the first Hindí or Indian,³ the second a Roumí or Greek and the third a Fársí or Persian. The Indian came forwards and, prostrating himself before the King, wished him joy of the festival and laid before him a present befitting his dignity ; that is to say, a man of gold, set with precious gems and

¹ This tale (one of those translated by Galland, *Histoire du Cheval enchanté*), is best and fullest in the Bresl. Edit. iii. 329.

² Europe has degraded this autumnal festival, the Sun-fête Mihrgán (which balanced the vernal Nau-roz) into Michaelmas and its goose-massacre. It was so called because it began on the 16th of Mihr, the seventh month ; and lasted six days, with feasts, festivities and great rejoicings in honour of the Sun, who now begins his southing-course to gladden the other half of the world.

³ "Hindí" is an Indian Moslem as opposed to "Hindú," a pagan, or Gentoo.

jewels of price and holding in hand a golden trumpet. When Sabur¹ saw this, he asked, "O Sage, what is the virtue of this figure?" and the Indian answered, "O my lord, if this figure be set at the gate of thy city, 'twill be a guardian over it; for, if an enemy enter the place, it will blow this clarion against him and he shall be seized with a palsy and drop down dead." Much the King marvelled at this and cried, "By Allah, O Sage, an this thy word be true, I will grant thee thy wish and thy desire." Then came forward the Greek and, prostrating himself before the King, presented him with a basin of silver, in whose midst was a peacock of gold, surrounded by four-and-twenty chicks of the same metal. Sabur looked at them and turning to the Greek, said to him, "O Sage, what is the virtue of this peacock?" "O my lord," answered he, "as often as an hour of the day or night passeth, it pecketh one of its young and crieth out and flappeth its wings, till the four-and-twenty hours are accomplished; and when the month cometh to an end, it will open its mouth and thou shalt see the crescent therein." And the King said, "An thou speak sooth, I will bring thee to thy wish and thy desire." Then came forward the Persian Sage and, prostrating himself before the King, presented him with a Horse² of the blackest Ebony-wood inlaid with gold and jewels, and ready harnessed with saddle, bridle and stirrups such as befit Kings; which when Sabur saw, he marvelled with exceeding marvel and was confounded at the beauty of its form and the ingenuity of its fashion. So he asked, "What is the use of this horse of wood, and what is its virtue and what the secret of its movement?" and the Persian answered, "O my lord, the virtue of this Horse is that, if one mount him, it will carry him whither he willeth and fly with its rider through the air and cover in a single day the space of a year." The King marvelled and was amazed at these three wonders, following

¹ The orig. Persian word is "Sháh-púr" = King's son: the Greeks (who had no *sh*) preferred Σαῦρος; the Romans turned it into Sapor and the Arabs (who lack the *p*) into Sápúr. See p. x. Hamzæ Ispahanensis Annalium Libri x.: Gottwaldt, Lipsiæ mdccclxviii.

² The magic horse may have originated with the Hindu tale of a wooden Garuda (the bird of Vishnu) built by a youth for the purpose of a vehicle. It came with the "Moors" to Spain and appears in "Le Cheval de Fust," a French poem of the thirteenth century. Thence it passed over to England as shown by Chaucer's "Half-told tale of Cambuscan (Janghíz Khan?) bold," as

The wondrous steed of brass
On which the Tartar King did ride;

And Leland (Itinerary) derives "Rutlandshire" from "a man named Rutter who rode round it on a wooden horse constructed by art magic." Lane (ii. 548) quotes the parallel story of Cleomades and Claremond which Mr. Keightley (Tales and Popular Fictions, chapt. ii.) dates from our thirteenth century.

thus hard upon one another on the same day, and turning to the Sage, said to him, "By Allah the Omnipotent, and our Lord the Beneficent, who created all creatures and feedeth them with meat and drink, an thy speech be veritable and the virtue of thy contrivance appear, I will assuredly give thee whatsoever thou wantest and will bring thee to thy desire and thy wish!"¹ Then he entertained the Sages three days, that he might make trial of their gifts; after which they brought the figures before him and each took the creature he had wroughten and showed him the mystery of its movement. The trumpeter blew the trump; the peacock pecked its chicks and the Persian sage mounted the Ebony Horse, whereupon it soared with him high in air and descended again. When King Sabur saw all this, he was amazed and perplexed and felt like to fly for joy and said to the three Sages, "Now I am certified of the truth of your words and it behoveth me to quit me of my promise. Ask ye, therefore, what ye will, and I will give you that same." Now the report of the King's daughters had reached the Sages, so they answered, "If the King be content with us and accept of our gifts and allow us to prefer a request to him, we crave of him that he give us his three daughters in marriage, that we may be his sons-in-law; for that the stability of Kings may not be gainsaid." Quoth the King, "I grant you that which you wish and you desire," and bade summon the Kazi forthright, that he might marry each of the Sages to one of his daughters. Now it fortuneed that the Princesses were behind a curtain, looking on; and when they heard this, the youngest considered her husband to be and behold, he was an old man,² an hundred years of age, with hair frosted, forehead drooping, eyebrows mangy, ears slitten, beard and mustachios stained and dyed; eyes red and goggle; cheeks bleached and hollow; flabby nose like a brinjall, or egg-plant³; face like a cobbler's apron, teeth overlapping and lips like a camel's, loose and pendulous; in brief a terror, a horror, a monster, for he

¹ All Moslems, except those of the Málíki school, hold that the maker of an image representing anything of life will be commanded on the Judgment Day to animate it, and failing will be duly sent to the Fire. This severity arose apparently from the necessity of putting down idol-worship, and perhaps for the same reason the Greek Church admits pictures but not statues. Of course the command has been honoured with extensive breaching: for instance all the Sultans of Stambul have had their portraits drawn and painted.

² This description of ugly old age is written with true Arab *verve*.

³ Arab. "Badinján": Hind. Bengan: Pers. Bádingán or Badilján; the Mala insana (*Solanum pomiferum* or *S. Melongena*) of the Romans, well known in Southern Europe. It is of two kinds, the red (*Solanum lycopersicum*) and the black (*S. Melongena*). The Spaniards know it as "berengeria." The vegetable is held to be exceedingly heating and thereby to breed melancholia and madness; hence one says to a man that has done something eccentric, "Thou hast been eating brinjalls."

was of the folk of his time the unsightliest and of his age the frightfullest ; sundry of his grinders had been knocked out and his eye-teeth were like the tusks of the Jinni who frighteneth poultry in hen-houses. Now the girl was the loveliest and most graceful of her time, more elegant than the gazelle however tender, than the gentlest zephyr blander, and brighter than the moon at her full ; confounding in graceful sway the waving bough and outdoing in swimming gait the pacing roe ; in fine she was fairer and sweeter by far than all her sisters. So, when she saw her suitor, she went to her chamber and strewed dust on her head and tore her clothes and fell to buffetting her face and weeping and wailing. Now the Prince, her brother, Kamar al-Akmár, or the Moon of Moons, was then newly returned from a journey and, hearing her weeping and crying, came in to her (for he loved her with fond affection, more than his other sisters) and asked her, "What aileth thee ? What hath befallen thee ? Tell me and conceal naught from me." So she smote her breast and answered, "O my brother and my dear one, I have nothing to hide. If the palace be straitened upon thy father, I will go out ; and if he be resolved upon a foul thing, I will separate myself from him, though he consent not to make provision for me ; and my Lord will provide." Quoth he, "Tell me what meaneth this talk and what hath straitened thy breast and troubled thy temper." "O my brother and my dear one," answered the Princess, "know that my father hath promised me in marriage to a wicked magician who brought him, as a gift, a Horse of black wood, and hath bewitched him with his craft and his egromancy ; but, as for me, I will none of him, and would, because of him, I had never come into this world !" Her brother soothed her and solaced her, then went to his sire and said, "What be this wizard to whom thou hast given my youngest sister in marriage, and what is this present which he hath brought thee, so that thou hast killed ¹ my sister with chagrin ? It is not right that this should be." Now the Persian was standing by and, when he heard the Prince's words, he was mortified and filled with fury, and the King said, "O my son, if thou sawest this Horse, thy wit would be confounded and thou wouldst be amated with amazement." Then he bade the slaves bring the Horse before him and they did so ; and, when the Prince saw it, it pleased him. Presently (being an accomplished cavalier) he mounted it forthright and struck its sides with the shovel-shaped stirrup-irons ; but it stirred not, and the King said to the Sage, "Go show him its movement,

¹ Again to be understood *Hibernicè* "kilt."

that he also may help thee to win thy wish." Now the Persian bore the Prince a grudge because he willed not he should have his sister; so he showed him the pin of ascent on the right side of the horse and saying to him, "Trill this," left him. Thereupon the Prince trilled the pin and lo! the horse forthwith soared with him high in æther, as it were a bird, and gave not over flying till it disappeared from men's espying, whereat the King was troubled and perplexed about his case and said to the Persian, "O Sage, look how thou mayst make him descend." But he replied, "O my lord, I can do nothing and thou wilt never see him again till Resurrection-day, for he, of his ignorance and pride, asked me not of the pin of descent and I forgot to acquaint him therewith." When the King heard this, he was enraged with sore rage; and bade bastinado the sorcerer and clap him in jail, whilst he himself cast the crown from his head and beat his face and smote his breast. Moreover, he shut the doors of his palaces and gave himself up to weeping and keening, he and his wife and daughters and all the folk of the city; and thus their joy was turned to annoy and their gladness changed into sore affliction and sadness. Thus far concerning them; but as regards the Prince, the Horse gave not over soaring with him till he drew near the sun, whereat he gave himself up for lost and saw death in the skies, and was confounded at his case, repenting him of having mounted the Horse and saying to himself, "Verily, this was a device of the Sage to destroy me on account of my youngest sister; but there is no Majesty and there is no Might save in Allah, the Glorious, the Great! I am lost without recourse; but I wonder, did not he who made the ascent-pin make also a descent-pin?" Now he was a man of wit and knowledge and intelligence; so he fell to feeling all the parts of the horse, but saw nothing save a screw, like a cock's head, on its right shoulder and the like on the left, when quoth he to himself, "I see no sign save these things like buttons." Presently he turned the right-hand pin, whereupon the Horse flew heavenwards with increased speed. So he left it and looking at the sinister shoulder and finding another pin, he wound it up and immediately the steed's upward motion slowed and ceased and it began to descend, little by little, towards the face of earth, while the rider became yet more cautious and careful of his life.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Fifty-eight Night,

She said, It hath reached me, O auspicious King, that when the Prince wound up the sinister screw, the steed's upward motion slowed and ceased, and it began to descend, little by little, towards the earth while the rider became yet more cautious and careful of his life. And when he saw this and knew the uses of the Horse, his heart was filled with joy and gladness and he thanked Almighty Allah for that He had deigned deliver him from destruction. Then he began to turn the Horse's head whithersoever he would, making it rise and fall at pleasure, till he had gotten complete mastery over its every movement. He ceased not to descend the whole of that day, for that the steed's ascending flight had borne him afar from the earth; and, as he descended, he diverted himself with viewing the various cities and countries over which he passed and which he knew not, never having seen them in his life. Amongst the rest, he descried a city ordered after the fairest fashion in the midst of a verdant and smiling land, rich in trees and streams, with gazelles pacing daintily over the plains; whereat he fell a-musing and said to himself, "Would I knew the name of yon town and in what land it is!" And he took to circling about it and observing it right and left. By this time, the day began to decline and the sun drew near to its downing; and he said in his mind, "Verily I find no goodlier place to night in than this city; so I will lodge here and early on the morrow I will return to my kith and kin and my kingdom; and tell my father and family what hath passed and acquaint him with what mine eyes have seen." Then he addressed himself to seeking a place wherein he might safely bestow himself and his horse and where none should descry him, and presently behold, he espied a-middlemost of the city a palace rising high in upper air surrounded by a great wall with lofty crenelles and battlements, guarded by forty black slaves, clad in complete mail and armed with spears and swords, bows and arrows. Quoth he, "This is a goodly place," and turned the descent-pin; whereupon the Horse sank down with him like a weary bird, and alighted gently on the terrace-roof of the palace. So the Prince dismounted and ejaculating "*Alhamdolillah*"—praise be to Allah¹—he began to go round about the Horse and examine it, saying, "By Allah, he who fashioned thee with these perfections was a cunning craftsman, and if the Almighty extend the term of my life and restore

¹ *i.e.* for fear of the Evil Eye injuring the palace and, haply, himself.

me to my country and kinsfolk in safety and reunite me with my father, I will assuredly bestow upon him all manner bounties and benefit him with the utmost beneficence." By this time night had overtaken him and he sat on the roof till he was assured that all in the palace slept; and indeed hunger and thirst were sore upon him, for that he had not tasted food nor drunk water since he parted from his sire. So he said within himself, "Surely the like of this palace will not lack of victual;" and, leaving the Horse above, went down in search of somewhat to eat. Presently, he came to a staircase and descending it to the bottom, found himself in a court paved with white marble and alabaster, which shone in the light of the moon. He marvelled at the place and the goodliness of its fashion, but heard no sound of speaker and saw no living soul and stood in perplexed surprise, looking right and left and knowing not whither he should wend. Then said he to himself, "I may not do better than return to where I left my Horse and pass the night by it; and as soon as morn shall dawn I will mount and ride away."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Fifty-ninth Night,

She said, It hath reached me, O auspicious King, that quoth the King's son to himself, "I may not do better than pass the night by my horse; and as soon as day shall dawn I will mount and ride away." However, as he tarried, talking to himself, he espied a light within the palace, and making towards it, found that it came from a candle, that stood before a door of the Harim, at the head of a sleeping Eunuch, as he were one of the Ifrits of Solomon or a tribesman of the Jinn, longer than lumber and broader than a bench. He lay before the door, with the pommel of his sword gleaming in the flame of the candle, and at his head was a bag of leather¹ hanging from a column of granite. When the Prince saw this, he was affrighted and said, "I crave help from Allah the Supreme! O mine Holy One, even as Thou hast already delivered me from destruction, so vouchsafe me strength to quit myself of the adventure of this palace!" So saying, he put out his hand to the budget and taking it, carried it aside and opened it and found in it food of the best. He ate his fill and refreshed himself and drank water, after which he hung up the provision-bag in its place and drawing the

¹ The "Sufrah" before explained as acting provision-bag and table-cloth.

Eunuch's sword from its sheath, took it, whilst the slave slept on, knowing not whence destiny should come to him. Then the Prince fared forwards into the palace and ceased not till he reached a second door, with a curtain drawn before it ; so he raised the curtain and behold, on entering he saw a couch of the whitest ivory, inlaid with pearls and jacinths and jewels, and four slave-girls sleeping about it. He went up to the couch, to see what was thereon, and found a young lady lying asleep, as she were the full moon rising¹ over the Eastern horizon, with flower-white brow and shining hair-parting and cheeks like blood-red anemones and dainty moles thereon. He was amazed at her as she lay in her beauty and loveliness, her symmetry and grace, and he recked no more of death. So he went up to her, trembling in every nerve and, shuddering with pleasure, kissed her on the right cheek ; whereupon she awoke forthright and opened her eyes, and seeing the Prince standing at her head, said to him, "Who art thou and whence comest thou?" Quoth he, "I am thy slave and thy lover." Asked she, "And who brought thee hither?" and he answered, "My Lord and my fortune." Then said Shams al-Nahár² (for such was her name), "Haply thou art he who demanded me yesterday of my father in marriage and he rejected thee, pretending that thou wast foul of favour. By Allah, my sire lied in his throat when he spoke this thing, for thou art not other than beautiful." Now the son of the King of Hind had sought her in marriage, but her father had rejected him, for that he was ugly and uncouth, and she thought the Prince was he. So, when she saw his beauty and grace (for indeed he was like the radiant moon) the Syntheism³ of Love gat hold of her heart as it were a flaming fire, and they fell to talk and converse. Suddenly, her waiting-women awoke and, seeing the Prince with their mistress, said to her, "O my lady, who is this with thee?" Quoth she, "I know not ; I found him sitting by me, when I woke up : haply 'tis he who seeketh me in marriage of my sire." Quoth they, "O my lady, by Allah the All-Father, this is not he who seeketh thee in marriage, for he is hideous and this man is handsome and of high degree. Indeed, the other is not fit to be his servant."⁴

¹ Hindu fable turns this simile into better poetry, "She was like a second and a more wondrous moon made by the Creator."

² "Sun of the Day."

³ Arab. "Shirk" = worshipping more than one God.

⁴ The Bul. Edit. as usual abridges. The Prince lands on the palace-roof where he leaves his horse, and finding no one in the building goes back to the terrace. Suddenly he sees a beautiful girl approaching him with a party of her women, suggesting to him these couplets:—

Then the handmaidens went out to the Eunuch, and finding him slumbering awoke him, and he started up in alarm. Said they, "How happeth it that thou art on guard at the palace and yet men come in to us, whilst we are asleep?" When the black heard this, he sprang in haste to his sword, but found it not; and fear took him and trembling. Then he went in, confounded, to his mistress and seeing the Prince sitting at talk with her, said to him, "O my lord, art thou man or Jinni?" Replied the Prince, "Woe to thee, O unluckiest of slaves: how darest thou compare the sons of the royal Chosroës¹ with one of the unbelieving Satans?" And he was as a raging lion. Then he took the sword in his hand and said to the slave, "I am the King's son-in-law, and he hath married me to his daughter." And when the Eunuch heard these words he replied, "O my lord, if thou be indeed of kind a man as thou avouchest, she is fit for none but for thee, and thou art worthier of her than any other." Thereupon the Eunuch ran to the King, shrieking loud and rending his raiment and heaving dust upon his head; and when the King heard his outcry, he said to him, "What hath befallen thee? Speak quickly and be brief; for thou hast fluttered my heart." Answered the Eunuch, "O King, come to thy daughter's succour; for a devil of the Jinn, in the likeness of a King's son, is with her; so up and at him!" When the King heard this, he thought to kill him and said, "How camest thou to be careless of my daughter and let this demon come at her?" Then he betook himself to the Princess's palace, where he found her slave-women standing to await him and asked them, "What is come to my daughter?" "O King," answered they, "slumber overcame us and, when we awoke, we found a young man sitting upon her couch in talk with her, as he were the full moon; never saw we aught fairer of favour than he. So we questioned him of his case and he declared that thou hadst given him thy daughter in marriage. More than this we know not, nor do we know if he be a man or a Jinni; but he is modest and well bred, and doth nothing unseemly or which leadeth to disgrace." Now when the King heard these words, his wrath cooled and he

She came without tryst in the darkest hour, * Like full moon lighting horizon's night;

Slim-formed, there is not in the world her like * For grace of form or for gifts of sprite:

"Praise him who made her from human clay," * I cried, when her beauty first struck my sight:

I guard her from eyes, seeking refuge with * The Lord of mankind and of morning-light.

The two then made acquaintance.

¹ Arab. "Akásirah," explained as the plur. of Kísrá.

raised the curtain little by little and looking in, saw sitting at talk with his daughter a Prince of the goodliest with a face like the full moon for sheen. At this sight he could not contain himself; and putting aside the curtain, rushed in upon them drawn sword in hand like a furious Ghúl. Now when the Prince saw him he asked the Princess, "Is this thy sire?" and she answered, "Yes."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Sixtieth Night,

She said, It hath reached me, O auspicious King, that when the Prince saw the King rushing in upon them, drawn sword in hand, like a furious Ghul, he asked the Princess, "Is this thy sire?" and she answered "Yes." Whereupon he sprang to his feet and, seizing his sword, cried out at the King with so terrible a cry that he was confounded. Then the youth would have fallen on him with the sword; but the King seeing that the Prince was doughtier than he, sheathed his scymitar and stood till the young man came up to him, when he accosted him courteously and said to him, "O youth, art thou a man or a Jinni?" Quoth the Prince, "Did I not respect thy right as mine host and thy daughter's honour, I would spill thy blood! How darest thou fellow me with devils, me that am a Prince of sons of the royal Chosroës who, had they wished to take thy kingdom, could shake thee like an earthquake from thy glory and thy dominions and spoil thee of all thy possessions?" Now when the King heard his words, he was confounded with awe and bodily fear of him and rejoined, "If thou indeed be of the sons of the Kings, as thou pretendest, how cometh it that thou enterest my palace without my permission, making thy way to my daughter and feigning thou art her husband and claiming that I have given her to thee to wife, I that have slain Kings and Kings' sons, who sought her of me in marriage? And now who shall save thee from my might and majesty when, if I cried out to my slaves and servants and bade them put thee to the vilest of deaths they would slay thee forthright? Who shall deliver thee out of my hand?" When the Prince heard this speech of the King he answered, "Verily, I wonder at thee and at the shortness and denseness of thy wit! Say me, canst covet for thy daughter a mate comelier than myself, and hast ever seen a stouter hearted man or one better fitted for a Sultan or a more glorious in rank and dominion than I?" Rejoined the King, "Nay, by Allah! but I would have had thee, O youth, act after the custom

of Kings and demand her from me to wife before witnesses, that I might have married her to thee publicly." Rejoined the Prince, "Thou sayest sooth, O King, but if thou summon thy slaves and thy soldiers and they fall upon me and slay me, as thou pretendest, thou wouldst but act an evil deed. Wherefore, O King, thou wilt do well, meseemeth, to turn from this thought to that which I shall counsel thee." Quoth the King, "Let me hear what thou hast to advise;" and quoth the Prince, "What I have to propose to thee is this: either do thou meet me in combat singular, I and thou; and he who slayeth his adversary shall be held the worthier and having a better title to the kingdom; or else, let me be this night and, when the morn shall dawn, draw out against me thy horsemen and footmen and servants; but first tell me their number." Said the King, "They are forty thousand horse, besides my own slaves and their followers,¹ who are the like of them in number." Thereupon said the Prince, "When the day shall break, do thou array them against me and say to them:"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Sixty-first Night,

She continued, It hath reached me, O auspicious King, that quoth the Prince, "When day shall break, do thou array them against me and say to them:—This man is a suitor to me for my daughter's hand, on condition that he shall do battle single-handed against you all; for he pretendeth that he will overcome you and put you to the rout, and indeed that ye cannot prevail against him. After which, leave me to do battle with them: if they slay me, then is thy anger appeased; and if I overcome them and see their backs, then is it the like of me a King should covet to his son-in-law." So the King approved of his opinion and accepted his proposition, despite his awe at the boldness of his speech and amaze at the pretensions of the Prince to meet in fight his whole host, such as he had described it to him, being at heart assured that he would perish in the fray and so he should be quit of him. Thereupon he called the Eunuch and bade him go to his Wazir without stay and delay and command him to assemble the whole of the army and cause them

¹ The dearest ambition of a slave is not liberty but to have a slave of his own. This was systematised by the servile rulers known in history as the Mameluke Beys and to the Egyptians as the Ghuzz. Each had his household of servile pages and squires, who looked forward to filling the master's place as knight or baron.

don their arms and armour and mount their steeds. So the eunuch carried the King's order to the Minister, who straightway summoned the Captains of the host and the Lords of the realm and bade them don their harness and mount horse and sally forth in battle array. Such was their case ; but as regards the King, he sat a long while conversing with the young Prince, being pleased with his wise speech and good sense and fine breeding. And when it was daybreak he returned to his palace and, seating himself on his throne, commanded his merry men to mount and bade them saddle one of the best of the royal steeds with handsome selle and housings and trappings and bring it to the Prince. But the youth said, "O King, I will not mount horse, till I come in view of the troops and review them." "Be it as thou wilt," replied the King. Then the two repaired to the parade-ground, where the troops were drawn up, and the young Prince looked upon them and noted their great number ; after which the King cried out to them, saying, "Ho, all ye men, there is come to me a youth who seeketh my daughter in marriage ; and in very sooth never have I seen a goodlier than he ; no, nor a stouter of heart nor a doughtier of arm, for he pretendeth that he can overcome you, single-handed, and force you to flight and that, were ye an hundred thousand in number, yet for him would ye be but few. Now when he chargeth down on you, do ye receive him upon point of pike and sharp of sabre ; for, indeed, he hath undertaken a mighty matter." Then quoth the King to the Prince, "Up, O my son, and do thy devoir on them." Answered he, "O King, thou dealest not justly and fairly by me ; how shall I go forth against them, seeing that I am afoot and the men be mounted?" The King retorted, "I bade thee mount, but thou refusedst ! however, choose thou which of my horses thou wilt." Then he said, "Not one of thy horses pleaseth me, and I will ride none but that on which I came." Asked the King, "And where is thy Horse?" "Atop of thy palace." "In what part of my palace?" "On the roof." Now when the King heard these words, he cried, "Out on thee ! this is the first sign thou hast given of madness. How can the horse be on the roof? But we shall at once see if thou speak truth or lies." Then he turned to one of his chief officers and said to him, "Go to my palace and bring me what thou findest on the roof." So all the people marvelled at the young Prince's words, saying one to other, "How can a horse come down the steps from the roof? Verily this is a thing whose like we never heard." In the meantime the King's messenger repaired to the palace and mounting to the roof, found the Horse standing there and never had he looked on a handsomer ; but when he drew near and examined it, he saw that it was made of

ebony and ivory. Now the officer was accompanied by other high officers, who also looked on and they laughed one to other, saying, "Was it of the like of this horse that the youth spake? We cannot deem him other than mad; however, we shall soon see the truth of his case."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Sixty-second Night,

She said, It hath reached me, O auspicious King, that when the high officials looked upon the Horse, they laughed one to other and said, "Was it of the like of this horse that the youth spake? We cannot deem him other than mad; however, we shall soon see the truth of his case. Peradventure herein is some mighty matter, and he is a man of high degree." Then they lifted up the Horse bodily and, carrying it to the King, set it down before him, and all the lieges flocked round to look at it, marvelling at the beauty of its proportions and the richness of its saddle and bridle. The King also admired it and wondered at it with extreme wonder; and he asked the Prince, "O youth, is this thy horse?" He answered, "Yes, O King, this is my Horse, and thou shalt soon see the marvel it showeth." Rejoined the King, "Then take and mount it," and the Prince retorted, "I will not mount till the troops withdraw afar from it." So the King bade them retire a bowshot from the Horse; whereupon quoth its owner, "O King, see thou; I am about to mount my Horse and charge upon thy host and scatter them right and left and split their hearts asunder." Said the King, "Do as thou wilt; and spare not their lives, for they will not spare thine." Then the Prince mounted, whilst the troops ranged themselves in ranks before him, and one said to another, "When the youth cometh between the ranks, we will take him on the points of our pikes and the sharps of our sabres." Quoth another, "By Allah, this is a mere misfortune; how shall we slay a youth so comely of face and shapely of form?" And a third continued, "Ye will have hard work to get the better of him; for the youth had not done this, but for what he knew of his own prowess and pre-eminence of valour." Meanwhile, having settled himself in his saddle, the Prince turned the pin of ascent; whilst all eyes were strained to see what he would do, whereupon the Horse began to heave and rock and sway to and fro and make the strangest of movements steed ever made, till its body was filled with air and it took flight with its rider and soared high into the sky. When the King saw this, he cried out to his men, saying

"Woe to you ! catch him, catch him, ere he 'scape you !" But his Wazirs and Viceroys said to him, "O King, can a man overtake the flying bird ? This is surely none but some mighty magician or Marid of the Jinn or devil, and Allah save thee from him. So praise thou the Almighty for deliverance of thee and of all thy host from his hand." Then the King returned to his palace after seeing the feat of the Prince and, going in to his daughter, acquainted her with what had befallen them both on the parade-ground. He found her grievously afflicted for the Prince and bewailing her separation from him ; wherefore she fell sick with violent sickness and took to her pillow. Now when her father saw her on this wise, he pressed her to his breast and kissing her between the eyes, said to her, "O my daughter, praise Allah Almighty and thank Him for that He hath delivered us from this crafty enchanter, this villain, this vile fellow !" And he repeated to her the story of the Prince and how he had disappeared in the firmament ; and he abused him and cursed him knowing not how dearly his daughter loved him. But she paid no heed to his words and did but redouble in her tears and wails, saying to herself, "By Allah, I will neither eat meat nor drain drink, till Allah reunite me with him !" Her father was greatly concerned for her case and mourned much over her plight ; but, for all he could do to soothe her, love only increased on her.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Sixty-third Night,

She said, It hath reached me, O auspicious King, that the King mourned much over his daughter's plight but, for all he could do to soothe her, love only increased on her. Thus far concerning the King and Princess Shams al-Nahar ; but as regards Prince Kamar al-Akmar, when he had risen high in air, he turned his Horse's head towards his native land, and being alone mused upon the beauty of the Princess and her loveliness. Now he had enquired of the King's people the name of the city and of its King and his daughter ; and men had told him that it was the city of Sana'a.¹ So he journeyed with

¹ The well-known capital of Al-Yaman, a true Arabia Felix, a Paradise inhabited by demons in the shape of Turkish soldiery and Arab caterans. According to Moslem writers Sana'a was founded by Shem son of Noah who, wandering southward with his posterity after his father's death, and finding the site delightful, dug a well and founded the citadel, Ghamdán, which afterwards contained a *Maison Carrée* rivalling (or attempting to rival) the Meccan Ka'abah. — The

all speed, till he drew near his father's capital and, making an airy circuit about the city, alighted on the roof of the King's palace, where he left his Horse, whilst he descended into the palace and seeing its threshold strewn with ashes, thought that one of his family was dead. Then he entered, as of wont, and found his father and mother and sisters clad in mourning raiment of black, all pale of faces and lean of frames. When his sire descried him and was assured that it was indeed his son, he cried out with a great cry and fell down in a fit, but after a time coming to himself, threw himself upon him and embraced him, clipping him to his bosom and rejoicing in him with exceeding joy and extreme gladness. His mother and sisters heard this ; so they came in and seeing the Prince, fell upon him, kissing him and weeping, and joying with exceeding joyance. Then they questioned him of his case ; so he told them all that had past from first to last, and his father said to him, " Praised be Allah for thy safety, O coolness of my eyes and core of my heart ! " Then the King bade hold high festival, and the glad tidings flew through the city. So they beat drums and cymbals and, doffing the weed of mourning, they donned the gay garb of gladness and decorated the streets and markets ; whilst the folk vied with one another who should be the first to give the King joy, and the King proclaimed a general pardon and opening the prisons, released those who were therein prisoned. Moreover, he made banquets for the people, with great abundance of eating and drinking, for seven days and nights and all creatures were gladsomest ; and he took horse with his son and rode out with him, that the folk might see him and rejoice. After awhile the Prince asked about the maker of the Horse, saying, " O my father, what hath Fortune done with him ? " and the King answered, " Allah never bless him nor the hour

builder was Surahbíl who, says M. C. de Perceval, coloured its four faces red, white, golden and green ; the central quadrangle had seven stories (the planets) each forty cubits high, and the lowest was a marble hall ceiling'd with a single slab. At the four corners stood hollow lions through whose mouths the winds roared. This palatial citadel-temple was destroyed by order of Caliph Omar. The city's ancient name was Azal or Uzal which some identify with one of the thirteen sons of Joktan (Genesis xi. 27) : it took its present name from the Ethiopian conquerors (they say) who, seeing it for the first time, cried " Hazá Sana'ah ! " meaning in their tongue, this is commodious, etc. I may note that the word is Kisawahili (Zanzibarian) *e.g.* " Yámbo *sánd*—is the state good ? " Sana'a was the capital of the Tabábi'ah or Tobba Kings who judaized : and the Abyssinians with their Negush made it Christian while the Persians under Anu-Shirwán converted it to Guebrism. It is now easily visited but to little purpose ; excursions in the neighbourhood being deadly dangerous. Moreover the Turkish garrison would probably murder a stranger who sympathised with the Arabs, and the Arabs kill one who took part with their hated and hateful conquerors. The late Mr. Shapira of Jerusalem declared that he had visited it and Jews have great advantages in such travel. But his friends doubted him.

wherein I set eyes on him ! For he was the cause of thy separation from us, O my son, and he hath lain in gaol since the day of thy disappearance." Then the King bade release him from prison and, sending for him, invested him in a dress of satisfaction and entreated him with the utmost favour and munificence, save that he would not give him his daughter to wife ; whereat the Sage raged with sore rage and repented of that which he had done, knowing that the Prince had secured the secret of the steed and the manner of its motion. Moreover, the King said to his son, "I reckon thou wilt do well not to go near the Horse henceforth and more especially not to mount it after this day ; for thou knowest not its properties, and belike thou art in error about it." Now the Prince had told his father of his adventure with the King of Sana'a and his daughter and he said, "Had the King intended to kill thee, he had done so ; but thine hour was not yet come." When the rejoicings were at an end, the people returned to their places and the King and his son to the palace, where they sat down and fell to eating and drinking and making merry. Now the King had a handsome handmaiden who was skilled in playing the lute ; so she took it and began to sweep the strings and sing thereto before the King and his son of separation of lovers, and she chanted the following verses :—

Deem not that absence breeds in me aught of forgetfulness ; * What should remember I did you fro' my remembrance wane ?
Time dies but never dies the fondest love for you we bear ; * And in your love I'll die and in your love I'll arise again.¹

When the Prince heard these verses, the fires of longing flamed up in his heart and pine and passion redoubled upon him. Grief and regret were sore upon him and his heart yearned in him for love of the King's daughter of Sana'a ; so he rose forthright and, escaping his father's notice, went forth the palace to the Horse and mounting it, turned the pin of ascent, whereupon birdlike it flew with him high in air and soared towards the upper regions of the sky. In early morning his father missed him and, going up to the pinnacle of the palace, in great concern, saw his son rising into the firmament ; whereat he was sore afflicted and repented in all penitence that he had not taken the Horse and hidden it ; and he said to himself, "By Allah, if but my son return to me, I will destroy the horse, that my heart may be at rest concerning my son." And he fell again to weeping and bewailing himself——And Shah-

¹ The Bresl. Edit. (iii. 347) prints three vile errors in four lines.

razad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Sixty-fourth Night,

She said, It hath reached me, O auspicious King, that the King again fell to weeping and bewailing himself for his son. Such was his case ; but as regards the Prince, he ceased not flying on through air till he came to the city of Sana'a and alighted on the roof as before. Then he crept down stealthily and, finding the Eunuch asleep, as of wont, raised the curtain and went on little by little, till he came to the door of the Princess's alcove¹-chamber and stopped to listen ; when lo ! he heard her shedding plenteous tears and reciting verses, whilst her women slept round her. Presently, over-hearing her weeping and wailing quoth they, " O our mistress, why wilt thou mourn for one who mourneth not for thee ? " Quoth she, " O ye little of wit, is he for whom I mourn of those who forget or who are forgotten ? " And she fell again to wailing and weeping, till sleep overcame her. Hereat the Prince's heart melted for her so he entered and, seeing her lying asleep² touched her with his hand ; whereupon she opened her eyes and espied him standing by her. Said he, " Why all this crying and mourning ? " And when she knew him, she threw herself upon him, and took him around the neck and kissed him and answered, " For thy sake and because of my separation from thee." Said he, " O my lady, I have been made desolate by thee all this long time ! " But she replied, " 'Tis thou who hast desolated *me* ; and hadst thou tarried longer, I had surely died ! " Rejoined he, " O my lady, what thinkest thou of my case with thy father and how he dealt with me ? Were it not for my love of thee, O temptation of the Three Worlds, I had certainly slain him and made him a warning to all beholders ; but, even as I love thee, so I love him for thy sake." Quoth she, " How couldst thou leave me ; can my life be sweet to me after thee ? " Quoth he, " Let what hath happened suffice : I am now hungry, and

¹ Alcove is a corruption of the Arab. Al-Kubbah (the dome) through Span. and Port.

² Easterns as a rule sleep with head and body covered by a sheet or in cold weather a blanket. The practice is doubtless hygienic, defending the body from draughts when the pores are open ; but Europeans find it hard to adopt ; it seems to stop their breathing. Another excellent practice in the East and, indeed amongst barbarians and savages generally, is training children to sleep with mouths shut : in after-life they never snore and in malarious lands they do not require Outram's " fever-guard," a swathe of muslin over the mouth. Mr. Catlin thought so highly of the " shut mouth " that he made it the subject of a book.

thirsty." So she bade her maidens make ready meat and drink, and they sat eating and drinking and conversing till night was well nigh ended; and when day broke he rose to take leave of her and depart, ere the Eunuch should awake. Shams al-Nahar asked him, "Whither goest thou?" and he answered, "To my father's house, and I plight thee my troth that I will come to thee once in every week." But she wept and said, "I conjure thee, by Allah the Almighty, take me with thee whitherso thou wendest and make me not taste anew the bitter-gourd¹ of separation from thee." Quoth he, "Wilt thou indeed go with me?" and quoth she, "Yes." "Then said he, "arise that we depart." So she rose forthright and going to a chest, arrayed herself in what was richest and dearest to her of her trinkets of gold and jewels of price, and she went forth, her handmaids recking naught. So he carried her up to the roof of the palace and, mounting the Ebony Horse, took her up behind him and made her fast to himself, binding her with strong bonds; after which he turned the shoulder-pin of ascent, and the Horse rose with him high in air. When her slave-women saw this, they shrieked aloud and told her father and mother, who in hot haste ran to the palace-roof and looking up, saw the magical Horse flying away with the Prince and Princess. At this the King was troubled with ever-increasing trouble and cried out, saying, "O King's son, I conjure thee, by Allah, have ruth on me and my wife and bereave us not of our daughter!" The Prince made him no reply; but, thinking in himself that the maiden repented of leaving father and mother, asked her, "O ravishment of the age, say me, wilt thou that I restore thee to thy mother and father?" whereupon she answered, "By Allah, O my lord, that is not my desire: my only wish is to be with thee, wherever thou art; for I am distracted by the love of thee from all else, even from my father and mother." Hearing these words the Prince joyed with great joy, and made the Horse fly softly with them, so as not to disquiet her; nor did they stay their flight till they came in sight of a green meadow, wherein was a spring of running water. Here they alighted and ate and drank; after which the Prince took horse again and set her behind him, binding her in his fear for her safety; after which they flew on till they came in sight of his father's capital. At this, the Prince was filled with joy and bethought himself to show his beloved the seat of his dominion and his father's power and dignity and give

¹ Arab. "Hanzal" = coloquintida, an article often mentioned by Arabs in verse and prose; the bright coloured little gourd attracts every eye by its golden glance when travelling through the brown-yellow waste of sand and clay.

her to know that it was greater than that of her sire. So he set her down in one of his father's gardens without the city where his parent was wont to take his pleasure; and, carrying her into a domed summer-house prepared there for the King, left the Ebony Horse at the door and charged the damsel keep watch over it, saying, "Sit here till my messenger come to thee; for I go now to my father, to make ready a palace for thee and show thee my royal estate." She was delighted when she heard these words and said to him, "Do as thou wilt;"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Sixty-fifth Night,

She said, It hath reached me, O auspicious King, that the maiden was delighted when she heard these words and said to him, "Do as thou wilt;" for she thereby understood that she should not enter the city but with due honour and worship, as became her rank. Then the Prince left her and betook himself to the palace of the King his father, who rejoiced in his return and met him and welcomed him; and the Prince said to him, "Know that I have brought with me the King's daughter of whom I told thee; and have left her without the city in such a garden and come to tell thee, that thou mayst make ready the procession of estate and go forth to meet her and show her thy royal dignity and troops and guards." Answered the King, "With joy and gladness;" and straightway bade decorate the town with the goodliest adornment. Then he took horse and rode out in all magnificence and majesty, he and his host, high officers and household, with drums and kettle-drums, fifes and clarions and all manner instruments; whilst the Prince drew forth of his treasures jewellery and apparel and what else of the things which Kings hoard and made a rare display of wealth and splendour: moreover he got ready for the Princess a canopied litter of brocades, green, red and yellow, wherein he set Indian and Greek and Abyssinian slave-girls. Then he left the litter and those who were therein and preceded them to the pavilion where he had set her down; and searched but found naught, neither Princess nor Horse. When he saw this, he beat his face and rent his raiment and began to wander round about the garden, as he had lost his wits; after which he came to his senses and said to himself, "How could she have come at the secret of this Horse, seeing I told her nothing of it? Maybe the Persian Sage who made the Horse hath chanced upon her and stolen her away, in

revenge for my father's treatment of him." Then he sought the guardians of the garden and asked them if they had seen any pass the precincts ; and said, "Hath anyone come in here? Tell me the truth and the whole truth or I will at once strike off your heads." They were terrified by his threats ; but they answered with one voice, "We have seen no man enter save the Persian Sage, who came to gather healing herbs." So the Prince was certified that it was indeed he that had taken away the maiden——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Sixty-sixth Night,

She said, It hath reached me, O auspicious King, that when the Prince heard their answer, he was certified that the Sage had taken away the maiden and abode confounded and perplexed concerning his case. And he was abashed before the folk and, turning to his sire, told him what had happened and said to him, "Take the troops and march them back to the city. As for me, I will never return till I have cleared up this affair." When the King heard this, he wept and beat his breast and said to him, "O my son, calm thy choler and control thy chagrin and come home with us and look what King's daughter thou wouldst fain have that I may marry thee to her." But the Prince paid no heed to his words and bidding him farewell departed, whilst the King returned to the city and their joy was changed into sore annoy. Now, as Destiny issued her decree, when the Prince left the Princess in the garden-house and betook himself to his father's palace, for the ordering of his affair, the Persian entered the garden to pluck certain simples and, scenting the sweet savour of musk and perfumes that exhaled from the Princess and impregnated the whole place, followed it till he came to the pavilion and saw standing at the door the Horse which he had made with his own hands. His heart was filled with joy and gladness, for he had bemourned its loss much since it had gone out of his hand : so he went up to it and, examining its every part, found it whole and sound ; whereupon he was about to mount and ride away, when he bethought himself and said, "Needs must I first look what the Prince hath brought and left here with the Horse." So he entered the pavilion and, seeing the Princess sitting there, as she was the sun shining sheen in the sky serene, knew her at the first glance to be some high-born lady and doubted not but the Prince had brought her thither on the Horse, and left her in the

pavilion, whilst he went to the city, to make ready for her entry in state procession with all splendour. Then he went up to her and kissed the earth between her hands, whereupon she raised her eyes to him and, finding him exceedingly foul of face and favour, asked, "Who art thou?" and he answered, "O my lady, I am a messenger sent by the Prince who hath bidden me bring thee to another pleasance near the city: for that my lady the Queen cannot walk so far and is unwilling, of her joy in thee, that another should forestall her with thee." Quoth she, "Where is the Prince?" and quoth the Persian, "He is in the city, with his sire and forthwith he shall come for thee in great state." Said she, "Ho thou! say me, could he find none handsomer to send to me?" whereat loud laughed the Sage and said, "Yea verily, he hath not a Mameluke as ugly as I am; but, O my lady, let not the ill fashion of my favour and the foulness of my form deceive thee. Hadst thou profited of me as hath the Prince, verily thou wouldst praise my affair. Indeed, he chose me as his messenger to thee, become of my uncomeliness and loathsomeness in his jealous love of thee: else hath he Mamelukes and negro slaves, pages, eunuchs and attendants out of number, each goodlier than other." Whenas she heard this, it commended itself to her reason and she believed him; so she rose forthright;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Sixty-seventh Night,

She said, It hath reached me, O auspicious King, that when the Persian Sage acquainted the Princess with the case of the King's son, she believed him; so she rose forthright; and, putting her hand in his, said, "O my father, what hast thou brought me to ride?" He replied, "O my lady, thou shalt ride the horse thou camest on;" and she, "I cannot ride it by myself." Whereupon he smiled and knew that he was her master and said, "I will ride with thee myself." So he mounted and, taking her up behind him bound her to himself with firm bonds, while she knew not what he would with her. Then he turned the ascent-pin, whereupon the body of the horse became full of wind and it swayed to and fro like a wave of the sea, and rose with them high in air nor slackened in its flight till it was out of sight of the city. Now when Shams al-Nahar saw this, she asked him, "Ho thou! what is become of that thou toldest me of my Prince, making me believe that he

sent thee to me?" Answered the Persian, Allah doom the Prince! he is a mean knave and a skin-flint." She cried, "Woe to thee! How darest thou disobey thy lord's commandment?" Whereto the Persian replied, "He is no lord of mine: knowest thou who I am?" Rejoined the Princess, "I know nothing of thee save what thou toldest me;" and retorted he, "What I told thee was a trick of mine against thee and the King's son: I have long lamented the loss of this Horse which is under us; for I constructed it and made myself master of it. But now I have gotten firm hold of it and of thee too, and I will burn his heart even as he hath burnt mine; nor shall he ever have the Horse again; no, never! So be of good cheer and keep thine eyes cool and clear for I can be of more use to thee than he; and I am generous as I am wealthy; my servants and slaves shall obey thee as their mistress; I will robe thee in finest raiment and thine every wish shall be at thy will." When she heard this, she buffeted her face and cried out, saying, "Ah, well-away! I have not won my beloved and I have lost my father and mother!" And she wept bitter tears over what had befallen her, whilst the Sage rode on with her, without ceasing, till he came to the land of the Greeks¹ and alighted on a verdant mead, abounding in streams and trees. Now this meadow lay near a city wherein was a King of high puissance, and it chanced that he went forth that day to hunt and divert himself. As he passed by the meadow, he saw the Persian standing there, with the damsel and the Horse by his side; and, before the Sage was ware, the King's slaves fell upon him and carried him and the lady and the Horse to their master who, noting the foulness of the man's favour and his loathsomeness and the beauty of the girl and her loveliness, said, "O my lady, what kin is this oldster to thee?" The Persian made haste to reply, saying, "She is my wife and the daughter of my father's brother." But the lady at once gave him the lie and said, "O King, by Allah, I know him not, nor is he my husband; nay, he is a wicked magician who hath stolen me away by force and fraud." Thereupon the King bade bastinado the Persian and they beat him till he was well-nigh dead; after which the King commanded to carry him to the city and cast him into jail; and, taking from him the damsel and the Ebony Horse (though he knew not its properties nor the secret of its motion), set the girl in his serraglio and the Horse amongst his hoards. Such was the case with the Sage and the lady; but as regards Prince Kamar

¹ The Bresl. Edit. iii. 354 sends him to the "land of Sin" (China).

al-Akmar, he garbed himself in travelling gear and taking what he needed of money, set out tracking their trail in very sorry plight ; and journeyed from country to country and city to city seeking the Princess and enquiring after the Ebony Horse, whilst all who heard him marvelled at him and deemed his talk extravagant. Thus he continued doing a long while ; but, for all his enquiry and questing, he could hit on no news of her. At last he came to her father's city of Sana'a and there asked for her, but could get no tidings of her and found her father mourning her loss. So he turned back and made for the land of the Greeks, continuing to enquire concerning the twain as he went——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Sixty-eighth Night,

She said, It hath reached me, O auspicious King, that the King's son made for the land of the Greeks, continuing to enquire concerning the two as he went along, till, as chance would have it, he alighted at a certain Khan and saw a company of merchants sitting at talk. So he sat down near them and heard one say, "O my friends, I lately witnessed a wonder of wonders." They asked, "What was that?" and he answered, "I was visiting such a district in such a city (naming the city wherein was the Princess), and I heard its people chatting of a strange thing which had lately befallen. It was that their King went out one day hunting and coursing with a company of his courtiers and the lords of his realm ; and, issuing from the city, they came to a green meadow where they espied an old man standing, with a woman sitting hard by a Horse of Ebony. The man was foulest-foul of face and loathly of form, but the woman was a marvel of beauty and loveliness and elegance and perfect grace ; and as for the wooden Horse, it was a miracle, never saw eyes aught goodlier than it nor more gracious than its make." Asked the others, "And what did the King with them?" and the merchant answered, "As for the man the King seized him and questioned him of the damsel and he pretended that she was his wife and the daughter of his paternal uncle ; but she gave him the lie forthright and declared that he was a sorcerer and a villain. So the King took her from the old man and bade beat him and cast him into the trunk-house. As for the Ebony Horse, I know not what became of it." When the Prince heard these words, he drew near to the merchant and began questioning him discreetly and courteously touching the name of the city and of its King ; which

when he knew, he passed the night full of joy. And as soon as dawned the day he set out and travelled till he reached that city ; but, when he would have entered, the gate-keepers laid hands on him, that they might bring him before the King to question him of his condition and the craft in which he skilled and the cause of his coming thither—such being the usage and custom of their ruler. Now it was supper-time when he entered the city, and it was then impossible to go in to the King or take counsel with him respecting the stranger. So the guards carried him to the jail, thinking to lay him by the heels there for the night ; but, when the warders saw his beauty and loveliness, they could not find it in their hearts to imprison him : they made him sit with them without the walls ; and, when food came to them, he ate with them what sufficed him. As soon as they had made an end of eating, they turned to the Prince and said, “What countryman art thou ?” “I come from Fars,” answered he, “the land of the Chosroës.” When they heard this they laughed and one of them said, “O Chosroän,¹ I have heard the talk of men and their histories and I have looked into their conditions ; but never saw I or heard I a bigger liar than the Chosroän which is with us in the jail.” Quoth another, “And never did I see aught fouler than his favour or more hideous than his visnomy.” Asked the Prince, “What have ye seen of his lying ?” and they answered, “He pretendeth that he is one of the wise ! Now the King came upon him, as he went a-hunting, and found with him a most beautiful woman and a horse of the blackest ebony, never saw I a handsomer. As for the damsel, she is with the King, who is enamoured of her and would fain marry her ; but she is mad, and were this man a leach as he claimeth to be, he would have healed her, for the King doth his utmost to discover a cure for her case and a remedy for her disease, and this whole year past hath he spent treasures upon physicians and astrologers, on her account ; but none can avail to cure her. As for the horse, it is in the royal hoard-house, and the ugly man is here with us in prison ; and as soon as night falleth, he weepeth and bemoaneth himself and will not let us sleep.”—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ Arab. “Yá Kisrawi !” = O subject of the Kisrá or Chosroë. “Fars” is the origin of “Persia” ; and there is a hit at the prodigious lying of the modern race, whose forefathers were so famous as truth-tellers. “I am a Persian, but I am not lying now,” is a phrase familiar to every traveller.

Now when it was the Three Hundred and Sixty-ninth Night,

She said, It hath reached me, O auspicious King, that when the warders had recounted the case of the Persian egromancer they held in prison and his weeping and wailing, the Prince at once devised a device whereby he might compass his desire; and presently the guards of the gate, being minded to sleep, led him into the jail and locked the door. So he overheard the Persian weeping and bemoaning himself, in his own tongue, and saying, "Alack, and alas for my sin, that I sinned against myself and against the King's son, in that which I did with the damsel! All this cometh of my lack of sense, in that I sought for myself that which I deserved not and which befitted not the like of me; for whoso seeketh what suiteth him not at all, falleth with the like of my fall." Now when the King's son heard this, he accosted him in Persian, saying, "How long will this weeping and wailing last? Say me, thinkest thou that hath befallen thee that which never befel other than thou?" Now when the Persian heard this, he made friends with him and began to complain to him of his case and misfortunes. And as soon as the morning morrowed, the warders took the Prince and carried him before their King, informing him that he had entered the city on the previous night, at a time when audience was impossible. Quoth the King to the Prince, "Whence comest thou and what is thy name and trade and why hast thou travelled hither?" He replied, "As to my name I am called in Persian Harjah;¹ as to my country I come from the land of Fars; and I am of the men of art and especially of the art of medicine and healing the sick and those whom the Jinns drive mad. For this I go round about all countries and cities, to profit by adding knowledge to my knowledge, and whenever I see a patient I heal him and this is my craft."² Now when the King heard this, he rejoiced with exceeding joy and said, "O excellent Sage, thou hast indeed come to us at a time when we need thee." Then he acquainted him with the case of the Princess,

¹ There is no such name: perhaps it is a clerical error for "Har jáh" = (a man of) any place. I know an Englishman who in Persian called himself "Mirza Abdullah-i-Hichmakáni" = Master Abdullah of Nowhere.

² The Bresl. Edit. (*loc. cit.*) gives a comical description of the Prince assuming the dress of an astrologer-doctor, clapping an old book under his arm, fumbling a rosary of beads, enlarging his turband, lengthening his sleeves and blackening his eyelids with antimony. Here, however, it would be out of place. Very comical also is the way in which he pretends to cure the maniac by "muttering unknown words, blowing in her face, biting her ear," etc.

adding, "If thou cure her and recover her from her madness, thou shalt have of me everything thou seekest." Replied the Prince, "Allah save and favour the King : describe to me all thou hast seen of her insanity and tell me how long it is since the access attacked her ; also how thou camest by her and the Horse and the Sage." So the King told him the whole story, from first to last, adding, "The Sage is in gaol." Quoth the Prince, "O auspicious King, and what hast thou done with the Horse?" Quoth the King, "O youth, it is with me yet, laid up in one of my treasure-chambers"; whereupon said the Prince within himself, "The best thing I can do is first to see the Horse and assure myself of its condition. If it be whole and sound, all will be well and end well ; but, if its motor-works be destroyed, I must find some other way of delivering my beloved." Thereupon he turned to the King and said to him, "O King, I must see the Horse in question : haply I may find in it somewhat that will serve me for the recovery of the damsel." "With all my heart," replied the King, and taking him by the hand, showed him into the place where the Horse was. The Prince went round about it, examining its condition, and found it whole and sound, whereat he rejoiced greatly and said to the King, "Allah save and exalt the King ! I would fain go in to the damsel, that I may see how it is with her ; for I hope in Allah to heal her by my healing hand through means of the Horse." Then he bade them take care of the Horse and the King carried him to the Princess's apartment, where her lover found her wringing her hands and writhing and beating herself against the ground, and tearing her garments to tatters as was her wont ; but there was no madness of Jinn in her, and she did this but that none might approach her. When the Prince saw her thus, he said to her, "No harm shall betide thee, O ravishment of the Three Worlds ;" and went on to soothe her and speak her fair, till he managed to whisper, "I am Kamar al-Akmar ;" whereupon she cried out with a loud cry and fell down fainting for excess of joy ; but the King thought this was epilepsy¹ brought on by her fear of him, and by her suddenly being startled. Then the Prince put his mouth to her ear and said to her, "O Shams al-Nahar, O seduction of the universe, have a care for thy life and mine and be patient and constant ; for this our position needeth sufferance and skilful contrivance to make shift for our delivery from this tyrannical King. My first move will be now to go out to him and tell him that thou art possessed of a Jinn and hence thy madness ; but that I will engage to heal thee and drive away the evil spirit, if he will at once

¹ Arab. "Sar'a" = falling sickness.

unbind thy bonds. So when he cometh in to thee, do thou speak him smooth words, that he may think I have cured thee, and all will be done for us as we desire." Quoth she, "Hearkening and obedience;" and he went out to the King in joy and gladness, and said to him, "O august King, I have, by thy good fortune, discovered her disease and its remedy, and have cured her for thee. So now do thou go in to her and speak her softly and treat her kindly, and promise her what may please her; so shall all thou desirest of her be accomplished to thee."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Seventieth Night.

She said, It hath reached me, O auspicious King, that when the Prince feigned himself a leach and went in to the damsel and made himself known to her and told her how he purposed to deliver her, she cried, "Hearkening and obedience!" He then fared forth from her and sought the King and said, "Go thou in to her and speak her softly and promise her what may please her; so shall all thou desirest of her be accomplished to thee." Thereupon the King went in to her and when she saw him, she rose and kissing the ground before him, bade him welcome and said, "I admire how thou hast come to visit thy handmaid this day;" whereat he was ready to fly for joy and bade the waiting-women and the eunuchs attend her and carry her to the Hammam and make ready for her dresses and adornment. So they went in to her and saluted her, and she returned their salams with the goodliest language and after the pleasantest fashion; whereupon they clad her in royal apparel and, clasping a collar of jewels about her neck, carried her to the bath and served her there. Then they brought her forth, as she were the full moon; and, when she came into the King's presence, she saluted him and kissed ground before him; whereupon he joyed in her with joy exceeding and said to the Prince, "O Sage, O philosopher, all this is of thy blessing. Allah increase to us the benefit of thy healing breath!"¹ The Prince replied, "O King, for the completion of her cure it behoveth that thou go forth, thou and all thy troops and guards, to the place where thou foundest her, not forgetting the beast of black wood which was with her; for therein is a devil; and, unless I exorcise him, he will return to her and afflict her at the head of

¹ Arab. "Nafahát" = breathings, benefits, the Heb. Neshamah opp. to Nephesh (soul) and Ruach (spirit). Healing by the breath is a popular idea throughout the East and not unknown to Western Magnetists and Mesmerists.

every month." "With love and gladness," cried the King, "O thou Prince of all philosophers and most learned of all who see the light of day." Then he brought out the Ebony Horse to the meadow in question and rode thither with all his troops and the Princess, little weeting the purpose of the Prince. Now when they came to the appointed place, the Prince, still habited as a leach, bade them set the Princess and the steed as far as eye could reach from the King and his troops, and said to him, "With thy leave, and at thy word, I will now proceed to the fumigations and conjurations, and here imprison the adversary of mankind, that he may never more return to her. After this, I shall mount this wooden horse which seemeth to be made of ebony, and take the damsel up behind me; whereupon it will shake and sway to and fro and come forwards, till it come to thee, when the affair will be at an end." When the King heard his words, he rejoiced with extreme joy; so the Prince mounted the Horse, and, taking the damsel up behind him, whilst the King and his troops watched him, bound her fast to him. Then he turned the ascending-pin and the Horse took flight and soared with them high in air, till they disappeared from every eye. After this the King abode half the day, expecting their return; but they returned not. So when he despaired of them, repenting him greatly of that which he had done and grieving sore for the loss of the damsel, he went back to the city with his troops. He then sent for the Persian who was in prison and said to him, "O thou traitor, O thou villain, why didst thou hide from me the mystery of the Ebony Horse? And now a sharper hath come to me and hath carried it off, together with a slave-girl whose ornaments are worth a mint of money, and I shall never see anyone or anything of them again!" So the Persian related to him all his past, first and last, and the King was seized with a fit of fury which well-nigh ended his life. He shut himself up in his palace for a while, mourning and afflicted; but at last his Wazirs came in to him and applied themselves to comfort him, saying, "Verily, he who took the damsel is an enchanter, and praised be Allah who hath delivered thee from his craft and sorcery!" And they ceased not from him, till he was comforted for her loss. Thus far concerning the King; but as for the Prince, he continued his career towards his father's capital in joy and cheer, and stayed not till he alighted on his own palace, where he set the lady in safety; after which he went in to his father and mother and saluted them and acquainted them with her coming, whereat they were filled with solace and gladness. Then he spread great banquets for the towns-folk——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventy-first Night

She said, It hath reached me, O auspicious King, that the King's son spread great banquets for the towns-folk and they held high festival a whole month, at the end of which time he espoused the Princess and they took their joy of each other with exceeding joy. But his father brake the Ebony Horse in pieces and destroyed its mechanism for flight; moreover the Prince wrote a letter to the Princess's father, advising him of all that had befallen her and informing him how she was now married to him and in all health and happiness, and sent it by a messenger, together with costly presents and curious rarities. And when the messenger arrived at the city which was Sana'a and delivered the letter and the presents to the King, he read the missive and rejoiced greatly thereat and accepted the presents, honouring and rewarding the bearer handsomely. Moreover, he forwarded rich gifts to his son-in-law by the same messenger, who returned to his master and acquainted him with what had passed; whereat he was much cheered. And after this the Prince wrote a letter every year to his father-in-law and sent him presents till, in the course of time, his sire King Sabur deceased and he reigned in his stead, ruling justly over his lieges and conducting himself well and righteously towards them, so that the land submitted to him and his subjects did him loyal service; and Kamar al-Akmar and his wife Shams al-Nahar abode in the enjoyment of all satisfaction and solace of life, till there came to them the Destroyer of delights and Sunderer of societies; the Plunderer of palaces, the Caterer for cemeteries and the Garnerer of graves. And now glory be to the Living One who dieth not and in whose hand is the dominion of the worlds visible and invisible! Moreover I have heard tell the tale of

UNS AL-WUJUD AND THE WAZIR'S DAUGHTER AL-WARD FI'L-AKMAM OR ROSE-IN-HOOD.¹

THERE was once, in days of yore and in times and ages long gone before, a King of great power and lord of glory and dominion galore; who had a Wazir named Ibrahim, and this Wazir's daughter was a damsel of extraordinary beauty and loveliness, gifted with passing

¹ Lit. "The rose in the sleeves or calyces." I take my English equivalent from Jeremy Taylor, "So I have seen a rose newly springing from the clefts of its hood," etc.

brilliancy and the perfection of grace, possessed of abundant wit, and in all good breeding complete. But she loved wassail and wine and choice verses and rare stories; and the delicacy of her inner gifts invited all hearts to love, even as saith the poet, describing her:—

Like moon she shines amid the starry sky, * Robing in tresses blackest ink
outvie.

The morning-breezes give her boughs fair drink, * And like a branch she sways
with supple ply:

She smiles in passing us. O thou that art * Fairest in yellow robed, or
cramoisie,

Thou playest with my wit in love, as though * Sparrow in hand of playful boy
were I.¹

Her name was Rose-in-Hood and she was so named for her young and tender beauty and the freshness of her brilliancy; and the King loved her because of her accomplishments and fine manners. Now it was the King's custom yearly to gather together all the nobles of his realm and play with the ball.² So when the day came round whereon the folk assembled for ball-play, the Minister's daughter seated herself at her lattice, to divert herself by looking on at the game; and, as they were at play, her glance fell upon a youth among the guards than whom never was seen a comelier face nor a goodlier form; for he was bright of favour, showing white teeth when he smiled, tall-statured and broad-shouldered. She looked at him again and again and could not take her fill of gazing; and presently said to her nurse, "What is the name of yonder handsome young man among the troops?" Replied the nurse, "O my daughter, the dear fellows are all handsome. Which of them dost thou mean?" Said Rose-in-Hood, "Wait till he come past and I will point him out to thee." So she took an apple and as he rode by dropped it on him, whereupon he raised his head, to see who did this, and espied the Wazir's daughter at the window, as she were the moon of fullest light in the darkness of the night: nor did he withdraw his eyes, till his heart was utterly lost to her, and he recited these lines:—

Was't archer shot me, or was't thine eyes * Ruined lover's heart that thy charms
espies?

Was the notched shaft³ from a host outshot, * Or from latticed window in sudden
guise?

¹ These lines are from the Bresl. Edit. (v. 35). The four couplets in the Mac. Edit. are too irrelevant.

² Polo, which Lane calls "Goff."

³ Arab. "Muffawak" = well-notched, as its value depends upon the notch. At the end of the third hemistich Lane's Shaykh very properly reads "baghtatan" (suddenly) for "burhatan" = during a long time.

When the game was at an end, and all had left the ground, she asked her nurse, "What is the name of that youth I showed thee?" and the good woman answered, "His name is Uns al-Wujud;" whereat Rose-in-Hood shook her head and lay down on her couch, with thoughts a-fire for love. Then, sighing deeply, she improvised these couplets:—

He missed not who dubbed thee, "World's delight," * A world's love conjoin-
ing to bounty's light :¹
O thou, whose favour the full moon favours, * Whose charms make life and the
living bright !
Thou hast none equal amongst mankind ; * Sultan of Beauty, and proof I'll
cite :
Thine eye-brows are likest a well-formed Nún,² * And thine eyes a Sád,³ by
His hand indite ;
Thy shape is the soft, green bough that gives * When asked to all with all-gracious
sprite :
Thou excellest knights of the world in stowre, * With delight and beauty and
bounty dight.

When she had finished her verses, she wrote them on a sheet of paper, which she folded in a piece of gold-embroidered silk and placed under her pillow. Now one of her nurses had seen her ; so she came up to her and held her in talk till she slept, when she stole the scroll from under her pillow ; and, after reading it, knew that she had fallen in love with Uns al-Wujud. Then she returned the scroll to its place and when her mistress awoke, she said to her, "O my lady, indeed I am to thee a true counsellor and am tenderly anxious on thy account. Know that love is a tyrant and the hiding it melteth iron and entaileth sickness and unease ; nor for whoever confesseth it is there aught of reproach." Rejoined Rose-in-Hood, "And what is the medicine of passion, O nurse mine?" Answered the nurse, "The medicine of passion is meeting." Quoth she, "And how may one come to meeting?" Quoth the other, "By missives and messages, my lady. So if thou have aught at heart, mistress mine, I am the fittest to keep thy secret and carry thy letters." Now when the damsel heard this, her reason flew and fled for joy ; but she restrained herself from speech till she should see the issue of the matter, saying within herself, "None knoweth this thing of me, nor will I trust this one with my secret, till I have tried

¹ "Uns" (which the vulgar pronounce Anas) "al-Wujúd"= Delight of existing things, of being, of the world. The story is throughout one of love ; hence the quantity of verse.

² The allusion to a "written N" suggests the elongated not the rounded form of the letter as in Night cccxxiv.

³ The fourteenth Arabic letter in its medial form resembling an eye.

her." Then said the woman, "O my lady, I saw in my sleep as though a man came to me and said:—Thy mistress and Uns al-Wujud love each other, so do thou serve their case by carrying their messages and keeping their secrets; and much good shall befall thee. So now I have told thee my vision and 'tis thine to decide." Quoth Rose-in-Hood, after she heard of the dream,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Seventy-second Night

She said, It hath reached me, O auspicious King, that Rose-in-Hood asked her nurse after hearing of the dream, "Tell me, canst thou keep a secret, O my nurse?" whereto she answered, "And how should I not keep secrecy, I who am of the flower of the free?" Then the maiden pulled out the scroll, whereon she had written the verses and said, "Carry me this my letter to Uns al-Wujud and bring me his reply." The nurse took the letter and, repairing to Uns al-Wujud, kissed his hands and greeted him right courteously, then gave him the paper; and he read it and, comprehending the contents, wrote on the back these couplets:—

I soothe my heart and my love repel; * But my state interprets my love too well:
 When tears flow I tell them mine eyes are ill, * Lest the censor see and my case foretell,
 I was fancy-free and unknew I love; * But I fell in love and in madness fell.
 I show you my case and complain of pain, * Pine and ecstasy that your ruth compel:
 I write you with tears of eyes, so belike * They explain the love present my heart to quell;
 Allah guard a face that is veiled with charms, * Whose thrall is Moon and the Stars as well:
 Of her beauty I never beheld the like; * From her sway the branches learn sway and swell:
 I beg you, an 'tis not too much of pains, * To call;¹ 'twere boon without parallel.
 I give you a soul you will haply take. * To which Union is Heaven, Disunion Hell.

Then he folded the letter and kissing it, gave it to the go-between and said to her, "O nurse, incline thy lady's heart to me." "To hear is to obey," answered she and carried the script to her

¹ The original is intensely prosaic—and so am I.

mistress, who kissed it and laid it on her head, then she opened it and read it and understood it and wrote at the foot of it these couplets :—

O whose heart by our beauty is captive ta'en * Have patience and all thou shalt
haply gain !

When we knew that thy love was a true affect, * And what pained our heart to
thy heart gave pain,

We had granted thee wished-for call indeed ; * But hindered so doing the
chamberlain.

“ Hide love ! ” in Love's code is the first command ; * And from raising his
veil thy hand restrain :

I fell love-conquered by yon gazelle : * Would she never wander from where I
dwell !

Then she folded the letter and gave it to the nurse, who took it and went out from her mistress to seek the young man ; but, as she would fare forth, the Chamberlain met her and said to her, “ Whither away ? ” “ To the bath,” answered she ; but in her fear and confusion, she dropped the letter, without knowing it, and went off unknowing what she had done ; when one of the eunuchs seeing it lying in the way, picked it up. As soon as the nurse came without the door, she sought for it, but found it not, so turned back to her mistress and told her of this and what had befallen her. Meanwhile, the Wazir came out of the Harim and seated himself on his couch ; whereupon, behold, the Eunuch, who had picked up the letter, came in to him, hending it in hand and said, “ O my lord, I found this paper lying upon the floor and picked it up.” So the Minister took it from his hand, folded as it was, and opening it, read the verses as above set down. Then, after mastering the meaning, he examined the writing and knew it for his daughter's hand ; whereupon he went to her mother, weeping so abundant tears that his beard was drenched. His wife asked him, “ What maketh thee weep, O my lord ? ” and he answered, “ Take this letter and see what is therein.” So she took it and found it to be a love-letter from her daughter Rose-in-Hood to Uns al-Wujud : whereupon the ready drops sprang to her eyes ; but she composed her mind, and, gulping down her tears, said to her husband, “ O my lord, there is no profit in weeping.” And she went on to comfort him and lighten his trouble ; but he said, “ I am fearful of my daughter by reason of this new passion. Knowest thou not that the Sultan loveth Uns al-Wujud with exceeding love ? And my fear hath two causes. The first concerneth myself ; it is, that she is my daughter ; the second is on account of the King, for that Uns al-Wujud is a favourite with the Sultan and peradventure great

troubles shall come out of this affair. What deemest thou should be done?"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventy-third Night,

She said, It hath reached me, O auspicious King, that the Wazir after recounting the affair of his daughter, asked his wife, "What deemest thou should be done?" And she answered, "Have patience whilst I pray the prayer for right direction." So she prayed a two-bow prayer according to the prophetic¹ ordinance for seeking divine guidance; after which she said to her husband, "In the midst of the Sea of Treasures² standeth a mountain named the Mount of the Bereft Mother (the cause of which being so called shall presently follow in its place, Inshallah!) and thither can none have access, save with pains and difficulty and distress: do thou make that same her abiding-place." Accordingly the Minister and his wife agreed to build on that mountain a virgin castle and lodge their daughter therein, with the necessary provision to be renewed year by year, and attendants to cheer and to serve her. Accordingly he collected carpenters, builders and architects, and despatched them to the mountain, where they builded her an impregnable castle, never saw eyes the like thereof. Then he made ready provisions and carriage for the journey and, going in to his daughter by night, bade her prepare to set out on a pleasure-excursion. Thereupon her heart presaged the sorrows of separation and, when she went forth and saw the preparations for the journey, she wept with sore weeping and wrote that upon the door which might acquaint her lover with what had passed and with the transports of passion and grief that were upon her, transports such as would make the flesh to shiver and hair to stare, and melt the hardest stone with care, and tear from every eye a tear. And what she wrote were these couplets:—

¹ Arab. "Sunnat," the practice of the Prophet. For this prayer and other silly and superstitious means of discovering the "right direction" (which is often very wrongly directed) see Lane, M. E. chapt. xi.

² Arab. "Bahr" (sea or river) al-Kunúz: Lane (ii. 576) ingeniously identifies the site with the Upper Nile whose tribes, between Assouan (Syene) and Wady al-Subú'a are called the "Kunúz"—lit. meaning "treasures" or "hoards." Philæ is still known as the "Islet of Anas (for Uns) al-Wujud;" and the learned and accurate Burckhardt (Travels in Nubia p. 5) records the local legend that a mighty King called Al-Wujúd built the Osirian temples. I can give no information concerning Jabal al-Sakla (Thaklá), the Mount of the woman bereft of children, beyond the legend contained in Night cccclxxix.

By Allah, O thou house, if my beloved a-morn go by, * And greet with signs
and signals lover e'er is wont to fly,
I pray thee give him our salams in pure and fragrant guise, * For he indeed may
never know where we this eve shall lie.
I wot not whither they have fared, thus bearing us afar * At speed, and lightly-
quipt, the lighter from one love to fly :
When starkens night, the birds in brake or branches snugly perched * Wail for
our sorrow and announce our hapless destiny :
The tongue of their condition saith, "Alas, alas for woe, * And heavy brunt of
parting-blow two lovers must aby" :
When viewed I separation-cups were fillèd to the brim * And us with merest
sorrow-wine Fate came so fast to ply,
I mixed them with becoming share of Patience self t' excuse, * But Patience for
the loss of you her solace doth refuse.

Now when she ended her lines, she mounted and they set forward with her, crossing and cutting over wold and wild and laughing dale and rugged hill, till they came to the shore of the Sea of Treasures ; here they pitched their tents and built her a great ship, wherein they went down with her and her suite and carried them over to the mountain. The Minister had ordered them, on reaching the journey's end, to set her in the castle and to make their way back to the shore, where they were to break up the vessel. So they did his bidding and returned home, weeping over what had befallen. Such was their case ; but as regards *Uns al-Wujud*, he arose from sleep and prayed the dawn-prayer, after which he took horse and rode forth to attend upon the Sultan. On his way, he passed by the Wazir's house, thinking perchance to see some of his followers as of wont ; but he saw no one and, looking upon the door, he read thereon written the verses aforesaid. At this sight, his senses failed him ; fire was kindled in his heart and he returned to his lodging, where he passed the day in trouble and transports of grief, without finding ease or patience, till night darkened upon him, when his yearning and longing redoubled. Thereupon, by way of concealment, he disguised himself in the ragged garb of a Fakir,¹ and set out wandering at random through the glooms of night, distracted and knowing not whither he went. So he wandered on all that night and next day, till the heat of the sun waxed fierce and the mountains flamed like fire, and thirst was grievous upon him. Presently, he espied a tree, by whose side was a thin thread of running water ; so he made towards it and sitting down in the shade, on the bank of

¹ A religious mendicant (lit. a pauper), of whom there are two great divisions. The *Shara'î* acts according to the faith : the others (*Lâ Shara'î*, or irreligious) are bound by no such prejudices and are a pretty specimen of scoundrels (*Pilgrimage* i. 22).

the rivulet, essayed to drink, but found that the water had no taste in his mouth ;¹ and, indeed his colour had changed and his face had yellowed, and his feet were swollen with travel and travail. So he shed copious tears and repeated these couplets :—

The lover is drunken with love of friend ; * On a longing that groweth his joys depend :

Love-distracted, ardent, bewildered, lost * From home, nor may food aught of pleasure lend :

How can life be delightful to one in love, * And from lover parted, 'twere strange, unkennd !

I melt with the fire of my pine for them, * And the tears down my cheek in a stream descend.

Shall I see them, say me, or one that comes * From the camp, who th' afflicted heart shall tend ?

And after thus reciting he wept till he drenched the hard dry ground ; but without loss of time he rose and went on again over waste and wold, till there came out upon him a lion, with a neck buried in tangled mane, a head the bigness of a dome, a mouth wider than the door thereof and teeth like elephants' tusks. Now when Uns al-Wujud saw him, he gave himself up for lost and turning² towards the Temple of Meccah, pronounced the professions of the faith and prepared for death. He had read in books that whoso will flatter the lion, beguileth him,³ for that he is readily duped by smooth speech and gentled by being glorified ; so he began and said, "O Lion of the forest ! O Lord of the waste ! O terrible Leo ! O father of fighters ! O Sultan of wild beasts ! Behold, I am a lover in longing, whom passion and severance have been wronging ; since I parted from my dear, I have lost my reasoning gear ; wherefore, to my speech do thou give ear and have ruth on my passion and hope and fear." When the lion heard this, he drew back from him and sitting down on his hind-quarters, raised his head to him and began to frisk tail and paws ; which when Uns al-Wujud saw, he recited these couplets :—

¹ Meaning his lips and palate were so swollen by drought.

² It is a pious act in time of mortal danger to face the Kiblah or Meccan temple, as if standing in prayer.

³ Still the belief of the Badawi who tries to work upon the beast's compassion : "O great King, I am a poor man, with wife and family, so spare me that Allah spare thee !" and so forth. If not famished the lion will often stalk off looking behind him as he goes ; but the man will never return by the same path ; "for," says he, "haply, the Father of Roaring may repent him of a wasted opportunity." These lion-tales are very common, witness that of Androcles at Rome and a host of others. Una and her lion is another phase. It remained for M. Jules Gérard, first the *chasseur* and then the *tueur, du lion*, to assail the reputation of the lion and the honour of the lioness.

Lion of the wold wilt thou murder me, * Ere I meet her who doomed me to slavery!

I am not game and I bear no fat; * For the loss of my love makes me sickness-dree;

And estrangement from her hath so worn me down * I am like a shape in a shroud we see.

O thou sire of spoils,¹ O thou lion of war, * Give not my pains to the blamer's gree.

I burn with love, I am drowned in tears * For a parting from lover, sore misery!

And my thoughts are of her in the murk of night, * For love hath made my being unbe.

As he had finished his lines the lion rose——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that as Uns al-Wujud ended his lines, the lion arose and stalked slowly up to him, with eyes tear-raining and licked him with his tongue, then walked on before him, signing to him as though saying, "Follow me." So he followed him, and the beast ceased not leading him on for a while till he brought him up a mountain, and guided him to the farther side, where he came upon the track of a caravan over the desert, and knew it to be that of Rose-in-Hood and her company. Then he took the trail and, when the lion saw that he knew the track for that of the party which escorted her, he turned back and went his way; whilst Uns al-Wujud walked along the foot-marks day and night, till they brought him to a dashing sea, swollen with clashing surge. The trail led down to the sandy shore and there broke off; whereby he knew that they had taken ship and had continued their journey by water. So he lost hope of finding his lover and with hot tears he repeated these couplets:—

Far is the fane and patience faileth me; * How can I seek them² o'er the abysmal sea;

Or how be patient, when my vitals burn * For love of them, and sleep waxed insomnia?

Since the sad day they left the home and fled, * My heart's consumed by love's ardency:

¹ Abú Hárís = Father of spoils: one of the lion's hundred titles.

² "They" again for "she."

Sayhún, Jayhún,¹ Euphrates-like my tears, * Make flood no deluged rain its
like can see :

Mine eyelids chafed with running tears remain, * My heart from fiery sparks is
never free ;

The hosts of love and longing pressed me * And made the hosts of patience
break and flee.

I've risked my life too freely for their love ; * And risk of life the least of ills
shall be.

Allah ne'er punish eye that saw those charms * Enshrined, and passing full
moon's brilliancy !

I found me felled by fair wide-opened eyes, * Which pierced my heart with
stringless archery :

And soft, lithe, swaying shape enraptured me * As wave the branches of the
willow-tree :

Wi' them I covet union that I win, * O'er love-pains, cark and care, a mastery.

For love of them aye, morn and eve I pine, * And doubt all came to me from
evil eyne.

And when his lines were ended he wept, till he swooned away, and
abode in his swoon a long while : but as soon as he came to himself,
he looked right and left and seeing no one in the desert, he became
fearful of the wild beasts ; so he clomb to the top of a high
mountain, where he heard the voice of a son of Adam speaking
within a cave. He listened and lo ! they were the accents of a
devotee, who had forsworn the world and given himself up to pious
works and worship. He knocked thrice at the cavern-door, but
the hermit made him no answer, neither came forth to him ; where-
fore he groaned aloud and recited these couplets :—

What pathway find I my desire t'obtain, * How 'scape from cark and care and
pain and bane ?

All terrors join to make me old and hoar * Of head and heart, ere youth from
me is ta'en :

Nor find I any aid my passion, nor * A friend to lighten load of bane and
pain.

How great and many troubles I've endured ! * Fortune hath turned her back I
see unfain.

Ah mercy, mercy on the lover's heart, * Doomed cup of parting and desertion
drain !

A fire is in his heart, his vitals waste, * And severance made his reason vainest
vain.

How dread the day I came to her abode * And saw the writ they wrote on
doorway lain !

¹ Jaxartes and Oxus. The latter (Jayhún or Amu, Oxus or Bactros) is famous
for dividing Iran from Turan, Persia from Tartaria. The lands to its north are
known as Má wará al-Nahr (Mawerannahar) or "What is behind the stream,"
= Transoxiana ; and their capitals were successively Samarcand and Bokhara.

I wept, till gave I earth to drink my grief ; * But still to near and far¹ I did but feign :

Then strayed I till in waste a lion sprang * On me, and but for flattering words had slain :

I soothed him : so he spared me and lent me aid, * He too might haply of love's taste complain.

O devotee, that idlest in thy cave, * Meseems eke thou hast learned Love's might and main ;

But if, at end of woes, with her I league, * "Straight I'll forget all suffering and fatigue."

Hardly had he made an end of these verses when, behold ! the door of the cavern opened and he heard one say, "Alas, the pity of it !" ² So he entered and saluted the devotee, who returned his salam and asked him, "What is thy name?" Answered the young man, "Uns al-Wujud." "And what caused thee to come hither?" quoth the hermit. So he told him his story in its entirety, omitting naught of his misfortunes ; whereat he wept and said, "O Uns al-Wujud, these twenty years have I passed in this place, but never beheld I any man here, until yesterday, when I heard a noise of weeping and lamentation and, looking forth in the direction of the sound, saw many people and tents pitched on the sea-shore ; and the party at once proceeded to build a ship, in which certain of them embarked and sailed over the waters. Then some of the crew returned with the ship and breaking it up, went their way ; and I suspect that those who embarked in the ship and returned not, are they whom thou seekest. In that case, O Uns al-Wujud, thy grief must needs be great and sore and thou art excusable, though never yet was lover but suffered love-longing." Then he recited these couplets :—

Uns al-Wujud, dost deem me fancy-free, * When pine and longing slay and quicken me ?

I have known love and yearning from the years * Since mother-milk I drank, nor e'er was free.

Long struggled I with Love, till learnt his might : * Ask thou of him, he'll tell with willing glee.

Love-sick and pining drank I passion-cup, * And well-nigh perished in mine agony.

Strong was I, but my strength to weakness turned, * And eye-sword brake through Patience' armoury :

Hope not to win thy love without annoy ; * Contrary ever links with contrary.

¹ Arab. "Dání wa gharíb" = friend and foe. The lines are partly from the Mac. Edit. and partly from the Bresl. Edit. v. 55.

² Arab. "Wá Rahmatá-hu !" a form now used only in books.

But fear not change from lover true ; be true * Unto thy wish, some day thine own 'twill be.

Love hath forbidden to his votaries * Relinquishment as deadliest heresy.

The eremite having ended his verse rose and, coming up to Uns al-Wujud, embraced him,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventy-fifth Night

She said, It hath reached me, O auspicious King, that the eremite, having ended his verse, rose and coming up to Uns al-Wujud embraced him, and they wept together, till the hills rang with their cries and they fell down fainting. When they revived, they swore brotherhood¹ in Allah Almighty ; after which said Uns al-Wujud, "This very night will I pray to God and seek of him direction² anent what thou shouldst do to attain thy desire." Thus it was with them ; but as regards Rose-in-Hood, when they brought her to the mountain and set her in the castle and she beheld its ordering, she wept and exclaimed, "By Allah, thou art a goodly place, save that thou lackest in thee the presence of the beloved!"³ Then seeing birds on the island, she bade her people set snares for them and put all they caught in cages within the castle ; and they did so. But she sat at a lattice and bethought her of what had passed, and desire and passion and distraction redoubled upon her till she burst into tears and repeated these couplets :—

O to whom now, of my desire complaining sore, shall I * Bewail my parting from my fere compellèd thus to fly ?

Flames rage within what underlies my ribs, yet hide them I * In deepest secret dreading aye the jealous hostile spy :

I am grown as lean, attenuate as any pick of tooth,⁴ * By sore estrangement, absence, ardour, ceaseless sob and sigh.

¹ Before noted. The relationship, like that of foster-brother, has its rights, duties and privileges.

² Arab. "Istikhārah," before explained as praying for direction by omens of the rosary, opening the Koran and reading the first verse sighted, etc., etc. At Al-Medinah it is called Khīrah and I have suggested (Pilgrimage, ii. 287) that it is a relic of the Azlam or Kidah (divining arrows) of paganism. But the superstition is not local : we have the Sortes Virgilianæ (Virgil being a magician) as well as Coranicæ.

³ Arab "Wujūd al-Habīb," a pun, also meaning, "Wujūd the (my) beloved."

⁴ Arab. "Khilāl," as an emblem of attenuation occurring in Al-Hariri (Ass. of Alexandria, etc.) ; also thin as a spindle (Maghzal), as a reed, and dry as a pair of shears. In the Ass. of Barka'id the toothpick is described as a beautiful girl. The use of this cleanly article was enjoined by Mohammed :—"Cleanse

Where is the eye of my beloved to see how I'm become * Like tree stripped bare of leafage left to linger and to die.

They tyrannised over me whom they confined in place * Where to the lover of my heart may never draw him nigh :

I beg the Sun for me to give my greetings thousandfold, * At time of rising and again when setting from the sky,

To the beloved one who shames a full moon's loveliness, * When shows that slender form that doth the willow-branch outvie.

If Rose herself would even with his cheek, I say of her * "Thou art not like it if to me my portion thou deny:"¹

How shall I give him up who is my heart and soul of me, * My malady my wasting cause, my love, sole leach of me?

Then, as the glooms of night closed around her, her yearning increased and she called to mind the past and recited also these couplets:—

'Tis dark : my transport and unease now gather might and main, * And passion now provoketh me to wake my wonted pain :

The pang of parting takes for ever place within my breast, * And pining makes me desolate in destitution lain.

Ecstasy sore maltreats my soul and yearning burns my sprite, * And tears betray love's secrecy which I would lief contain :

I weet no way, I know no case that can make light my load, * Or heal my wasting body or cast out from me this bane.

O thou, exaggerating blame for what befel, enough * I bear with patience what-soe'er hath writ for me the Pen !

I swear, by Allah, ne'er to find aught comfort for their loss ; * 'Tis oath of Passion's children and their oaths are ne'er in vain.

O Night ! Salams of me to friends and let to them be known * Of thee true knowledge how I wake and waking ever wone.

Meanwhile, the hermit said to Uns al-Wujud, "Go down to the palm-grove in the valley and fetch some fibre."² So he went and returned with the palm-fibre, which the hermit took and, twisting

your mouths with toothpicks ; for your mouths are the abode of the guardian angels ; whose pens are the tongues, and whose ink is the spittle of men, and to whom naught is more unbearable than remains of food in the mouth."

¹ The sense is ambiguous. Lane renders the verse:—"Thou resemblest it (rose) not of my portion" and gives two explanations "because *he* is of my portion," or "because *his* cheek cannot be rosy if *mine* is not." Mr. Payne boldly translates—

If the rose ape his cheek, "Now God forfend," I say, "That of my portion aught to pilfer thou shouldst try."

² Arab. "lif" (not "fibres which grow at the top of the trunk," Lane ii. 577) ; but the fibre of the fronds worked like the cocoa-nut fibre which forms the now well-known Indian "coir." This "lif" is also called "filfil" or "fulfil," which Dr. Jonathan Scott renders "pepper" (Lane i. 8) and it forms a clean substitute for the sponge. It is used in every Hammam and is (or should be) thrown away after use.

into ropes, made therewith a net,¹ such as is used for carrying straw; after which he said, "O Uns al-Wujud, in the heart of the valley groweth a gourd, which springeth up and drieth upon its roots. Go down there and fill this sack therewith; then tie it together and, casting it into the water, embark thereon and make for the midst of the sea, so haply thou shalt win thy wish; for whoso never ventureth shall not have what he seeketh." "I hear and obey," answered Uns al-Wujud. Then he bade the hermit farewell after the holy man had prayed for him; and, betaking himself to the sole of the valley, did as his adviser had counselled him; made the sack, launched it upon the water, and pushed from shore. Then there arose a wind, which drave him out to sea, till he was lost to the eremite's view; and he ceased not to float over the abysses of the ocean, one billow tossing him up and another bearing him down (and he beholding the while the dangers and marvels of the deep), for the space of three days. At the end of that time Fate cast him upon the Mount of the Bereft Mother, where he landed, giddy and tottering like a chick unfledged, and at the last of his strength for hunger and thirst; but, finding there streams flowing and birds on the branches cooing and fruit-laden trees in clusters and singly growing, he ate of the fruits and drank of the rills. Then he walked on till he saw some white thing afar off, and making for it, found that it was a strongly fortified castle. So he went up to the gate and seeing it locked, sat down by it; and there he sat for three days when behold, the gate opened and an Eunuch came out, who finding Uns al-Wujud there seated, said to him, "Whence camest thou and who brought thee hither?" Quoth he, "From Ispahan and I was voyaging with merchandise when my ship was wrecked and the waves cast me upon the farther side of this island." Whereupon the Eunuch wept and embraced him, saying, "Ailah preserve thee, O thou friendly face! Ispahan is mine own country and I have there a cousin, the daughter of my father's brother, whom I loved from my childhood and cherished with fond affection; but a people stronger than we fell upon us in foray and taking me among other booty sold me for a slave, whilst I was yet a lad; and this is how I came to be in such case."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab. "Shinf;" a coarse sack, a "gunny-bag;" a net compared with such article.

Now when it was the Three Hundred and Seventy-sixth Night

She said, It hath reached me, O auspicious King, that the Eunuch who came forth from the castle, where Rose-in-Hood was confined, told Uns al-Wujud all his tale and said :—"The raiders who captured me sold me for a slave ; and this is how I came to be in such case." And after saluting him and wishing him long life, the Eunuch carried him into the courtyard of the castle, where he saw a great tank of water, surrounded by trees, on whose branches hung cages of silver, with doors of gold, and therein birds were warbling and singing the praises of the Requiting King. And when he came to the first cage he looked in and lo ! a turtle dove, on seeing him, raised her voice and cried out, saying, "O Thou Bounty-fraught !" Whereat he fell down fainting and after coming to himself, he sighed heavily, and recited these couplets ;—

O Turtle-dove, like me art thou distraught ? * Then pray the Lord and sing "O Bounty-fraught !"

Would I knew an thy moan were sign of joy, * Or cry of love-despair in heart inwrought,—

An moan thou pining for a lover gone * Who left thee woe begone to pine in thought,—

Or if like me hast lost thy fondest friend, * And severance long desire to memory brought ?

O Allah, guard a faithful lover's lot * I will not leave her though my bones go rot !

Then, after ending his verses, he fainted again ; and, presently reviving he went on to the second cage, wherein he found a ringdove. When it saw him, it sang out, "O Eternal, I thank Thee !" and he groaned and recited these couplets :—

I heard a ringdove chanting plaintively, * "I thank Thee, O Eternal for this misery !"

Haply, perchance, may Allah, of His grace, * Send me by this long round my love to see.¹

Quoth I (while burning fires flame high and fierce * In heart, and wasting life's vitality,

And tears like gouts of blood go railing down * In torrents over cheeks now pale of blee),

"None e'er trod earth that was not born to woe, * But I will patient dree mine agony,

So help me Allah ! till that happy day * When with my mistress I unite shall be :

¹ The visits are in dreamland. The ringdove thanks the Lord for her (his?) suffering in the holy martyrdom of love.

Then will I spend my good on lover-wights, * Who're of my tribe and of the
faith of me ;
And loose the very birds from jail set free, * And change my grief for gladdest
gree and glee ! ”

Then he went on to the third cage, wherein he found a mocking-
bird¹ which, when it saw him, set up a song, and he recited the
following couplets :—

Pleaseth me yon Hazár of mocking strain * Like voice of lover pained by love in
vain.
Woe's me for lovers ! Ah how many men * By nights and pine and passion low
are lain !
As though by stress of love they had been made * Morn-less and sleep-less by
their pain and bane.
When I went daft for him who conquered me * And pined for him who proved
of proudest strain,
My tears in streams down trickled and I cried * “ These long-linkt tears bind
like an adamant-chain.”

Then he went to the fourth cage, where he found a Bulbul² which,
at sight of him began to sway to and fro and sing its plaintive
descant ; and when he heard its complaint, he burst into tears and
repeated these couplets :—

The Bulbul's note, whenas dawn is nigh, * Tells the lover from strains of strings
to fly :
Complaineth for passion Uns al-Wujúd, * For pine that would being to him
deny.
How many a strain do we hear, whose sound * Softens stones and the rock can
mollify :
And the breeze of morning that sweetly speaks * Of meadows in flowerèd
greenery.
And scents and sounds in the morning-tide * Of birds and zephyrs in fragrance
vie :
But I think of one, of an absent friend, * And tears rail like rain from a
showery sky ;
And the flamey tongues in my breast uprise * As sparks from gleed that in dark
air fly.
Allah deign vouchsafe to a lover distraught * Some day the face of his dear to
descry !
For lovers, indeed, no excuse is clear, * Save excuse of sight and excuse of
eye.

Then he walked on a little and came to a goodly cage, than which

¹ Arab. “ Hazár ; ” I have explained it as meaning “ (the bird of) a thousand
(songs). ”

² The “ Bulbul ” had his day with us but he departed with Moore. We usually
English the word by “ nightingale ; ” but it is a kind of shrike or butcher-bird
(*Lanius Boulboul*. Lath.)

was no goodlier there, and in it a culver of the forest, that is to say, a wood-pigeon,¹ the bird renowned among birds as the minstrel of love-longing, with a collar of jewels about its neck marvellous fine and fair. He considered it awhile and, seeing it absently brooding in its cage, he shed tears and repeated these couplets:—

O Culver of copse,² with salams I greet ; * O brother of lovers who woe must weet !

I love a gazelle who is slender-slim, * Whose glances for keenness the scymitar beat :

For her love are my heart and my mind a-fire, * And my frame consumes in love's fever-heat.

The sweet taste of food is unlawful for me, * And forbidden is slumber, unlawfullest sweet.

Endurance and solace have travelled from me, * And love homes in my heart and grief takes firm seat :

How shall life deal joy when they flee my sight * Who are joy and gladness and life and sprite ?

As soon as Uns al-Wujud had ended his verse——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventy-seventh Night

She said, It hath reached me, O auspicious King, that as soon as Uns al-Wujud had ended his verse, the wood-culver awoke from its brooding and cooed a reply to his lines and shrilled and trilled with its thrilling notes till it all but spake with human speech ;³ and the tongue of the case talked for it and recited these couplets:—

O lover, thou bringest to thought a tide * When the strength of my youth first faded and died ;

And a friend of whose form I was namoured, * Seductive and dight with beauty's pride ;

¹ The "Hamám" is a *lieu commun* in Arabic poetry. I have noticed the world-wide reverence for the pigeon and the incarnation of the third figure of the Hindu Triad (Shiva), as "Kapoteshwara (Kapota-ishwara)" = pigeon or dove-god (Pilgrimage iii. 218).

² Arab. "Hamám al-Ayk." Mr. Payne's rendering is so happy that we must either take it from him or do worse.

³ All primitive peoples translate the songs of birds with human language ; but, as I have noticed, the versions differ widely. The pigeon cries, "Allah ! Allah !" the dove "Karim, Tawwáb" (Bountiful, Pardoner !) ; the Katá or sand-grouse "Man sakat salam" (who is silent is safe) yet always betrays itself by its lay of "Kat-ta" ; and lastly the cock "Uzkurú'llah ya gháfilún" (Remember, or take the name of, Allah, ye careless !).

Whose voice, as he sat on the sandhill-tree, * From the Nay's¹ sweet sound
 turned my heart aside ;
 A fowler snared him in net, the while * "O that man would leave me at large !"
 he cried :
 I had hoped he might somewhat of mercy show * When a hapless lover he so
 espied ;
 But Allah smite him who tore me away, * In his hardness of heart, from my
 lover's side ;
 Allah guard a true lover, who strives with love, * And hath borne the torments
 I still abide !
 And, seeing me bound in this cage, with mind * Of ruth, release me my love to
 find.

Then Uns al-Wujud turned to his companion, the man of Ispahan, and said, "What palace is this? Who built it and who abideth in it?" Quoth the Eunuch, "The Wazir of a certain King built it to guard his daughter, fearing for her the accidents of Time and the incidents of Fortune, and lodged her herein, her and her attendants; nor do we open it save once in every year, when their provision cometh to them." And Uns al-Wujud said to himself, "I have gained my end, though I may have long to wait." Such was his case; but as regards Rose-in-Hood, of a truth she took no pleasure in eating or drinking, sitting or sleeping; but her passion and distraction redoubled on her, and she went wandering about the castle-corners, but could find no issue; wherefore she shed tears and recited these couplets:—

They have cruelly ta'en me from him, my beloved, * And made me taste anguish
 in prison ta'en :
 They have fired my heart with the flames of love, * Barred all sight of him
 whom to see I'm fain :
 In a lofty place they prisoned me * On a mountain placed in the middle
 main.
 If they'd have me forget him, right vain's their wish, * For my love is grown of
 a stronger strain.
 How *can* I forget him whose face was cause * Of all I suffer, of all I 'plain ?
 The whole of my days in sorrow's spent, * And in thought of him through the
 night I'm lain.
 Remembrance of him cheers my solitude, * While I lorn of his presence and
 lone remain.
 Would I knew if, after this all, my fate * To oblige the desire of my heart will
 deign.

When her verses were ended, she ascended to the terrace-roof of the

¹ "Nay," the Dervish's reed-pipe, symbol of the sighing absent lover (*i.e.* the soul parted from the Creator) so famed by the Mullah-i-Rúm and Sir William Jones.

castle after donning her richest clothes and trinkets and throwing a necklace of jewels around her neck. Then binding together some dresses of Ba'albak¹ stuff by way of rope, she tied them to the crenelles and let herself down thereby to the ground. And she fared on over wastes and waterless wilds, till she came to the shore, where she saw a fisherman plying here and there over the sea, for the wind had driven him on to the island. When he saw her, he was affrighted² and pushed off again, flying from her; but she cried out and made pressing signs to him to return, versifying with these couplets:—

O fisherman no care hast thou to fear, * I'm but an earth-born maid in mortal sphere;
I pray thee linger and my prayer grant * And to my true unhappy tale give ear:
Pity (so Allah spare thee!) warmest love; * Say, hast thou seen him—my beloved fere?
I love a lovely youth whose face excels * Sunlight, and passes moon when clearest clear:
The fawn, that sees his glance, is fain to cry * "I am his thrall" and own himself no peer:
Beauty hath written, on his winsome cheek, * Rare lines of pregnant sense for every seer;
Who sights the light of love his soul is saved; * Who strays is Infidel to Hell anear;
An thou in mercy show his sight, O rare!³ * Thou shalt have every wish, the dearest dear,
Of rubies and what likest are to them * Fresh pearls and unions new, the sea-shell's tear;
My friend, thou wilt forsure grant my desire * Whose heart is melted in love's hottest fire.

When the fisherman heard her words, he wept and made moan and lamented; then, recalling what had betided himself in the days of his youth, when love had the mastery over him and longing and distraction were sore upon him and the fires of passion consumed him, replied with these couplets:—

What fair excuse is this my pining plight, * With wasted limbs and tears' unceasing blight;

¹ Ba'albak = Ba'al (the God)-city (bek in Coptic and ancient Egyptian): such, at least, is the popular derivation which awaits a better. No cloth has been made there since the Kurd tribe of gallant robbers known as the "Harfûsh" (or blackguards) lorded it over old "Heliopolis."

² Thinking her to be a Jinn or Ghul in the shape of a fair woman.

³ Arab. "Habbazâ!" (good this!) or "Habba" (how good!): so "Habba bihi," how dear he is to me.

And eyelids open in the nightly murk, * And heart like fire-stick¹ ready fire to smite;
 Indeed love burdened us in early youth, * And true from false coin soon we learned aright:
 Then did we sell our soul on way of love, * And drank of many a well² to win her sight;
 Venturing very life to gain her grace, * And make high profit perilling a mite.
 'Tis Love's religion whoso buys with life * His lover's grace, with highest gain is dight.

And when he ended his verse, he moored his boat to the beach and said to her, "Embark, so may I carry thee whither thou wilt." Thereupon she embarked and he put off with her; but they had not gone far from land, before there came out a stern-wind upon the boat and drove it swiftly out of sight of shore. Now the fisherman knew not whither he went, and the blast blew strong without ceasing three days, when it fell by leave of Allah Almighty, and they sailed on and ceased not sailing till they came in sight of a city sitting upon the sea-shore,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Seventy-eighth Night

She said, It hath reached me, O auspicious King, that when the fisherman's craft, carrying Rose-in-Hood, made the city sitting upon the sea-shore, the man set about making fast to the land. Now the King of the city was a Prince of pith and puissance named Dirbás, the Lion; and he chanced at that moment to be seated, with his son, at a window in the royal palace giving upon the sea; and, happening to look out seawards, they saw the fishing-boat make the land. They observed it narrowly and espied therein a young lady, as she were the full moon overhanging the horizon-edge, with pendants in her ears of costly balass-rubies and a collar of precious stones about her throat. Hereby the King knew that this must indeed be the daughter of some King or great noble and, going forth of the sea-gate of the palace, went down to the boat, where he found the lady asleep and the fisherman busied in making fast to shore. So he went up to her and aroused her, whereupon she

¹ Arab. "Zind," and "Zindah," the names of the two sticks, upper and lower, hard and soft, by which fire was kindled before flint and steel were known. We find it in Al-Hariri (Ass. of Banu Haram) "no one sought fire from my fire-stick (i.e. from me as a fire-stick) and failed." See Night dccciii.

² Arab. "Názih" i.e. travelled far and wide.

awoke, weeping; and he asked her, "Whence comest thou and whose daughter art thou and what be the cause of thy coming hither?" and she answered, "I am the daughter of Ibrahim, Wazir to King Shámikh; and the manner of my coming hither is wondrous and the cause thereof marvellous" And she told him her whole story first and last, hiding naught from him; then she groaned aloud and recited these couplets:—

Tear-drops have chafed mine eyelids and rail down in wondrous wise, * For
parting pain that fills my sprite and turns to springs mine eyes,
For sake of friend who ever dwells within my bosom homed, * And I may
never win my wish of him in any guise.
He hath a favour fair and bright, and brilliant is his face, * Which every Turk
and Arab wight in loveliness outvies:
The Sun and fullest Moon lout low whenas his charms they sight, * And lover-
like they bend to him whene'er he deigneth rise.
A wondrous spell of gramarye like Kohl bedecks his eyne, * And shows thee
bow with shaft on string made ready ere it flies:
O thou, to whom I told my case expecting all excuse, * Pity a lover-wight for
whom Love-shafts such fate devise!
Verily, Love hath cast me on your coast despite of me, * Of will now weak,
and fain I trust mine honour thou wilt prize:
For noble men, whenas perchance alight upon their bounds, * Grace-worthy
guests, confess their worth and raise to dignities.
Then, O thou hope of me, to lover's folly veil afford * And be to them reunion
cause, thou only liefest lord!

And when she had ended her verses, she again told the King her sad tale and shed plenteous tears and recited these couplets bearing on her case:—

We lived till saw we all the marvels Love can bear; * Each month to thee we
hope shall fair as Rajab¹ fare:
Is it not wondrous, when I saw them march amorn * That I with water o' eyes
in heart lit flames that flare?
That these mine eyelids rain fast dropping gout of blood? * That now my
cheek grows gold where rose and lily were?
As though the safflower hue, that overspread my cheeks, * Were Joseph's coat
made stain of lying blood to wear.

¹ "Rajab," lit. = "worshipping:" it is the seventh lunar month and still called "Shahr-i-Khudá" (God's month) by the Persians because in pre-Islamitic times it formed with Muharram (or in its stead Safar), Zu 'l-ka'adah and Zu 'l-Hijjah (Nos. 1 or 2; 7, 11 and 12) the yearly peace, during which a man might not kill his father's murderer. The idea must have taken deep root, as Arab history records only six "impious (or sacrilegious) wars," waged despite the law. Europeans compare it with the *Treuga Dei* (truce of God) a seven-years' peace established about A.D. 1032, by a Bishop of Aquitaine; and followed in A.D. 1245 by the *Pax Regis* (Royal Peace) under Louis VIII. of France. This compelled the relations of a murdered man to keep the peace for forty days after the offence was committed.

Now when the King heard her words he was certified of her love and longing and was moved to ruth for her; so he said to her, "Fear nothing and be not troubled; thou hast come to the term of thy wishes; for there is no help but that I win for thee thy will and bring thee to thy desire." And he improvised these couplets:—

Daughter of nobles, who thine aim shalt gain; * Hear gladdest news nor fear
aught hurt or bane!

This day I'll pack up wealth, and send it on * To Shámikh, guarded by a
champion-train;

Fresh pods of musk I'll send him and brocades, * And silver white and gold of
yellow vein:

Yes, and a letter shall inform him eke * That I of kinship with that King am
fain:

And I this day will lend thee bestest aid, * That all thou covetest thy soul
assain.

I, too, have tasted love and know its taste * And can excuse whoso the same cup
drain.¹

Then, ending his verse, he went forth to his troops and summoned his Wazir; and causing him to pack up countless treasure, commanded him carry it to King Shamikh and say to him, "Needs must thou send me a person named Uns al-Wujud;" and say moreover "The King is minded to ally himself with thee by marrying his daughter to Uns al-Wujud thine officer. So there is no help but thou despatch him to me, that the marriage may be solemnized in her father's kingdom." And he wrote a letter to King Shamikh to this effect, and gave it to the Minister, charging him strictly to bring back Uns al-Wujud and warning him, "An thou fail thou shalt be deposed and degraded." Answered the Wazir, "I hear and obey;" and, setting out forthright with the treasures, in due course arrived at the court of King Shamikh whom he saluted in the name of King Dirbas and delivered the letter and the presents. Now when King Shamikh read the letter and saw the name of Uns al-Wujud, he burst into tears and said to the Wazir, "And where, oh where, is Uns al-Wujud? he went from us and we know not his place of abiding; only bring him to me, and I will give thee double the presents thou hast brought me." And he wept and groaned and lamented, saying these couplets:—

To me restore my dear; * I want not wealth untold:
Nor crave I gifts of pearls * Or gems or store of gold:

¹ His Majesty wrote sad doggrel. He is better at finessing, and his message was a trick because Rose-in-Hood had told him that at home there were special obstacles to the marriage.

He was to us a moon * In beauty's heavenly fold.
Passing in form and soul ; * With roe compare withhold !
His form a willow-wand, * His fruit, lures manifold ;
But willow lacketh power * Men's hearts to have and hold.
I reared him from a babe * On cot of coaxing roll'd ;
And now I mourn for him * With woe in soul ensoul'd.

Then, turning to the Wazir who had brought the presents and the missive, he said, "Go back to thy liege and acquaint him that Uns al-Wujud hath been missing this year past, and his lord knoweth not whither he is gone nor hath any tidings of him." Answered the Minister of King Dirbas, "O my lord, my master said to me :—An thou fail to bring him back, thou shalt be degraded from the Wazirate and shalt not enter the city. How then can I return without him?" So King Shamikh said to his Wazir Ibrahim, "Take a company and go with him and make ye search for Uns al-Wujud everywhere." He replied, "Hearkening and obedience ;" and, taking a body of his own retainers, set out accompanied by the Wazir of King Dirbas seeking Uns al-Wujud.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventy-ninth Night

She said, It hath reached me, O auspicious King, that Ibrahim, Wazir to King Shamikh, took him a body of his retainers and, accompanied by the Minister of King Dirbas, set out seeking Uns al-Wujud. And as often as they fell in with wild Arabs or others they asked of the youth, saying, "Tell us have ye seen a man whose name is so and so and his semblance thus and thus?" But they all answered, "We know him not." Still they continued their quest enquiring in city and hamlet and seeking in fertile plain and stony hill and in the wild and in the wold, till they made the Mountain of the Bereft Mother ; and the Wazir of King Dirbas said to Ibrahim, "Why is this mountain thus called?" He answered, "Once of old time, here sojourned a Jinniyah, of the Jinn of China, who loved a mortal with passionate love ; and, being in fear of her life from her own people, searched all the earth over for a place where she might hide him from them, till she happened on this mountain and, finding it cut off from both men and Jinn, there being no access to it, carried off her beloved and lodged him therein. There, when she could escape notice of her kith and kin, she used privily to visit him, and continued so doing till she had borne him a number of children ; and the merchants, sailing by the mountain, in their voyages over

the main, heard the weeping of the children, as it were the wailing of a woman bereft of her babes, and said :—Is there here a mother bereaved of her children? For which reason the place was named the Mountain of the Bereft Mother.” And the Wazir of King Dirbas marvelled at his words. Then they landed and, making for the castle, knocked at the gate which was opened to them by an Eunuch, who knew the Wazir Ibrahim and kissed his hands. The Minister entered and found in the courtyard, among the serving men, a Fakir, which was Uns al-Wujud, but he knew him not and said, “Whence cometh yonder wight?” Quoth they, “He is a merchant, who hath lost his goods, but saved himself; and he is an ecstatic.”¹ So the Wazir left him and went on into the castle, where he found no trace of his daughter and questioned her women, who answered, “We wot not how or whither she went; this place misliked her and she tarried in it but a short time.” Whereupon he wept sore and repeated these couplets :—

Ho thou, the house, whose birds were singing gay, * Whose sills their wealth
and pride were wont display!

Till came the lover wailing for his love, * And found thy doors wide open to the
way;

Would Heaven I knew where is my soul that erst * Was homed in house, whose
owners fared away!

’Twas stored with all things bright and beautiful, * And showed its porters
ranged in fair array:

They clothed it with brocades a bride become;² * Would I knew whither went
its lords, ah, say!

After ending his verses he again shed tears, and groaned and bemoaned himself, exclaiming, “There is no deliverance from the destiny decreed by Allah; nor is there any escape from that which He hath predestined!” Then he went up to the roof and found the strips of Ba’albak stuff tied to the crenelles and hanging down to the ground, and thus it was he knew that she had descended thence and had fled forth, as one distracted and demented with passion.

¹ Arab. “Majzúb” = drawn, attracted (literally); the popular term for one absorbed in the contemplation of the Deity. During this process the soul is supposed to quit the body leaving the latter irresponsible for its actions. There are three grand divisions of the Sufis; (1) Mukimán, the stationaries; (2) Sálíkán, the travellers, or progressives, and (3) Wásílán, those who reach the desired end. And No. 2 has two classes: the Sálík-i-majzúb, one progressing in Divine Love; and the other, who has made greater progress, is the Majzúb-i-Sálík (Dabistan iii. 251).

² Arab. “Sundus,” a kind of brocade (low Lat. brocare, to figure cloth), silk worked in high relief with gold and silver. The idea is figurative, meaning it was hung outside and inside with fine stuff, like the Ka’abah, the “Bride of Meccah.” The “lords” means simply the lost girl.

Presently, he turned and seeing there two birds, a gor-crow and an owl he justly deemed this an omen of ill ; so he groaned and recited these couplets :—

I came to my dear friends' door, of my hopes the goal, * Whose sight mote assuage my sorrow and woes of soul :

No friends found I there, nor was there another thing * To find, save a corby-crow and an ill-omened owl.

And the tongue o' the case to me seemed to say, "Indeed * This parting two lovers fond was cruel and foul !

So taste thou the sorrow thou madest them taste and live * In grief: wend thy ways and now in thy sorrow prow !"

Then he descended from the castle-roof, weeping, and bade the servants go forth and search the mount for their mistress ; so they sought for her, but found her not. Such was their case ; but as regards *Uns al-Wujud*, when he was certified that *Rose-in-Hood* was indeed gone, he cried with a great cry and fell down in a fainting-fit, nor came to himself for a long time, whilst the folk deemed that his spirit had been withdrawn by the Compassionating One ; and that he was absorbed in contemplation of the splendour, majesty and beauty of the Requiting One. Then, despairing of finding *Uns al-Wujud*, and seeing that the Wazir Ibrahim was distracted for the loss of his daughter, the Minister of King Dirbas addressed himself to return to his own country, albeit he had not attained the object of his journey, and while bidding his companion adieu, said to him, "I have a mind to take the Fakir with me ; it may be Allah Almighty will incline the King's heart to me by his blessing, for that he is a holy man ; and, thereafter, I will send him to Ispahan, which is near our country." "Do as thou wilt," answered Ibrahim. So they took leave of each other and departed, each for his own mother land, the Wazir of King Dirbas carrying with him *Uns al-Wujud*—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eightieth Night,

She said, It hath reached me, O auspicious King, that the Wazir of King Dirbas carried with him *Uns al-Wujud* who was still insensible. They bore him with them on mule-back (he unknowing if he were carried or not) for three days, when he came to himself and said, "Where am I?" "Thou art in company with the Minister of King Dirbas," replied they and went and gave news of his recovering to the Wazir, who sent him rose-water and sherbet of sugar, of which they gave him to drink and restored him. Then

they ceased not faring on till they drew near King Dirbas's capital and the King, being advised of his Wazir's coming, wrote to him, saying, "If Uns al-Wujud be not with thee, come not to me ever." Now when the Wazir read the royal mandate, it was grievous to him, for he knew not that Rose-in-Hood was with the King, nor why he had been sent in quest of Uns al-Wujud, nor the King's reason for desiring the alliance; whilst Uns al-Wujud also knew not whither they were bearing him or that the Wazir had been sent in quest of him; nor did the Wazir know that the Fakir he had with him was Uns al-Wujud himself. And when the Minister saw that the sick man was whole, he said to him, "I was despatched by the King on an errand, which I have not been able to accomplish." So, when he heard of my return, he wrote to me, saying:—Except thou have fulfilled my need enter not my city." "And what is the King's need?" asked Uns al-Wujud. So the Wazir told him the whole tale, and he said, "Fear nothing, but go boldly to the King and take me with thee; and I will be surety to thee for the coming of Uns al-Wujud." At this the Wazir rejoiced and cried, "Is this true which thou sayest?" "Yes," replied he; whereupon the Wazir mounted and carried him to King Dirbas who, after receiving their salutations said to him, "Where is Uns al-Wujud?" Answered the young man, "O King, I know where he is." So the King called him to him and said, "Where?" Returned Uns al-Wujud, "He is near-hand and very near; but tell me what thou wouldst with him, and I will fetch him into thy presence." The King replied, "With joy and good gree, but the case calleth for privacy." So he ordered the folk to withdraw and, carrying Uns al-Wujud into his cabinet, told him the whole story; whereupon quoth the youth, "Robe me in rich raiment, and I will forthright bring Uns al-Wujud to thee." So they brought him a sumptuous dress, and he donned it and said, "I am Uns al-Wujud, the World's Delight, and to the envious a despite;" and presently he smote with his glances every sprite, and began these couplets to recite:—

My loved one's name in cheerless solitude aye cheereth me * And driveth off my
desperance and long despondency :

I have no helper¹ but my tears that ever flow in fount, * And as they flow, they
lighten woe and force my grief to flee.

My longing is so vehement naught like it e'er was seen ; * My love-tale is a marvel
and my love a sight to see :

I spend the night with lids of eye that never close in sleep, * And pass in passion
'twixt the Hells and Edens heavenly.

¹ Arab. "Ayn," lit. eye, also a fount, "the eye of the landscape" (a noble simile); and here a helper, guard, assistant.

I had of patience fairish store, but now no more have I ; * And Love's sole gift
to me hath been aye-growing misery :
My frame is wasted by the pain of parting from my own, * And longing changed
my shape and form and made me other be.
Mine eyelids by my torrent tears are chafed, and ulcerate, * The tears, whose
flow to stay is mere impossibility.
My manly strength is sore impaired for I have lost my heart ; * How many griefs
upon my griefs have I been doomed to dree !
My heart and head are like in age with sim'lar hoariness * By loss of Beauty's
lord,¹ of lords the galaxy :
Despite our wills they parted us and doomed us parted wone, * While they (our
lords) desire no more than love in unity,
Then ah, would Heaven that I wot if, stress of parting done, * The world will
grant me sight of them in union fain and free—
Roll up the scroll of severance which others would unroll— * Efface my trouble
by the grace of meeting's jubilee !
And shall I see them homed with me and in cup-company, * And change my
melancholic mood for joy and jollity ?

And when he ended his verses the King cried aloud, " By Allah, ye are indeed a pair of lovers true and fain and in Beauty's heaven of shining stars a twain : your story is wondrous and your case marvellous." Then he told him all that had befallen Rose-in-Hood ; and Uns al-Wujud said, " Where is she, O King of the age ? " " She is with me now," answered Dirbas and, sending for the Kazi and the witnesses, drew up the contract of marriage between her and him. Then he honoured Uns al-Wujud with favours and bounties and sent to King Shamikh acquainting him with what had befallen, whereat this King joyed with exceeding joy and wrote back to the following purport. " Since the ceremony of contract hath been performed at thy court, it behoveth that the marriage be at mine." Then he made ready camels, horses and men and sent them in quest of the pair ; and when the embassy reached King Dirbas, he gave the lovers much treasure and despatched them to King Shamikh's court with a company of his own troops. The day of their arrival was a notable day, never was seen a grander : for the King gathered together all the singing-women and players on instruments of music and made wedding-banquets and held high festival seven days ; and on each day he gave largesse to the folk and bestowed on them sumptuous robes of honour. Then Uns al-Wujud went in to Rose-in-Hood and they embraced and sat weeping for excess of joy and gladness, whilst she recited these couplets :—

Joyance is come, dispelling cark and care : * We are united, enviers may
despair.

¹ " Lord " for lady, *i.e.* she.

The breeze of union blows, enquickening * Forms, hearts and vitals, fresh with fragrant air :

The splendour of delight with scents appears, * And round us ¹ flags and drums show gladness rare.

Deem not we're weeping for our stress of grief; * It is for joy our tears as torrents fare :

How many fears we've seen that now are past ! * And bore we patient what was sore to bear :

One hour of joyance made us both forget * What from excess of terror grey'd our hair.

And when the verses were ended, they again embraced and ceased not from their embrace till they fell down in a swoon——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Eighty-first Night,

She said, It hath reached me, O auspicious King, that Uns al-Wujud and Rose-in-Hood embraced when they foregathered and ceased not from their embrace till they fell down in a swoon for the delight of reunion ; and when they came to themselves Uns al-Wujud recited these couplets :—

How joyously sweet are the hours that unite, * When my dearling deigns keep me the troth she did plight ;

When Union conjoins us in all that we have, * And Parting is severed and Sundered from sight,

To us comes the world with her favour so fair, * After frown and aversion and mighty despatch !

Hath planted her banner Good Fortune for us, * And we drink of her cup in the purest delight.

We have met and complained of the pitiful Past, * And of nights a full many that doomed us to blight.

But now, O my lady, the Past is forgot ; * The Compassionate pardon the Past for unright !

How sweet is existence, how glad is to be ! * This Union my passion doth only incite.

And when he ended his verses they once more embraced and sat down together in the private apartment carousing and conversing and quoting verses and telling pleasant tales and anecdotes. On this wise seven days passed over them whilst they knew not night

¹ Arab. "Fi'l-khawáfik" = in the four quarters or among the flappers (standards) or amid palpitations of heart. The bride here alludes to a festal reception in a town, with burning incense, drums, flags, etc., etc.

from day and it was to them, from very stress of gaiety and gladness, as if the seven days were but one day with ne'er a morrow. Nor did they know the seventh day, but by the coming of the singers and players on instruments of music ; whereat Rose-in-Hood beyond measure wondered and improvised these couplets :—

In spite of enviers' jealousy, at end * We have won all we hoped of the friend :

Now from the sweets of Union we unknow * Time near and far, if slow or fast it wend,

The seventh day hath come and gone, O strange ! * How went the days we never rekt or kened ;

Till on the seventh wishing joy they said, * “Allah prolong the meet of friend with friend !”

When she had finished her song, Uns al-Wujud kissed her more than a hundred times, and recited these couplets :—

O day of joys to either lover fain ! * The loved one came and freed from lonely pain :

Fair fall each lover, may he union win * And gain of joy like me the amplest gain ;

Nor weet the taste of severance' bitter fruit * And joys assain them as they us assain !

Then they went forth and distributed to the folk alms and presents of money and raiment and rare gifts and other tokens of generosity ; after which Rose-in-Hood recited these couplets :—

O who didst win my love in other date * (And Present e'er must speak of Past estate) ;

And, oh ! who art my sole sufficiency, * Nor want I other friends with me to mate :

Now to the World we'll pardon all her sins * And sue for mercy the Compassionate ;

And I will cry, when I descry thee here, * “Good cheer, sweet love, all blessings on thee wait !”

Whereupon they returned to their palace and there abode in the fulness of enjoyment, till there came to them the Destroyer of delights and the Sunderer of societies ; and glory be to Him who changeth not neither ceaseth, and to whom everything returneth ! And they also tell a tale of

*ABDALLAH BIN MA'AMAR WITH THE MAN OF
BASSORAH AND HIS SLAVE-GIRL.*

A CERTAIN man of Bassorah once bought a slave-girl and reared and educated her right well. Moreover, he loved her very dearly and spent all his substance in pleasuring and merry-making with her, till he had naught left and extreme poverty was sore upon him. So she said to him, "O my master, sell me; for thou needest my price and it maketh my heart ache to see thy sorry and want-full plight. If thou vend me and make use of my value, 'twill be better for thee than keeping me by thee, and haply Almighty Allah will ample thee and amend thy fortune." He agreed to this for the straitness of his case, and carried her to the bazar, where the broker offered her for sale to the Governor of Bassorah, by name Abdallah bin Ma'amar al-Taymi, and she pleased him. So he bought her for five hundred dinars and paid the sum to her master; but when he took the money and was about to go away, the girl burst into tears and repeated these two couplets:—

May coins thou gainest joy in heart instil; * For me remaineth naught save
saddest ill:
I say unto my soul which sorely grieves, * "Thy friend departeth an thou
will or nill."

And when her master heard this, he groaned and replied in these couplets:—

Albeit this thy case lack all resource, * Nor findest aught but death's doom,
pardon still!
Evening and morning, thoughts of thee will dole * Comfort to heart all woes
and griefs full fill:
Peace be upon thee! meet we now no more * Nor pair except at Ibn Ma'amar's
will.

Now when Abdallah bin Ma'amar heard these verses and saw their affection, he exclaimed, "By Allah, I will not assist Fate in separating you; for it is evident to me that ye two indeed love each other. So take the money and the damsel, O man, and Allah bless thee in both; for verily parting be grievous to lovers." So they kissed his hand and going away, ceased not to dwell together, till death did them part; and glory be to Him whom death overtaketh not! And amongst stories is that of

THE LOVERS OF THE BANU¹ OZRAH.

THERE was once, among the Banú 'Ozrah, a handsome and accomplished man, who was never a single day out of love, and it chanced that he became enamoured of a beauty of his own tribe and sent her many messages; but she ceased not to entreat him with cruelty and disdain; till for stress of love and distraction, he fell sick of a sore sickness and took to his pillow and murdered sleep. His malady redoubled on him and his torments increased and he was well nigh dead when his case became known among the folk and his passion notorious;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eighty-fourth Night,

She said, It hath reached me, O auspicious King, that the man took to his pillow and murdered sleep. So his case became known among the folk and his passion notorious; and his infirmity grew upon him and his pains redoubled till he was well nigh dead. His family and hers were urgent with her to visit him, but she refused, till he was at the point of death when, being told of this, she relented towards him and vouchsafed him a visit. As soon as he saw her, his eyes ran over with tears and he repeated from a broken heart:—

An, by thy life, pass thee my funeral train, * A bier upborne upon the necks
of four,

Wilt thou not follow it, and greet the grave * Where shall my corpse be graved
for evermore?

Hearing this, she wept with sore weeping and said to him, “By Allah, I suspected not that passion had come to such a pass with thee, as to cast thee into the arms of death! Had I wist of this, I had been favourable to thy suit, and thou shouldst have wedded me.” At this his tears streamed down even as the clouds rail rain, and he repeated this verse:—

¹ Europeans usually write “Beni” for “Banu;” the oblique for the nominative. I prefer “Odhras” or “Ozrah” to Udhras; because the Ayn before the Zál takes in pronunciation the more open sound,

She drew near whenas death was departing us, * And deigned Union grant when
'twas useless all.

Then he groaned one groan and died. So she fell on him, kissing him and weeping and ceased not weeping till she swooned away; and when she came to herself, she charged her people to bury her in his grave and with streaming eyes recited these two couplets:—

We lived on earth a life of fair content; * And tribe and house and home of us
were proud;

But Time in whirling flight departed us, * To join us now in womb of earth and
shroud.¹

Then she fell again to weeping, nor gave over shedding tears and lamenting till she fainted away; and she lay three days, senseless. Then she died and was buried in his grave. This is one of the strange chances of love.² And I have heard related a tale of

THE LOVES OF THE BOY AND GIRL AT SCHOOL.

A FREE-BORN boy and a slave-girl once learnt together in school, and the lad fell passionately in love with the lass:—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Eighty-fifth Night,

She said, It hath reached me, O auspicious King, that the lad fell passionately in love with the slave-lass: so one day, when the other boys were heedless, he took her tablet³ and wrote on it these two couplets:—

What sayest thou of him by sickness waste, * Until he's clean distraught for love
of thee?

Who in the transport of his pain complains, * Nor can bear load of heart in
secrecy?

¹ Possibly meaning that they were shrouded together; this would be opposed to Moslem sense of decorum in modern days.

² This phase of passion is often treated of by Oriental story-tellers, and not unoften seen in real Eastern life.

³ Arab. "Lauh." A bit of thin board washed white used for lessons as slates are amongst us, and as easily cleaned because the inks contain no minerals. It is a long parallelogram with triangular ears at the short sides; and the shape must date from ages immemorial, as it is found throughout Syria and its adjoinings, in the oldest rock inscriptions to which the form serves as a frame. Hence the "abacus" or counting table derives from the Gr. *ἀβάξ* a slab (or in Phœnician "sand"); dust or sand in old days having been strewed on a table or tablet for school-boys' writings and mathematical diagrams.

Now when the girl took her tablet, she read the verses written thereon and understanding them, wept for ruth of him; then she wrote thereunder these two couplets:—

An if we behold a lover love-fordone * Adoring us, our fondness he shall see:

Yea, and our love from us he shall obtain, * And so befall us what befalling be.

Now it chanced that the teacher came in on them and taking the tablet, unnoticed, read what was written thereon. So he was moved to pity of their case and wrote on the tablet beneath those already written these two couplets addressed to the girl:—

Console thy lover, fear no consequence; * He is daft with loving love's insanity;

But for the teacher fear not aught from him; * Love-pain he learned long before learnt ye.

Presently it so happened that the girl's owner entered the school about the same time and, finding the tablet, read the above verses indited by the boy, the girl and the schoolmaster; and wrote under them these two couplets:—

May Allah never make you parting dree * And be your censurer shamèd wearily!

But for the teacher ne'er, by Allah, eye * Of mine beheld a bigger rogue than he.

Then he sent for the Kazi and witnesses and married them on the spot. Moreover, he made them a wedding-feast and treated them with exceeding munificence; and they ceased not abiding together in joy and happiness, till there came to them the Destroyer of delights and the Severer of societies. And equally pleasant is the story of

AL-MUTALAMMIS AND HIS WIFE UMAYMAH.

It is related that Al-Mutalammis¹ once fled from Al-Nu'uman bin Munzir² and was absent so long that folk deemed him dead.

¹ A pre-Islamitic bard and friend of Tarafah the poet of the Suspended or "Prize Poem." The tale is familiar to all the Moslem East. Tarafah's Laura was one Khaulá.

² King of Hirah in Chaldæa, a drunken and blood-thirsty tyrant. When offended by the lampoons of the two poets he sent them with treacherous letters to the Governor of Al-Bahrain. Al-Mutalammis "smelt a rat" and destroyed his charge, but Tarafah was mutilated and buried alive, the victim of a trick which is old as (and older than) King David and Uriah. Of course neither poet could read.

Now he had a beautiful wife, Umaymah by name, and her family urged her to marry again ; but she refused, for that she loved her husband Al-Mutalammis very dearly. However, they were urgent with her, because of the multitude of her suitors, and importuned her till she at last consented, albeit reluctantly ; and they espoused her to a man of her own tribe. Now on the night of the wedding, Al-Mutalammis came back and, hearing in the camp a noise of pipes and tabrets and seeing signs of a wedding festival, asked some of the children what was the merry-making, to which they replied, "They have married Umaymah, wife of Al-Mutalammis, to such an one this night." When he heard this, he planned to enter the house amongst the mob of women and saw the twain seated on the bridal couch.¹ By and by, the bridegroom came up to her, whereupon she sighed heavily and weeping, recited this couplet :—

Would Heaven I knew (but many are the shifts of joy and woe) * In what far
distant land thou art, my Mutalammis, oh !

Now Al-Mutalammis was a renowned poet ; so he answered her saying :—

Right near at hand, Umaymah mine ! whene'er the caravan * Halted, I never
ceased for thee to pine, I would thou know.

When the bridegroom heard this, he guessed how the case stood and went forth from among them in haste, improvising :—

I was in bestest luck, but now my luck goes contrary : * A hospitable house and
room contain your loves, you two !

And he returned not, but left the twain to their privacy. So Al-Mutalammis and his wife abode together in all comfort and solace of life and in all its joys and jollities till death parted them. And glory be to Him at whose command the earth and the heavens shall arise ! And among other tales is that of

¹ On this occasion, and in presence of the women only, the groom first sees or is supposed to see the face of his wife. It is, I have said, the fashion for both to be greatly overcome and to appear as if about to faint.

THE MILLER AND HIS WIFE.

THERE was a miller, who had an ass to turn his mill; and he was married to a wicked wife, whom he loved, while she hated him because she loved a neighbour, who disliked her and held aloof from her. One night the miller saw, in his sleep, one who said to him, "Dig in such a spot of the ass's round in the mill, and thou shalt find a hoard." When he awoke, he told his wife the vision and bade her keep the secret; but she told her neighbour——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eighty-eighth Night,

She said, It hath reached me, O auspicious King, that the miller's wife told the secret to the neighbour whom she loved, thinking to win his favour; and he agreed with her to come to her by night. So he came and they dug in the mill and found the treasure and took it forth. Then he asked her, "How shall we do with this?" and she answered, "We will divide it into two halves and will share it equally between us, and do thou leave thy wife and I will cast about to rid me of my husband. Then shalt thou marry me and, when we are wed, we will join the two halves of the treasure one to other and all will be in our hands." Quoth he, "I fear lest thou change thy mind; for gold in the house is like the sun in the world. I reckon, therefore, it were right that the money be all in my hands, so thou give thy whole mind to getting free of thy husband and coming to me." Quoth she, "I fear even as thou fearest, nor will I yield up my part to thee; for it was I directed thee to it." When he heard this, greed of gain prompted him to kill her; and he slew her and threw her body into the empty hoard-hole; but day overtook him and hindered him from covering it up; he therefore took the money and went his way. Now after a while the miller awoke and, missing his wife, went into the mill, where he fastened the ass to the beam and shouted to it. It went on a little, then stopped; whereupon he beat it grievously; but the more he bashed it, the more it drew back; for it was affrighted at the dead woman and could not go forward. Thereupon the Miller, unknowing what hindered the donkey, took out a knife and goaded it again and again, but still it would not budge. Then he was wroth with it,

knowing not the cause of its obstinacy, and drove the knife into its flanks, and it fell down dead. But when the sun rose, he saw his donkey lying dead and likewise his wife in the place of the treasure, and great was his rage and sore his wrath for the loss of his hoard and the death of his wife and his ass. All this came of his letting his wife into his secret and not keeping it to himself.¹ And I have heard this tale of

THE SIMPLETON AND THE SHARPER.

A CERTAIN simpleton was once walking along, haling his ass after him by the halter, when a pair of sharpers saw him and one said to his fellow, "I will take that ass from yonder wight." Asked the other, "How wilt thou do that?" "Follow me and I will show thee how," answered the first. So the cony-catcher went up to the ass and, loosing it from the halter, gave the beast to his fellow; then he haltered his own head and followed Tom Fool till he knew the other had got clean off with the ass, when he stood still. The oaf haled at the halter, but the rascal stirred not; so he turned and seeing the halter on a man's neck, said to him, "What art thou?" Quoth the sharper, "I am thine ass and my story is a wondrous one and 'tis this. Know that I have a pious old mother and came in to her one day, drunk; and she said to me:—O my son, repent to the Almighty of these thy transgressions. But I took my staff and beat her, whereupon she cursed me and Allah changed me into an ass and caused me fall into thy hands, where I have remained till this moment. However, to-day, my mother called me to mind and her heart yearned towards me; so she prayed for me and the Lord restored me to my former shape amongst the sons of Adam." Cried the simpleton, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Allah upon thee, O my brother, acquit me of what I have done with thee in the way of riding and so forth." Then he let the cony-catcher go and returned home, drunken with chagrin and concern as with wine. His wife asked him, "What aileth thee and where is the donkey?" and he answered, "Thou knowest not what was this ass; but I will tell thee." So

¹ Eastern story-books abound in these instances. Pilpay says in "*Kalilah wa Dimnah*," "I am the slave of what I have spoken and the lord of what I keep hidden." Sa'adi follows suit, "When thou speakest not a word, thou hast thy hand upon it; when it is once spoken it hath laid its hand on thee." Caxton, in the "*Dyctes, or Sayings of Philosophers*" (printed in 1477) uses almost the same words.

he told her the story, and she exclaimed, "Alack and alas for the punishment we shall receive from Almighty Allah! How could we have used a man as a beast of burden, all this while?" And she gave alms by way of atonement and prayed pardon of Heaven.¹ Then the man abode awhile at home, idle and feckless, till she said to him, "How long wilt thou sit at home doing naught? Go to the market and buy us an ass and ply thy work with it." Accordingly, he went to the market and stopped by the ass-stand, where behold, he saw his own ass for sale. So he went up to it and clapping his mouth to its ear, said to it, "Woe to thee, thou ne'er-do-well! Doubtless thou hast been getting drunk again and beating thy mother! But, by Allah, I will never buy thee more!"² And he left it and went away. And they tell a tale concerning

THE CALIPH AL-HAKIM³ AND THE MERCHANT.

THE Caliph AL-HÁKIM bi-Amri'llah was riding out in state procession one day, when he passed along a garden, wherein he saw a man, surrounded by negro-slaves and eunuchs. He asked him for a draught of water, and the man gave him to drink, saying, "Belike, the Commander of the Faithful will honour me by alighting in this my garden." So the Caliph dismounted and with his suite entered the garden; whereupon the said man brought out to them an hundred rugs and an hundred leather mats and an hundred cushions; and set before them an hundred dishes of fruits, an hundred bowls of sweetmeats and an hundred jars of sugared sherbets; at which the Caliph marvelled with much amazement and said to his host, "O man, verily this thy case is wondrous: didst thou know of our coming and make this preparation for us?" He replied, "No, by Allah, O Commander of the Faithful, I knew not of thy coming and I am a merchant of the rest of thy subjects; but I have an hundred slaves; so, when the Commander of the Faith-

¹ *i.e.* for her husband's and her sin in using a man like a beast.

² See the Second Lady's story (tantôt Kadi, tantôt bandit), pp. 20-26 by my friend Yacoub Artin Pasha in the Bulletin before quoted, series ii. No. 4 of 1883. The sharper's trick is common in Eastern folk-lore, and the idea that underlies is always metempsychosis or metamorphosis. So, in the Kalilah wa Dimnah (new Syriac), the three rogues persuade the ascetic that he is leading a dog, not a sheep.

³ This Caliph, the orthodox Abbaside of Egypt (A.D. 1261) must not be confounded with the Druze-god, the heretical Fatimite (A.D. 996-1021). D'Herbelot ("Hakem") gives details. Mr. S. L. Poole (The Academy, April 26, '79) is very severe, for an interested reason, on the slip of Mr. Payne.

ful honoured me by alighting with me, I sent to each of them, bidding her send me her morning meal in the garden. So they sent me each of her furniture and the surplus of her meat and drink : and every day each sendeth me a dish of meat and another of cooling marinades, also a platter of fruits and a bowl of sweetmeats and a jar of sherbet. This is my noon-day dinner, nor have I added aught thereto for thee." Then the Commander of the Faithful, Al-Hakim bi-Amri'llah prostrated himself in thanksgiving to the Almighty (extolled and exalted be His name!) and said, "Praised be Allah, who hath been so bountiful to one of our lieges, that he entertaineth the Caliph and his host, without making ready for them ; nay, he feedeth them with the surplusage of his day's provision !" Then he sent for all the dirhams in the treasury that had been struck that year (and they were in number three thousand and seven hundred thousand) ; nor did he mount till the money came, when he gave it to the merchant, saying, "Use this as thy state may require ; and thy generosity deserveth more than this." Then he took horse and rode away. And I have heard a story concerning

KING KISRA ANUSHIRWAN¹ AND THE VILLAGE DAMSEL.

THE just King, Kisrá Anúshirwán one day rode forth to the chase and, in pursuit of a deer, became separated from his suite. Presently he caught sight of a hamlet near hand and being sore athirst, he made for it and, presenting himself at the door of a house which lay by the wayside, asked for a draught of water. So a damsel came out and looked at him ; then, going back into the house, pressed the juice from a single sugar-cane into a bowl and mixed it with water ; after which she strewed on the top some scented stuff, as it were dust, and carried it to the King. Thereupon he seeing in it what resembled dust, drank it, little by little, till he came to the end ; when said he to her, "O damsel, the drink is good, and how sweet it had been but for this dust in it that troubleth it." Answered she, "O guest, I put in that powder for a purpose ;" and he asked, "And why didst thou thus ?" so she replied, "I saw thee exceeding

¹ The beautiful name is Persian, "Anúshín-rawán" = Sweet of Soul ; and the glorious title of this contemporary of Mohammed is "Al-Malik al-Adil" = the Just King. Kisra, the Chosroë per excellentiam, is also applied to the godly Guebre of whom every Eastern dictionary gives details.

thirsty and feared that thou wouldst drain the whole at one draught and that this would do thee a mischief; and but for this dust that troubled the drink on such wise hadst thou done." The Just King wondered at her words, knowing that they came of her wit and good sense, and said to her, "From how many sugar canes didst thou express this draught?" "One," answered she; whereat Anushirwan marvelled and, calling for the register of the village taxes, saw that its assessment was but little and bethought him to increase it, on his return to his palace, saying in himself, "A village where they get this much juice out of one sugar cane, why is it so lightly taxed?" He then left the village and pursued his chase; and as he came back at the end of the day, he passed alone by the same door and called again for drink; whereupon the same damsel came out and, knowing him at a look, went in to fetch him water. It was some time before she returned and Anushirwan wondered thereat and said to her, "Why hast thou tarried?"—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Ninetieth Night,

She said, It hath reached me, O auspicious King, that when Anushirwan hurried the damsel and asked her, "Why hast thou tarried?" She answered, "Because a single sugar-cane gave not enough for thy need; so I pressed three; but they yielded not so much as did one before." Rejoined he, "What is the cause of that?" and she replied, "The cause of it is that when the Sultan's¹ mind is changed against a folk, their prosperity ceaseth and their good waxeth less." So Anushirwan laughed and dismissed from his mind that which he had purposed against the villagers. Moreover, he took the damsel to wife then and there, being pleased with her much wit and acuteness and the excellence of her speech. And they tell another tale of the

¹ "Sultan" is here an anachronism: I have noted that the title was first assumed independently by Mohammed of Ghazni after it had been conferred by the Caliph upon his father the Amir Al-Umará (Mayor of the Palace), Sabuktigin A.D. 974.

WATER-CARRIER¹ AND THE GOLDSMITH'S WIFE.

THERE was once, in the city of Bokhárá, a water-carrier, who used to carry water to the house of a goldsmith and had done this thirty years. Now that goldsmith had a wife of exceeding beauty and loveliness, brilliancy and perfect grace; and she was withal renowned for piety, chastity and modesty. One day the water-carrier came, as of custom, and poured the water into the cisterns. Now the woman was standing in the midst of the court; so he went close up to her and taking her hand, stroked it and pressed it, then went away and left her. When her husband came home from the bazar, she said to him, "I would have thee tell me what thing thou hast done in the market this day, to anger Almighty Allah." Quoth he, "I have done nothing to offend the Lord." "Nay," rejoined she, "but, by Allah, thou hast indeed done something to anger Him; and, unless thou tell me the whole truth, I will not abide in thy house, and thou shalt not see me, nor will I see thee." So he confessed, "I will tell thee the truth of what I did this day. It so chanced that, as I was sitting in my shop, as of wont, a woman came up to me and bade me make her a bracelet of gold. Then she went away and I wrought her a bracelet and laid it aside. But when she returned and I brought her out the bracelet, she put forth her hand and I clasped the bracelet on her wrist; and I wondered at the whiteness of her hand and the beauty of her wrist, which would captivate any beholder; and I recalled what the poet saith:—

Her fore-arms, dight with their bangles, show * Like fire ablaze on the waves
a-flow;
As by purest gold were the water girt, * And belted around by a living
lowe.

So I took her hand and pressed it and squeezed it." Said the woman, "Great God! Why didst thou this ill thing? Know that the water-carrier, who hath come to our house these thirty years, nor sawst thou ever any treason in him, took my hand this day and pressed and squeezed it." Said her husband, "O woman, let us crave pardon of Allah! Verily, I repent of what I did, and do thou ask forgiveness of the Lord for me." She cried, "Allah pardon me and thee, and receive us into His holy keeping!"—And

¹ The "Sakká" or water-carrier race is peculiar in Egypt and famed for trickery and intrigue.

Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that the goldsmith's wife cried out, "Allah pardon me and thee, and receive us into His holy keeping!" And on the next day, the water-carrier came in to the jeweller's wife and, throwing himself at her feet, grovelled in the dust and besought pardon of her, saying, "O my lady, acquit me of that which Satan deluded me to do ; for it was he that led me astray." She answered, "Go thy ways, the sin was not in thee, but in my husband, for that he did what he did in his shop, and Allah hath retaliated upon him in this world." Therefore it behoveth a wife to take pattern by Ayishah the Truthful and Fatimah the virgin mother (Allah Almighty accept of them twain!), that she may be of the company of the righteous ancestry. And I have heard the following tale of

KHUSRAU AND SHIRIN AND THE FISHERMAN.

KING KHUSRAU,¹ Shahinshah of Persia, loved fish ; and one day, as he sat in his saloon, he and Shírin his wife, there came a fisherman, with a great fish, and he laid it before the King, who was pleased and ordered the man four thousand dirhams.² Thereupon Shirin said to the King, "Thou hast done ill." Asked he, "And why?" and she answered, "Because if, after this, thou give one of thy courtiers a like sum, he will disdain it and say :—He hath but given me the like of what he gave the fisherman. And if thou give him less, the same will say :—He despiseth me and giveth me less than he gave the fisherman." Rejoined Khusrau, "Thou art right, but

¹ Khusrau Parwíz, grandson of Anushirwan, the Guebre King who tore his kingdom by tearing Mohammed's letter, married the beautiful Maria or Irene (in Persian "Shírin" = the sweet) daughter of the Greek Emperor Maurice ; their loves were sung by a host of poets ; and likewise the passion of the sculptor Farhád for the same Shirin. Mr. Lyall writes "Parwêz" and rightly holds "Parwíz" a modern form.

² He could afford it according to historians. His throne was supported by 40,000 silver pillars ; and 1,000 globes, hung in the dome, formed an orrery, showing the motion of the heavenly bodies ; 30,000 pieces of embroidered tapestry overhung the walls and below were vaults full of silver, gold and gems.

'twould dishonour a king to go back on his gift ; and the thing is done." Quoth Shirin, "If thou wilt, I will contrive thee a means to get it back from him." Quoth he, "How so?" and she said, "Call back, if thou so please, the fisherman and ask him if the fish be male or female. If he say male, say thou, We want a female ; and if he say female, say, We want a male." So the King sent for the fisherman, who was a man of wit and acuteness, and said to him, "Is this fish male or female?" whereupon the fisherman kissed the ground and answered, "This fish is a neuter, neither male nor female." Khusrau laughed at his clever reply and ordered him other four thousand dirhams. So the fisherman went to the treasurer and, taking his eight thousand dirhams, put them in a sack he had with him. Then, throwing it over his shoulder, he was going away, when he dropped a dirham ; so he laid the bag off his back and stooped down to pick it up. Now the King and Shirin were looking on, and the Queen said, "O King, didst thou note the meanness of the man, in that he must needs stoop down to pick up the one dirham, and could not bring himself to leave it for any of the King's servants?" When the King heard these words, he was exceeding wroth with the fisherman and said, "Thou art right, O Shirin !" So he called the man back and said to him, "Thou low-minded carle ! Thou art no man ! How couldst thou put the bag with all this money off thy back and bend thee groundwards to pick up the one dirham and grudge to leave it where it fell?" Thereupon the fisherman kissed the earth before him and answered, "May Allah prolong the King's life ! Indeed, I did not pick up the dirham off the ground because of its value in my eyes ; but I raised it off the earth because on one of its faces is the likeness of the King and on the other his name ; and I feared lest any should unwittingly set foot upon it, thus dishonouring the name and presentment of the King, and I be blamed for this offence." The King wondered at his words and approved of his wit and shrewdness, and ordered him yet other four thousand dirhams. Moreover, he bade cry abroad in his kingdom, saying, "It behoveth none to be guided by women's counsel ; for whoso followeth their advice, loseth, with his one dirham, other twain."¹ And here is the tale they tell of

¹ So the model lovers became the ordinary married couple.

*YAHYA BIN KHALID THE BARMECIDE AND THE
POOR MAN.*

YÁHYÁ BIN KHÁLID the Barmecide was returning home one day from the Caliph's palace, when he saw, at the gate of his mansion, a man who rose as he drew near and saluted him, saying, "O Yahya, I am in sore need of that which is in thy hand, and I make Allah my intermediary with thee." So Yahya caused a place to be set apart for him in his house and bade his treasurer carry him a thousand dirhams every day and ordered that his diet be of the choicest of his own meat. The man abode in this case a whole month, at the end of which time, having received in all thirty thousand dirhams, and fearing lest Yahya should take the money from him, because of the greatness of the sum, he departed by stealth.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Ninety-second Night,

She said, It hath reached me, O auspicious King, that the man, taking with him the money, departed by stealth. But when they told Yahya of this, he said, "By Allah, though he had tarried with me to the end of his days, yet had I not stinted him of my largesse nor cut off from him the bounties of my hospitality!" For, indeed, the excellences of the Barmecides were past count nor can their virtues be committed to description, especially those of Yahya bin Khalid, for he was an Ocean¹ of noble qualities, even as saith the poet of him:—

I asked of Bounty, "Art thou free?" Quoth she, * "No, I am slave to Yáhyá Khálid-son!"
"Boughten?" asked I. "Allah forfend," quoth she * "By heirship, sire to sire's transmission!"

And the following is related of

¹ Arab. "Jamm." Heb. "Yamm." Al-Harîrî (Ass. of Sinjar and Sâwah) uses the rare form Yam for sea or ocean.

MOHAMMED AL-AMIN AND THE SLAVE-GIRL.

JA'AFAR BIN MÚSÀ AL-HÁDÍ¹ once had a slave-girl, a lutist, called Al-Badr al-Kabír, than whom there was not in her time a fairer of face nor shapelier of shape nor a more mannerly of manners nor a more accomplished in the art of singing and striking the strings; she was indeed perfect in beauty and extreme in every charm. Now Mohammed al-Amin,² son of Zubaydah, heard of her and was urgent with Ja'afar to sell her to him; but he replied, "Thou knowest it beseemeth not one of my rank to sell slave-girls nor set prices on them; but were she not a rearling I would send her to thee, as a gift, nor grudge her to thee." Now Mohammed al-Amin, some days after this, went to Ja'afar's house to make merry; and the host set before him that which it behoveth to set before true friends and bade the damsel Al-Badr al-Kabir sing to him and gladden him. So she tuned the lute and sang with a ravishing melody; whilst Mohammed al-Amin fell to drinking and jollity and bade the cup-bearers ply Ja'afar with much wine, till they made him drunken, when he took the damsel and carried her to his own house, but laid not a finger on her. When the morrow dawned he bade invite Ja'afar; and when he came he set wine before him and made the girl sing to him, from behind the curtain. Ja'afar knew her voice and was angered at this, but of the nobleness of his nature and the magnanimity of his mind he showed no change. As soon as the carousal was at an end, Al-Amin commanded one of his servants to fill the boat, wherein Ja'afar had come, with dirhams and dinars and all manner of jewels and jacinths and rich raiment and goods galore. So he laid therein a thousand myriads of money and a thousand fine pearls, each worth twenty thousand dirhams; nor did he give over loading the barge with all manner of things precious and rare, till the boatmen cried out for help, saying, "The boat can't hold any more;" whereupon he bade them carry all this to Ja'afar's palace.

¹ Al-Hadi, immediate predecessor of Harun al-Rashid, was called "Al-Atbik:" his upper lip was contracted and his father placed a slave over him when in childhood, with orders to say, "Musa! atbik!" (draw thy lips together) whenever he opened his mouth.

² Immediate successor of Harun al-Rashid. Al-Amin is an imposing physical figure, fair, tall, handsome and of immense strength; according to Al-Mas'ûdi, he killed a lion with his own hands; but his mind and judgment were weak. He was fond of fishing; and his reply to the courtier bringing important news, "Confound thee! leave me! for Kausar (an eunuch whom he loved) hath caught two fish and I none," reminds one of royal frivolity in France.

Such are the exploits of the magnanimous, Allah have mercy on them! And a tale is related of

*THE SONS OF YAHYA BIN KHALID AND SA'ID BIN
SALIM AL-BAHILI.*

(QUOTH Sa'id bin Sálím al-Báhilí¹) I was once in very narrow case, during the days of Harun al-Rashid, and debts accumulated upon me, burdening my back, and these I had no means of discharging. I was at my wits' end what to do, for my doors were blocked up with creditors and I was without cease importuned for payment by claimants, who dunned me in crowds till at last I was sore perplexed and troubled. So I betook myself to Abdullah bin Málik al-Khuza'í² and besought him to extend the hand of aid with his judgment and direct me of his good counsel to the door of relief; and he said, "None can save thee from this thy strait and sorrowful state save the Barmecides." Quoth I, "Who can brook their pride and put up patiently with their arrogant pretensions?" and quoth he, "Thou wilt endure all this for the bettering of thy case." —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-third Night

She said, It hath reached me, O auspicious King, that Abdullah bin Malik al-Khuza'i said to Sa'id bin Salim, "Thou wilt put up with all this for the bettering of thy case." So I left him suddenly (continued Sa'id) and went straight to Al-Fazl and Ja'afar, sons of Yahyá bin Khálid, to whom I related my circumstances: whereto they replied, "Allah give thee His aid, and render thee by His bounties independent of His creatures and vouchsafe thee abundant weal and bestow on thee what shall suffice thee, without the need of any but Himself; for whatso He willet that He can, and He is gracious with His servants and knoweth their wants." So I went out from the twain and returned to Abdullah, with straitened breast and mind perplexed and heavy of heart, and repeated to him what they had said. Quoth he,

¹ Afterwards Governor in Khorasan under Al-Maamún.

² Intendant of the palace under Harun al-Rashid.

"Thou wouldst do well to abide with us this day, that we may see what Allah Almighty will decree." So I sat with him awhile, when lo ! up came my servant, who said to me, "O my lord, there are at our door many laden mules, and with them a man, who says he is the agent of Al-Fazl and Ja'afar bin Yahya." Quoth Abdullah, "I trust that relief is come to thee : rise up and go see what is the matter." So I left him and, hastening to my house, found at the door a man who gave me a note wherein was written the following :—"After thou hadst been with us and we heard thy case, we betook ourselves to the Caliph and informed him that ill condition had reduced thee to the humiliation of begging ; whereupon he ordered us to supply thee with a thousand thousand dirhams from the Treasury. We represented to him :—The debtor will spend this money in paying off creditors and wiping off debt ; whence then shall he provide for his subsistence ? So he ordered thee other three hundred thousand, and each of us hath also sent thee, of his proper wealth, a thousand thousand dirhams : so that thou hast now three thousand thousand and three hundred thousand dirhams wherewithal to order and amend thine estate." See, then, the munificence of these magnificos : Almighty Allah have mercy on them ! And a tale is told of

THE WOMAN'S TRICK AGAINST HER HUSBAND.

A MAN brought his wife a fish one Friday and, bidding her cook it against the end of the congregational prayers, went out to his craft and business. Meanwhile in came her friend who bade her to a wedding at her house ; so she agreed and, laying the fish in a jar of water, went off with her and was absent a whole week till the Friday following ; whilst her husband sought her from house to house and enquired after her ; but none could give him any tidings of her. Now on the next Friday she came home and he fell foul of her ; but she brought out to him the fish alive from the jar and assembled the folk against him and told them her tale.—And Shah-razad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Ninety-fourth Night

She said, It hath reached me, O auspicious King, that the woman brought out the fish alive from the water-jar and assembled the

folk against her husband and told them her tale. He also told his ; but they credited him not and said, "It cannot be that the fish should have remained alive all this while." So they proved him mad and imprisoned him and mocked at him. And a tale is related of the

DEVOUT WOMAN AND THE TWO WICKED ELDERS.

THERE was in times of yore and in ages long gone before a virtuous woman among the children of Israel, who was pious and devout and used every day to go out to the place of prayer, first entering a garden, which adjoined thereto, and there making the minor ablution. Now there were in this garden two old men, its keepers, and both Shaykhs fell in love with her and sought her in marriage ; but she refused, whereupon said they, "Unless thou wed one of us, we will bear witness against thee of shameful deed." Quoth she, "Allah will preserve me from your frowardness !" Then they opened the garden-gate and cried out, and the folk came to them from all places and they accused her of thieving from them. Now it was the wont of the people of those days to expose criminals to public reproach for three days, and after to stone them. So they cried her name in the public streets for three days, whilst the two elders came up to her daily and, laying their hands on her head, said, "Praised be Allah who hath sent down on thee His righteous indignation !" Now on the fourth day, when they bore her away to stone her, they were followed by a lad named Daniel,¹ who was then only twelve years old, and this was to be the first of his miracles (upon our Prophet and upon him be blessing and peace !). And he ceased not following them to the place of execution, till he came up with them and said to them, "Hasten not to stone her, till I judge between them." Accordingly they set him a chair and he sat down and summoned the old men separately. (Now he was the first who ever separated witnesses.) Then said he to the first, "What sawest thou ?" So he repeated to him his story, and Daniel asked, "In what part of the garden did this befall ?" and he answered, "On the eastern side, under a pear-tree." Then he called the other old man and asked him the same question, and he replied, "On the western side of the garden, under an apple-tree." Meanwhile the damsel stood by, with her hands and eyes raised heavenwards,

¹ Dániyál is the Arab Daniel, supposed to have been buried at Alexandria (Pilgrimage, i. 16).

imploing the Lord for deliverance. Then Allah Almighty sent down His blasting leven-fire upon the elders and consumed them, and on this wise the Lord made manifest the innocence of the damsel. Such was the first of the miracles of the Prophet Daniel, on whom be blessing and peace! And they relate a tale of

JA'AFAR THE BARMECIDE AND THE OLD BADAWI.

THE Commander of the Faithful, Harun al-Rashid, went out one day, with Abu Ya'kúb the cup-companion¹ and Ja'afar the Barmecide and Abu Nowas, into the desert, where they fell in with an old man, propt against his ass. The Caliph bade Ja'afar learn of him whence he came; so he asked him, "Whence comest thou?" and he answered, "From Bassorah."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-fifth Night,

She said, It hath reached me, O auspicious King, that when Ja'afar asked the man, "Whence comest thou?" he answered, "From Bassorah." Quoth Ja'afar, "And whither goest thou?" Quoth the other, "To Baghdad." Then Ja'afar enquired, "And what wilt thou do there?" and the old man replied, "I go to seek medicine for my eye." Said the Caliph, "O Ja'afar, make thou sport with him," and answered Ja'afar, "I shall hear what I exceedingly mislike."² But Al-Rashid rejoined, "I charge thee on my authority, jest with him." Thereupon Ja'afar said to the Badawi, "If I prescribe thee a medicine that shall profit thee, what wilt thou give me in return?" Quoth the other, "Allah Almighty will requite the kindness with what is better for thee than any requital of mine." Continued Ja'afar, "Now lend me an ear and I will give thee a prescription, which I have given to none but thee." "What is that?" asked the Bawadi; and Ja'afar answered, "Take three ounces of wind-breaths and the like of sunbeams and the same of moonshine and as much of lamp-light; mix them well together and let them

¹ Who, in such case, would represent our equerry.

² The Badawi not only always tells the truth, a perfect contrast with the townsfolk; he is blunt in speech addressing his Sultan "O Sa'id!" and he has a hard rough humour which we may fairly describe as "wut." When you "chaff" him, look out for falls.

lie in the wind three months. Then place them three months in a mortar without a bottom and pound them to fine powder and after trituration set them in a cleft platter, and let it stand in the wind other three months; after which use of this medicine three drachms every night in thy sleep, and, Inshallah, thou shalt be healed and whole." Now when the Badawi heard this, he stretched himself out to full length on the donkey's back and shouted a terrible loud shout and said to Ja'afar, "Take this shout in payment of thy prescription. When I have followed it, if Allah grant me recovery, I will give thee a slave-girl, who shall serve thee in thy lifetime a service, wherewith Allah shall cut short thy term; and when thou diest and the Lord hurrieth thy soul to hell-fire, she shall blacken thy face with lamp-black, of her mourning for thee, and shall keen and beat her face, saying:—O frosty-beard, what a fool thou wast?"¹ Thereupon Harun al-Rashid laughed till he fell backward, and ordered the Badawi three thousand silver pieces. And a tale is told of

THE CALIPH OMAR BIN AL-KHATTAB AND THE YOUNG BADAWI.

THE Sharif Husayn bin Rayyán relateth that the Caliph Omar bin Al-Khattab was sitting one day judging the folk and doing justice between his subjects, attended by the best and wisest of his counsellors, when there came up to him a youth comely and cleanly attired upon whom two very handsome youths had laid hold and were haling by the collar till they set him in the presence. Whereupon the Commander of the Faithful, Omar, looked at him and them and bade them loose him; then, calling him near to himself, asked the twain, "What is your case with him?" They answered, "O Prince of True Believers, we are two brothers by one mother and as followers of verity known are we. We had a father, a very old man of good counsel, honoured by the tribes, sound of baseness and renowned for goodliness who reared us tenderly in childhood, and loaded us with favours in manhood;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab, "Yá sáki' al-Dakan," meaning long-bearded (foolish) as well as frosty bearded.

Now when it was the Three Hundred and Ninety-sixth Night

She said, It hath reached me, O auspicious King, that the two youths said to the Commander of the Faithful, Omar son of Al-Khattab, "Our father was a man honoured by the tribes, sound of baseness and renowned for goodliness, who reared us delicately in childhood, and loaded us with favours in manhood; in fine, a sea of noble and illustrious qualities, worthy of the poet's praise:—

'Is Abu's-Sakr of Shaybán?'¹ they asked; * Quoth I, 'Nay, by my life, of him's Shaybán:

How many a sire rose high by a noble son, * As Allah's Prophet glorified Adnan!'²

Now he went forth this day to his garden, to refresh himself amongst its trees and pluck the ripe fruits, when this young man slew him wrongously and swerved from the road of righteousness, wherefore we demand of thee the retribution of his crime and call upon thee to pass judgment upon him, according to the commandment of Allah." Then Omar cast a terrible look at the accused youth and said to him, "Verily thou hearest the complaint these two young men prefer; what hast thou in reply to aver?" But he was brave of heart and bold of speech, having doffed the robe of pusillanimity and put off the garb of cowardry; so he smiled and spake in the most eloquent and elegant words; and, after paying the usual ceremonious compliment to the Caliph, said, "By Allah, O Commander of the Faithful, I have indeed given ear to their complaint, and they have told the truth in that which they tell, so far as they have set out what befel; and the commandment of Allah is a decreed decree.³ But I will forthright state my case between thy hands, and it is for thee to give commands. Know then, O Prince of the Faithful, that I am a very Arab of the Arabies,⁴ the noblest of

¹ P. N. of the tribe, often mentioned in *The Nights*.

² Adnan, with whom Arab. genealogy begins, is generally supposed to be the eighth (Al-Tabari says the fortieth) descendant from Ishmael and nine generations are placed between him and Fahr (Fihir) Kuraysh. The Prophet cut all disputes short by saying, "Beyond Adnan none save Allah wotteth and the genealogists lie" (Pilgrimage ii. 344). M. C. de Perceval dates Adnan about B.C. 130; and thus we have a term *a quo* for Arab tradition.

³ Koran xxxiii. 38.

⁴ Arab. "Arab al-Arabá," as before noticed the pure and genuine blood as opposed to the "Musta'arribah," the "Muta'arribah," the "Mosarabians" and other Araboids: the first springing from Kahtan (Joktan?) and the others from Adnan. And note that "Arabi" = a man of pure Arab race, either of the Desert or of the city, while A'arabi applies only to the Desert man, the Badawi.

those that are beneath the skies. I grew up in the dwellings of the wold and fell, till evil times my tribe befel, when I came to the outskirts of this town, with my family and whatso goods I own: and as I went along one of the paths leading to its gardens, orchards and garths, with my she-camels highly esteemed and by me most precious deemed, and midst them a steed of noble blood and shape right good, who walked among them as though a kingly crown he wore, one of the she-camels broke away; and, running to the garden of these young men's father, where the trees showed above the wall, put forth her lips and began to feed as in stall. I ran to her, to drive her away, when behold, there appeared, at a breach of the wall, an old man and grey, whose eyes sparkled with angry ray, holding in his right a stone to throw and swaying to and fro, with a swing like a lion ready for a spring. He cast the stone at my steed and it killed him, for it struck a vital part. When I saw the horse drop dead beside me, I felt live coals of anger kindled in my heart; so I took up the very same stone and throwing it at the old man, it was the cause of his bane and ban: thus his own wrongful act returned to him anew, and the man was slain of that wherewith he slew. When the stone struck him, he cried out with a great cry and shrieked out a terrible shriek, whereupon I hastened from the spot; but these two young men hurried after me and laid hands on me and before thee carried me." Quoth Omar (Almighty Allah accept of him!), "Thou hast confessed what thou committedest, and of acquittal there is no possible occasion; for urgent is the law of retaliation and they cried for mercy but it was not a time to escape."¹ The youth answered, "I hear and obey the judgment of the Imam, and I consent to all required by the law of Al-Islam; but I have a young brother, whose old father, before his decease, appointed to him wealth in great store and gold galore, and committed his affair to me before Allah, saying:—I give this into thy hand for thy brother; keep it for him with all thy might. So I took the money and buried it; nor doth any know of it but I. Now, if thou adjudge me to be justiced forthright, the money will be lost and thou shalt be the cause of its loss; wherefore the child will sue thee for his due on the day when the Creator shall judge between His creatures. But, if thou wilt grant me three days' delay, I will appoint some guardian to administer the affairs of the boy and return to answer my debt; and I have one who will be my surety for the fulfilment of this my

¹ Koran xxxviii. 2, speaking of the Unbelievers (*i.e.* non-Moslems) who are full of pride and contention.

promise." Hereat the Commander of the Faithful bowed his head awhile, then raised it and looking round upon those present, said, "Who will stand surety by me for his return to this place?" And the youth looked at the faces of those who were in company and pointing to Abu Zarr,¹ in preference to all present, said, "This man shall answer for me and be my bail,"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-seventh Night,

She said, It hath reached me, O auspicious King, that when the youth pointed to Abu Zarr and said, "This man shall answer for me and be my bail," Omar (Allah accept of him!) said, "O Abu Zarr, dost thou hear these words and wilt thou be surety to me for the return of this youth?" He answered, "Yes, O Commander of the Faithful, I will be surety for him three days." So the Caliph accepted his guarantee and let the young man go. Now when the appointed time passed and the days of grace were nearly or quite at end yet the youth came not, the Caliph took seat in his council, with the Companions surrounding him, like the constellations about the moon, Abu Zarr and the plaintiffs being also present; and the avengers said, "Where is the defendant, O Abu Zarr, and how shall he return, having once fled? But we will not stir from our places till thou bring him to us, that we may take of him our blood-revenge." Replied Abu Zarr, "By the truth of the All-Wise King, if the three days of grace expire and the young man return not, I will fulfil my warranty and surrender my person to the Imam;" and added Omar (whom Allah accept!), "By the Lord, if the young man appear not, I will assuredly execute on Abu Zarr that which is prescribed by the law of Al-Islam!"² Thereupon the eyes of the bystanders ran over with tears; those who looked on groaned aloud and great was the clamour. Then the chiefs of the Companions urged the plaintiffs to accept the blood-wit and deserve the thanks of

¹ One of the Asháb, or Companions of the Apostle, that is those who knew him personally (Pilgrimage ii. 80, etc.). The Asháb al-Suffah (Companions of the bench or sofa) were certain houseless Believers lodged by the Prophet (Pilgrimage ii. 143).

² Hence Omar is entitled "Al-'Ádil" = the Just. Readers will remember that by Moslem law and usage murder and homicide are offences to be punished by the family, not by society or its delegates. This system reappears in civilisation under the denomination of "Lynch Law," a process infinitely distasteful to lawyers (whom it abolishes) and most valuable when administered with due discretion.

the folk ; but they both refused and would accept nothing save like for like. However, as the folk were swaying to and fro like waves and loudly bemoaning Abu Zarr, behold, up came the young Badawi; and, standing before the Imam, saluted him right courteously (with sweat-beaded face and shining with the crescent's grace) and said to him, "I have given the lad in charge to his mother's brothers and have made them acquainted with all that pertaineth to his affairs and let them into the secret of his monies ; after which I braved the heats of noon and have kept my word as a free-born man." Thereupon the folk marvelled, seeing his good faith and loyalty and his offering himself to death with so stout a heart ; and one said to him, "How noble a youth art thou and how loyal to thy word of honour and thy devoir !" Rejoined he, "Are ye not convinced that when death presenteth itself, none can escape from it? And, indeed, I have kept my word, that it be not said, Good faith is gone from among mankind." Said Abu Zarr, "By Allah, O Commander of the Faithful, I became warrant for this young man without knowing to what tribe he belonged, nor had I seen him before that day ; but, when he turned away from all who were present and singled me out, saying :—This man shall answer for me and be my bail, I thought it not right to refuse him, and generosity forbade to disappoint his desire, there being no harm in compliance therewith, that it be not bruited abroad, Benevolence is gone from among mankind." Then said the two young men, "O Commander of the Faithful, we forgive this youth our father's blood, seeing that he hath changed desolation into cheerfulness : that it be not said, Humanity is gone from among mankind." So the Caliph rejoiced in the acquittance of the youth and his truth and good faith ; moreover, he magnified the generosity of Abu Zarr, extolling it over all his companions, and approved the resolve of the two young men for its benevolence, giving them praise with thanks and applying to their case the saying of the poet :—

Who doth kindness to men shall be paid again ; * Ne'er is kindness lost betwixt
God and men.

Then he offered to pay them, from the Treasury, the blood-wit for their father ; but they refused, saying, "We forgave him only of our desire unto Allah,¹ the Bountiful, the Exalted ; and he who is thus

¹ Lane translates (ii. 592) "from a desire of seeing the face of God ;" but the general belief of Al-Islam is that the essence of Allah's corporeal form is different from man's. The orthodox expect to "see their Lord on Doom-day as they see the full moon" (a tradition). But the Mu'atazilites deny with the existence of matter the corporeity of Allah and hold that he will be seen only with the spiritual eyes, *i.e.* of reason.

intentioned followeth not his benefits with reproach or with mischief."¹ And amongst the tales they relate is that of

*THE CALIPH AL-MAAMUN AND THE PYRAMIDS²
OF EGYPT.*

It is told that the Caliph al-Maamun son of Harun al-Rashid, when he entered the God-guarded city of Cairo, was minded to pull down the Pyramids, that he might take what was therein; but, when he went about to do this, he could not succeed, albeit his best was done. He expended a mint of money in the attempt,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Ninety-eighth Night,

She said, It hath reached me, O auspicious King, that Al-Maamun attempting to pull down the Pyramids, expended his mint of money but succeeded only in opening up a small tunnel in one of them, wherein it is said he found treasure to the exact amount of the monies he had spent in the works, neither more nor less; whereat he marvelled and taking what he found there, desisted from his determination. Now the Pyramids are three, and they are one of the Wonders of the World; nor is there on the face of earth aught like them for height and fashion and mysteries;³ for they are built of huge rocks, and the builders proceeded by piercing one block of stone and setting therein upright rods of iron;⁴ after which they pierced a second block of stone and lowered it upon the first. Then they poured melted lead upon the clamps and set the blocks in geometrical order, till the building was complete. Now the height of each pyramid was an hundred cubits, of the normal measure of

¹ See *Gesta Romanorum*, Tale cviii., "Of Constancy in adhering to Promises," founded on Damon and Pythias or, perhaps, upon the Arabic.

² Arab. "Al-Ahrám," a word of unknown provenance. It has been suggested that the singular form (Haram), preceded by the Coptic article "Pi" (= the) suggested to the Greeks "Pyramis." But this word is still *sub judice* and every Egyptologist seems to propose his own derivation. Brugsch (*Egypt* i. 72) makes it Greek, the Egyptian being "Abumir," while "pir-am-us" = the edge of the pyramid, the corners running from base to apex. The great Egyptologist proves also what the ancients either ignored or forgot to mention, that each pyramid had its own name.

³ Arab. "Ahkám," in this matter supporting the "Pyramidologists."

⁴ All imaginative.

the day, and it had four faces, each three hundred cubits long from the base and thence battering upwards to a point. The ancients say that, in the western Pyramid, are thirty chambers of parti-coloured syenite, full of precious gems and treasures galore and rare images and utensils and costly weapons which are anointed with egromantic unguents, so that they may not rust till the day of Resurrection.¹ Therein, also, are vessels of glass which bend and break not, containing various kinds of compound drugs and sympathetic waters. In the second Pyramid are the records of the priests written on tablets of syenite, to each priest his tablet, whereon are engraved the wonders of his craft and his feats; and on the walls are human figures like idols, working with their hands at all manner of mechanism and seated on stepped thrones. Moreover, to each Pyramid there is a guardian treasurer who keepeth watch over it and wardeth it, to all eternity, against the ravages of time and the shifts of events; and indeed the marvels of these Pyramids astound all who have sight and insight. Many are the poems that describe them, thou shalt thereby profit no small matter; and among the rest, quoth one of them :—

If Kings would see their high emprise preserved, * 'Twill be by tongues of
monuments they laid :
Seest not the Pyramids? These two endure * Despite what changes Time and
Chance have made.

And quoth another :—

Look on the Pyramids, and hear the Twain * Recount their annals of the long-
gone Past :
Could they but speak, high marvels had they told * Of what Time did to man
from first to last.

And quoth a third :—

My friend I prithee tell me, 'neath the sky * Is aught with Egypt's Pyramids
can compare ?
Buildings which frighten Time, albe what dwells * On back of earth in fear of
Time must fare :

¹ It has always been my opinion, founded upon considerations too long to detail, that the larger Pyramids contain many unopened chambers. Dr. Grant Bey of Cairo proposed boring through the blocks as Artesian wells are driven. I cannot divine why Lane (ii. 592) chose to omit this tale, which is founded on historic facts and interests us by suggesting a comparison between Mediæval Moslem superstitions and those of our sixteenth century, which to our descendants will appear as wild, if not as picturesque, as those of The Nights. The "inspired British inch" and the building by Melchisedek will compare not unaptly with the enchanted swords, flexible glass and guardian spirits. But the Pyramidennarren is a race which will not speedily die out: it is based on Nature, the Pyramids themselves.

If on their marvels rest my sight no more, * Yet these I ever shall in memory bear.

And quoth a fourth :—

Where is the man who built the Pyramids? * What was his tribe, what day and where his tomb?

The monuments survive the men who built * Awhile, till overthrown by touch of Doom.

And men also tell a tale of

THE THIEF AND THE MERCHANT.

THERE was once a thief who repented to Almighty Allah with sincere penitence; so he opened himself a shop for the sale of stuffs, where he continued to trade awhile. It so chanced one day that he locked his shop and went home, and in the night there came to the bazar an artful thief disguised in the habit of the merchant, and pulling out keys from his sleeve, said to the watchman of the market, "Light me this wax-candle." The watchman took the taper and went to light it,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-ninth Night

She said, It hath reached me, O auspicious King, that the watchman took the taper and went to light it, whilst the thief opened the shop and lit another candle he had by him. When the watchman came back, he found him seated in the shop, account-books in hand, and reckoning with his fingers; nor did he cease to do thus till point of day, when he said to the man, "Fetch me a camel-driver and his camel, to carry some goods for me." So the man fetched him a camel, and the thief took four bales¹ of stuffs and gave them to the cameleer, who loaded them on his beast. Then he gave the watchman two dirhams and went away after the camel-driver, leaving the watchman believing him to be the owner of the shop. Now when the morning dawned and day broke, the merchant came and the watchman began greeting him with blessings, because of the two dirhams; but the shopowner wondered at his words as

¹ Arab. "Rizm;" hence through the Italian Risma our ream (= 20 quires of paper, etc.), which our dictionaries derive from ἀριθμός (!)

one not knowing what he meant. When he opened his shop, he saw the droppings of the wax and the account book lying on the floor, and looking round, found four bales of stuffs missing. So he asked the watchman what had happened and he told him what had passed in the night and what had been said to the cameleer, whereupon the merchant bade him fetch the man and asked him, "Whither didst thou carry the stuffs this morning?" Answered the driver, "To such a landing-place and I stowed them on board such a vessel." Said the merchant, "Come with me thither;" so the camel-driver carried him to the landing-place and said to him, "This be the barque and this be her owner." Quoth the merchant to the seaman, "Whither didst thou carry the merchant and the stuff?" And quoth the boat-master, "To such a place, where he fetched a camel-driver and, setting the bales on the camel, went his ways I know not whither." "Fetch me the cameleer who carried the goods," cried the merchant; so he fetched him and the merchant asked him, "Whither didst thou carry the bales of stuffs from the ship?" "To such a Khan," answered he; and the merchant rejoined, "Come thither with me and show it me." Accordingly the camel-man went with him to a place far distant from the shore and showed him the Khan where he had set down the stuffs, and at the same time the false merchant's magazine, which he opened, and found therein his four bales bound up as they had been packed. The thief had laid his cloak over them; so the merchant took the cloak as well as the bales and delivered them to the camel-driver, who laid them on his camel; after which he locked the magazine and went away with the cameleer. On the way, behold, he was confronted by the thief who followed him, till he had shipped the bales, when he said to him, "O my brother (Allah have thee in His holy keeping!) thou hast indeed recovered thy goods and naught of them is lost; so give me back my cloak." The merchant laughed and, giving him back his cloak, let him go unhindered; whereupon both went their ways. And they tell a tale of

MASRUR THE EUNUCH AND IBN AL-KARIBI.

THE Commander of the Faithful, Harun al-Rashid, was exceedingly restless one night: so he said to his Wazir Ja'afar, "I am sleepless to-night and my breast is straitened and I know not what to do." Now Masrur the Sworder was standing before him, and he laughed; whereupon the Caliph said, "At whom laughest thou? is it to make

mock of me or hath madness seized thee?" Answered Masrur, "Nay, by Allah, O Commander of the Faithful,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundredth Night,

She said, It hath reached me, O auspicious King, that Harun al-Rashid said to Masrur the Sworder, "Dost thou laugh to make mock of me or hath madness seized thee?" Answered Masrur. "Nay, by Allah, O Commander of the Faithful, I swear by thy kinship to the Prince of Apostles, I did it not of my free will; but I went out yesterday to walk within sight of the palace and, coming to the bank of the Tigris, saw there the folk collected; so I stopped and found a man, Ibn al-Káribí hight, who was making them laugh; but just now I recalled what he said, and laughter got the better of me; and I crave pardon of thee, O Commander of the Faithful!" Quoth the Caliph, "Bring him to me forthright;" so Masrur repaired in all haste to Ibn al-Karibi and said to him, "Answer the summons of the Commander of the Faithful," whereto he replied, "I hear and obey." "But on condition," added Masrur, "that if he give thee aught, thou shalt have a quarter and the rest shall be mine." Replied the droll, "Nay, thou shalt have half and I half." Rejoined Masrur, "Not so, I will have three-quarters." Lastly said Ibn al-Karabi, "Thou shalt have two-thirds and I the other third; to which Masrur agreed, after much higgling and haggling, and they returned to the palace together. Now when Ibn al-Karibi came into the Caliph's presence he saluted him as men greet the Caliphate, and stood before him; whereupon said Al-Rashid to him, "If thou do not make me laugh, I will give thee three blows with this bag." Quoth Ibn al-Karibi in his mind, "And a small matter were blows with that bag, seeing that beating with whips hurteth me not;" for he thought the bag was empty. Then he began to deal out his drolleries, such as would make the dimmest fellow guffaw, and gave vent to all manner of buffooneries; but the Caliph laughed not neither smiled, whereto Ibn al-Karibi marvelled and was chagrined and affrighted. Then said the Commander of the Faithful, "Now hast thou earned the beating," and gave him a blow with the bag, wherein were four pebbles each two rotols in weight. The blow fell on his neck and he gave a great cry, then calling to mind his compact with Masrur, said, "Pardon, O Commander of the Faithful! Hear two words from me." Quoth the Caliph, "Say on," and quoth Ibn al-Karibi, "Masrur made it a condition with me and I a covenant with him,

that whatsoever largesse might come to me of the bounties of the Commander of the Faithful, one-third thereof should be mine and the rest his; nor did he agree to leave me so much as one-third, save after much higgling and haggling. Now thou hast bestowed on me nothing but beating; I have had my share and here standeth he, ready to receive his portion; so pay him the two other blows." Now when the Caliph heard this, he laughed till he fell on his back; then calling Masrur, he gave him a blow, whereat he cried out and said, "O Commander of the Faithful, the one-third sufficeth me: give him the two-thirds."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and First Night,

She said, It hath reached me, O auspicious King, that Masrur cried out, "O Commander of the Faithful! the one-third sufficeth me; give him the two-thirds." So the Caliph laughed at them and ordered them a thousand dinars each, and they went away, rejoicing at the largesse. And of the tales they tell is one of

THE DEVOTEE PRINCE.

THE Commander of the Faithful, Harun al-Rashid, had a son who, from the time he attained the age of sixteen, renounced the world and walked in the way¹ of ascetics and devotees. He was wont to go out to the grave-yards and say, "Ye once ruled the world, but that saved you not from death, and now are ye come to your sepulchres! Would Heaven I knew what ye said and what is said to you!"² And he wept as one weepeth who is troubled with fear and apprehension, and repeated the words of the poet:—

¹ Arab, "Tarīkah" = the path trodden by ascetics and mystics in order to attain true knowledge (Ma'rīfat, in Pers. Dānish). These are extensive subjects: for the present I must refer my readers to the Dabistan, iii. 35 and iii. 29, 36-7.

² Alluding to the Fishár or "Squeeze of the tomb." This is the Jewish Hibbut hak-keber which all must endure, save those who lived in the Holy Land or died on the Sabbath-eve (Friday night). Then comes the questioning by the Angels Munkar and Nakir (vulgarly called Nákir and Nakír) for which see Lane (M.E. chapt. xviii.). In Egypt a "Mulakkin" (intelligencer) is hired to prompt and instruct the dead. Moslems are beginning to question these facts of their faith. A Persian acquaintance of mine filled a dead relative's mouth with flour and finding it *in loco* on opening the grave, publicly derided the belief. But the Mullahs had him on the hip, declaring that the answers were made through the whole body, not only by the mouth. At last the Voltairean had to quit Shiraz.

Affright me funerals at every time ; * And wailing women grieve me to the soul !

Now it chanced one day, as he sat among the tombs, according to his custom, his father passed by in all his state, surrounded by his Wazirs and Lords of the realm and the Officers of his household who, seeing the Caliph's son with a gown of woollen stuff on his body and a twist of wool on his head by way of turband, said to one another, "Verily this youth dishonoureth the Commander of the Faithful among Kings ; but, if he reproved him, he would leave his present way of life." The Caliph heard these words ; so quoth he to his son, "O my dear child, of a truth thou disgracest me by thy present way of life." The young man looked at him and made no reply : then he beckoned to a bird perched on the battlements of the palace, and said to it, "O thou bird, I conjure thee by Him who created thee, alight upon my hand." Whereupon straightway it swooped down and perched on his finger. Then quoth he, "Return to thy place ;" and it did so. Presently he said, "Alight on the hand of the Commander of the Faithful ;" but it refused there to perch, and he cried to his father, "It is thou that disgracest me amongst the Holy Ones,¹ by thy love of the world ; and now I am resolved to part from thee, never to return to thee, save in the world to come." Then he went down to Bassorah, where he took to working with those which wrought in clay,² receiving, as his day's hire, but a dirham and a dānik ;³ and with the danik he fed himself and gave alms of the dirham. (Quoth Abú Amir of Bassorah), There fell down a wall in my house : so I went forth to the station of the artisans to find a man who should repair it for me, and my eyes fell on a handsome youth of a radiant countenance. I saluted him and asked him, "O my friend, dost thou seek work ?" "Yes," answered he ; and I said, "Come with me and build a wall." He replied, "On certain conditions I will make with thee." Quoth I, "What are they, O my friend ?" and quoth he, "My wage must be a dirham and a danik, and again when the Mu'ezzin calleth

¹ Arab. "Wali" = a saint, Santon (Ital. form), also a slave. See in Richardson (Dissert. iii.), an illustration of the difference between Wali and Wáli as exemplified by the Caliph al-Kádir and Mahmúd of Ghazni.

² Arab. "Tin" = the tenacious clay puddled with chaff which serves as mortar for walls built of Adobe or sun-dried brick. I made a mistake in my Pilgrimage (i. 10) translating Ras al-Tin, the old Pharos of Alexandria, by "Headland of Figs." It is Headland of Clay, so called from the argile there found and which supported an old pottery.

³ The danik, I have said, is the sixth of a dirham. Mr. S. L. Poole (The Acad. April 26, '79) prefers his uncle's translation "a sixth" (what of?) to Mr. Payne's "farthing." The latter at any rate is intelligible.

to prayer, thou shalt let me go pray with the congregation." "'Tis well," answered I and carried him to my place, where he fell to work, such work as I never saw the like of. Presently, I named to him the morning-meal; but he said, "No;" and I knew that he was fasting.¹ When he heard the call to prayer, he asked me, "Thou knowest the condition?" "Yes," answered I. So he loosed his girdle and, applying himself to the lesser ablution, made it after a fashion than which I never saw a fairer;² then he went to the mosque and prayed with the congregation and returned to his work. He did the same upon the call to mid-afternoon prayer, and when I saw him fall to work again thereafterward, I said to him, "O my friend, verily the hours of labour are over; a workman's day is but till the time of afternoon-prayer." But he replied, "Praise to the Lord, my service is till the night." And he ceased not to work till nightfall, when I gave him two dirhams; whereupon he enquired, "What is this?" and I replied, "By Allah, this is but part of thy wage, because of thy diligence in my service." But he threw them back to me saying, "I will have no more than was agreed upon between us twain." I urged him to take them, but could not prevail upon him; so I gave him the dirham and the danik, and he went away. And when morning dawned, I went to the station but found him not; so I enquired for him and was told, "He cometh hither only on Sabbaths." Accordingly, when Saturday came, I betook me to the market and finding him there, said to him, "Bismillah, do me the favour to come and work for me." Said he, "Upon the conditions thou wottest;" and I answered, "Yes." Then carrying him to my house I stood to watch him where he could not see me; and he took a handful of puddled clay and laid it on the wall, when, behold, the stones ranged themselves one upon other; and I said, "On this wise are Allah's holy ones." He worked out his day and did even more than before; and when it was night I gave him his hire, and he took it and walked away. Now when the third Saturday came round, I went to the place of standing, but found him not; so I asked after him and they told me, "He is sick and lying in the shanty of such a woman." Now this was an old wife, renowned for piety, who had a hovel of reeds in the burial-ground; so I fared thither and found him stretched on the floor which was bare, with a brick for a pillow and his face beaming like the new moon with light. I saluted him and

¹ The devotee was "Sáim al-Dahr," i.e. he never ate nor drank from daylight to dark throughout the year.

² The ablution of a common man differs from that of an educated Moslem as much as the eating of a clown and a gentleman. Moreover there are important ceremonial differences between the Wuzu of the Sunni and the Shi'ah.

he returned my salam ; and I sat down at his head weeping over his fair young years and absence from home and submission to the will of his Lord. Then said I to him, "Hast thou any need?" "Yes," answered he ; and I said, "What is it?" He replied, "Come hither to-morrow in the forenoon and thou wilt find me dead. Wash me and dig my grave and tell none thereof : but shroud me in this my gown, after thou hast unsewn it and taken out what thou shalt find in the bosom-pocket, which keep with thee. Then, when thou hast prayed over me and laid me in the dust go to Baghdad and watch for the Caliph Harun al-Rashid till he come forth, when do thou give him what thou shalt find in the breast of my gown and bear him my salutation." Presently he ejaculated the profession of the Faith and glorified his God in the most eloquent of words, reciting these couplets :—

Carry the trust of him whom death awaits * To Al-Rashid, and God reward thy care !

And say, "An exile who desired thy sight * Long loving, from afar sends greeting fair.

Nor hate nor irk (No !) him from thee withdrew, * Kissing thy right to Heaven brought him near.¹

But what estranged his soul, O sire, from thee * Is that thy worldly joys it would not share !"

Then he betook himself to prayer, asking pardon of Allah——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Second Night,

She said it hath reached me, O auspicious King, that the youth then betook himself to asking pardon of Allah and to invoking prayer and praise upon the Apostle and the Lord of the Just and repeating verses of the Koran ; after which he recited these couplets :—

O sire, be not deceived by worldly joys ; * For life must pass, and joy must learn to mourn ;

When thou art told of folk in evil plight, * Think *thou* must answer for all hearts forlorn ;

And when thou bear thy dead toward the tombs, * Know thou wilt likewise on that way be borne.

(Continued Abu Amir the Basri) Now when the youth had ended

¹ *i.e.* by honouring his father and humbly kissing his hands.

his charge and his verses I left him and went home. On the morrow, I returned at the appointed hour, and found him indeed dead, the mercy of Allah be upon him ! So I washed him and, unsewing his gown, found in the bosom a ruby worth thousands of gold pieces and said to myself, "By Allah, this youth was indeed weaned from worldly things !" After I had buried him, I made my way to Baghdad and, going to the Caliph's palace, waited till he came forth, when I addressed him in one of the streets and gave him the ruby, which when he saw, he knew and fell down in a fainting-fit. His attendants laid hands on me, but he revived and said to them, "Release him and bring him courteously to the palace." They did his bidding, and when he returned, he sent for me and carrying me into his chamber said to me, "How doth the owner of this ruby ?" Quoth I, "Verily he is dead ;" and told him what had passed ; whereupon he fell a-weeping and said, "The son hath gained ; but the sire hath lost." Then he called out, saying, "Ho, Such-an-one !" and behold, there came out to him a lady who, when she saw me, would have withdrawn ; but he cried to her, "Come ; and mind him not." So she entered and saluted, and he threw her the ruby, which when she saw and she knew, she shrieked a great shriek and fell down in a swoon. As soon as she came to herself, she said, "O Commander of the Faithful, what hath Allah done with my son ?" and he said to me, "Do thou tell her his case" (as he could not speak for weeping). Accordingly, I repeated the story to her, and she began to shed tears and say in a faint and failing voice, "How I have longed for thy sight, O solace of mine eyes ! Would I might have given thee to drink, when thou hadst none to slake thy thirst ! Would I might have cheered thee, whenas thou foundest never a cheerer !" And she poured forth tears and recited these couplets :—

I weep for one whose lot a lonely death befel ; * Without a friend to whom he might complain and moan :

And after glory and glad union with his friends * He awoke to desolation, friendless, lorn and lone :

What Fortune hides a while she soon to men shall show ; * Death never spared a man ; no, not a single one :

O absent one, my Lord decreed thee strangerhood, * Far from thy nearest friends and to long exile gone :

Though Death forbid my hope of meeting here again, * On Doom-day's morrow we shall meet again, my son !¹

Quoth I, "O Commander of the Faithful, was he indeed thy son ?"

¹ The verses are affecting enough, though by no means high poetry.

Quoth he, "Yes, and in sooth, before I succeeded to this office, he was wont to visit the learned and company with the devout ; but when I became Caliph, he grew estranged from me and withdrew himself apart.¹ Then said I to his mother, Verily this thy son hath cut the world and devoted his life to Almighty Allah, and it may be that hard times shall befall him and he be smitten with trial of evil chance ; wherefore do thou give him this ruby, which he may find useful in hour of need. So she gave it him, conjuring him to take it, and he obeyed her bidding. Then he left to us the things of our world and removed himself from us ; nor did he cease to be absent from us, till he went to the presence of Allah (to whom be Honour and Glory !) pious and pure." Then said he, "Come, show me his grave." So I travelled with him to Bassorah and showed him his son's grave ; and when he saw it, he wept and lamented, till he fell down in a swoon ; after which he recovered and asked pardon of the Lord, saying, "We are Allah's and unto Him we are returning !" and invoked blessings on the dead. Then he asked me to become his companion, but I said to him, "O Commander of the Faithful, verily, in thy son's case is for me the most momentous of admonitions !" And I recited these couplets :—

'Tis I am the stranger, visited by none ; * I am the stranger though in town
my own :

'Tis I am the stranger ! lacking kith and son, * And friend to whom I mote for
aidance run.

I house in mosques which are my only home ; * My heart there wones and shall
for ever wone :

Then laud ye Allah, Lord of Worlds, as long * As soul and body dwell in
union !

A famous tale is also told of

THE UNWISE SCHOOLMASTER WHO FELL IN LOVE BY REPORT.

(QUOTH one of the learned) I passed once by a school, wherein a schoolmaster was teaching children ; so I entered, finding him a good-looking man and a well-dressed ; when he rose to me and made me sit with him. Then I examined him in the Koran and in

¹ The good young man cut his father for two reasons : secular power (an abomination to good Moslems) and defective title to the Caliphate. The latter is a trouble to Turkey in the present day and with time will prove worse.

syntax and prosody and lexicography ; and behold, he was perfect in all required of him, so I said to him, "Allah strengthen thy purpose ! Thou art indeed versed in all that is requisite." Thereafter I frequented him a while, discovering daily some new excellence in him, and quoth I to myself, "This is indeed a wonder in any dominie ; for the wise are agreed upon a lack of wit in children's teachers." Then I separated myself from him and sought him and visited him only every few days, till coming to see him one day as of wont, I found the school shut and made enquiry of his neighbours, who replied, "Someone is dead in his house." So I said in my mind, "It behoveth me to pay him a visit of condolence," and going to his house, knocked at the door, when a slave-girl came out to me and asked, "What dost thou want ?" and I answered, "I want thy master." She replied, "He is sitting alone, mourning ;" and I rejoined, "Tell him that his friend Such-and-such seeketh to console him." She went in and told him ; and he said, "Admit him." Accordingly she brought me in to him, and I found him seated alone and his head bound with mourning fillets. So I said to him, "Allah requite thee amply ! this is a path all must perforce tread, and it behoveth thee to take patience ;" adding, "But who is dead unto thee ?" He answered, "One who was dearest of the folk to me and best beloved." "Perhaps thy father ?" "No !" "Thy brother ?" "No !" "One of thy kindred ?" "No !" Then asked I, "What relation was the dead to thee ?" and he answered, "My lover." Quoth I to myself "This is the first proof to swear by of his lack of wit." So I said to him, "Assuredly there be others than she and fairer ;" and he made answer, "I never saw her, that I might judge whether or no there be others fairer than she." Quoth I to myself, "This is another proof positive." Then I enquired of him, "And how couldst thou fall in love with one thou hast never seen ?" He replied, "Know that I was sitting one day at the window, when lo ! there passed by a man, singing the following distich :—

Umm Amr',¹ thy boons Allah repay ! * Give back my heart be't where it may !

—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ Umm Amrī (written Amrú and pronounced Amr') a matronymic, "mother of Amru." This story and its terminal verse is a regular Joe Miller.

Now when it was the Four Hundred and Third Night,

She said, It hath reached me, O auspicious King, that the schoolmaster continued, "When I heard the man humming these words as he passed along the street, I said to myself:—Except this Umm Amrú were without equal in the world, the poets had not celebrated her in ode and canzon. So I fell in love with her, but, two days after, the same man passed, singing the following couplet:—

Ass and Umm Amr' went their way ; * Nor she, nor ass returned for aye.

Thereupon I knew that she was dead and mourned for her. This was three days ago, and I have been mourning ever since." So I left him and fared forth, having assured myself of the weakness of the gerund-grinder's wit. And they tell another and a similar tale of

THE FOOLISH DOMINIE.¹

ONCE upon a time, a schoolmaster was visited by a man of letters who entered a school and, sitting down by the host's side, entered into discourse with him and found him an accomplished theologian, grammarian, philologist and poet ; intelligent, well bred and pleasant spoken ; whereat he wondered, saying in himself "It cannot be that a man who teacheth children in a school should have a perfect wit." Now when he was about to go away, the pedant said to him, "Thou art my guest to-night ;" and he consented to receive hospitality and accompanied him to his house, where he made much of him and set food before him. They ate and drank and sat talking till a third part of the night was past, when the host spread his guest a bed and went up to his Harim. The stranger lay down and addressed himself to sleep, when, behold, there arose a great clamour in the women's rooms. He asked what was the matter and they said, "A terrible thing hath befallen the Shaykh and he is at the last gasp." Said he, "Take me up to him ;" so they took him up to the pedagogue whom he found lying insensible, with his blood streaming down. He sprinkled water on his face and when he revived, he asked him, "What hath betided thee?

¹ Abuse and derision of schoolmasters are staple subjects in the East as in the West.

When thou leftest me, thou wast in all good cheer and whole of body ;" and he answered, " O my brother, after I left thee, I sat meditating on the creative works of Almighty Allah, and said to myself :—In everything the Lord hath created for man, there is an use ; for He (to Whom be glory !) made the hands to seize, the feet to walk, the eyes to see, the ears to hear ; and so on with all the members of the body, except these two big toes ; there is no use in them. So I took a razor I had by me and cut them off ; and there befel me what thou seest." Accordingly the guest left him and went away, saying, " He was in the right who declared :—Verily no schoolmaster who teacheth children can have a perfect wit, though he know all the sciences." And they tell a pleasant tale of the

ILLITERATE WHO SET UP FOR A SCHOOLMASTER.

THERE WAS once, among the menials¹ of a certain mosque, a man who knew not how to write or even to read, and who gained his bread by gulling folk. One day, it occurred to him to open a school and teach children ; so he got together writing-tablets and written papers and hung them up in a high place. Then he greatened his turband² and sat down at the door of the school ; and when the people, who passed by, saw his huge head-gear and tablets and scrolls, they thought he must be a very learned pedagogue ; so they brought him their children ; and he would say to this " Write," and to that " Read," and thus the little ones taught one another. Now one day, as he sat as of wont, at the door of the school, behold, up came a woman letter in hand, and he said in his mind, " This woman doubtless seeketh me, that I may read her the missive she hath in her hand : how shall I do with her, seeing I cannot read writing ?" And he fain would have gone down and fled from her ; but, before he could do this, she overtook him and said to him, " Whither away ?" Quoth he, " I purpose to pray the noon-prayer and return." Quoth she, " Noon is yet distant, so read me this letter." He took the letter and turning it upside down, fell to looking at it, now shaking his head till his turband quivered, then dancing his eye-

¹ Arab. " Mujáwirín " = the lower servants, sweepers, etc. See Pilgrimage ii. 161, where it is also applied to certain " settlers " at Al-Medinah. Burckhardt (No. 480) notices another meaning, " foreigners who attend mosque-lectures," and quotes the saying, " A. pilgrimaged : " quoth B. " Yes ! and for his villainies resideth (Mujáwir) at Meccah."

² The custom (growing obsolete in Egypt) is preserved in Afghanistan where the learned wear turbands equal to the canoe-hats of the Spanish cardinals.

brows and anon showing anger and concern. Now the letter came from the woman's husband, who was absent ; and when she saw the dominie do on this wise, she said to herself, "Doubtless my husband is dead, and this learned doctor of law and religion is ashamed to tell me so." Accordingly she said to him, "O my lord, if he be dead, tell me ;" but he shook his head and held his peace. Then said she, "Shall I rend my raiment ?" "Rend," replied he. "Shall I beat my face ?" asked she ; and he answered, "Beat !" So she took the letter from his hand and returning home fell a-weeping, she and her children. Presently, one of her neighbours heard her sobbing and asking what ailed her, was answered, "Of a truth she hath gotten a letter, telling her that her husband is dead." Quoth the man, "This is a falsehood : for I had a letter from him but yesterday, advising me that he is whole and in good health and will be with her after ten days." So he rose forthright and going in to her, said, "Where is the letter which came to thee ?" She brought it to him, and he took it and read it ; and lo ! it ran as follows, "After the usual salutations, I am well and in good health and whole and will be with you all after ten days. Meanwhile, I send you a quilt and an extinguisher."¹ So she took the letter and, returning with it to the schoolmaster, said to him, "What induced thee to deal thus with me ?" And she repeated to him what her neighbour had told her, of her husband's well-being and of his having sent her a quilt and an extinguisher. Answered he, "Thou art in the right, O good woman ; for I was, at the time"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that the pedagogue replied, "Verily I was at that time fashed and absent-minded and, seeing the extinguisher wrapped up in the quilt, I thought that he was dead and they had shrouded him." The woman, not smoking the cheat, said, "Thou art excused," and taking the letter, went her ways.² And they relate a story of

¹ Arab. "Makmarah," a metal cover for the usual brazier or pan of charcoal which acts fire-place. Lane (ii. 600) does not translate the word and seems to think it means a belt or girdle, thus blunting the point of the dominie's excuse.

² This story, a very old Joe Miller, was told to Lane as something new and he introduced it into his *Modern Egyptians*, end of chapt. ii.

*ABD AL-RAHMAN THE MAGHRIBI'S STORY OF
THE RUKH.¹*

THERE was once a man of the people of West Africa who had journeyed far and wide and traversed many a desert and a tide. He was once cast upon an island, where he abode a long while and, returning thence to his native country, brought with him the quill of a wing-feather of a young Rukh, whilst yet in egg and unhatched; and this quill was big enough to hold a goat's-skin of water, for it is said that the length of the Rukh-chick's wing, when he cometh forth of the egg, is a thousand fathoms. The folk marvelled at this quill when they saw it, and the man who was called Abd al-Rahman, the Moor (and he was known, to boot, as the Chinaman, for his long sojourn in Cathay), related to them the following adventure, one of many of his traveller's tales of marvel. He was on a voyage in the China seas——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifth Night,

She said, It hath reached me, O auspicious King, that Abd al-Rahman, the Moorman, the Chinaman, was wont to tell wondrous tales, amongst which was the following. He was on a voyage in the China seas with a company of merchants, when they sighted an island from afar; so they steered for it and, making fast thereto, saw that it was large and spacious. The ship's crew went ashore to get wood and water, taking with them hatchets and ropes and water-skins (the travellers accompanying them), and presently espied a great dome, white and gleaming, an hundred cubits long. So they made towards it and drawing near, found that it was an egg of the Rukh and fell on it with axes and stones and sticks till they uncovered the young bird and found the chick as it were a firm-set hill. So they plucked out one of the wing-feathers, but could not

¹ The older "Roc," which may be written "Rukh" or "Rukkh." Colonel Yule, the learned translator of Marco Polo, has shown that "Roc's" feathers were not uncommon curiosities in mediæval ages; and holds that they were mostly fronds of the palm *Raphia vinifera*, which has the largest leaf in the vegetable kingdom and which the Moslems of Zanzibar call "Satan's date-tree." I need hardly quote "Frate Cipolla and the Angel Gabriel's Feather" (Decameron vi. 10.)

do so, save by helping one another, for all the quills were not full grown; after which they took what they could carry of the young bird's flesh and cutting the quill away from the vane, returned to the ship. Then they set sail and putting out to sea, voyaged with a fair wind all that night, till the sun rose; and while everything went well, they saw the Rukh come flying after them, as he were a vast cloud, with a rock in his talons, like a great heap bigger than the ship. As soon as he poised himself in air over the vessel, he let fall the rock upon it; but the craft, having great way on her, outwent the rock, which fell into the sea with a loud crash and a horrible. So Allah decreed their deliverance and saved them from doom; and they cooked the young bird's flesh and ate it. Now there were amongst them old white-bearded men; and when they awoke on the morrow, they found that their beards had turned black, nor did any who had eaten of the young Rukh grow gray ever after. Some said the cause of the return of youth to them and the ceasing of hoariness from them was that they had heated the pot with arrow-wood, whilst others would have it that it came of eating the Rukh-chick's flesh; and this is indeed a wonder of wonders.¹ And a story is related of

ADI BIN ZAYD AND THE PRINCESS HIND.

AL-NU'UMAN BIN AL-MUNZIR, King of the Arabs of Irak, had a daughter named Hind, who went out one day to the White Church. She was eleven years old and was the loveliest woman of her age and time; and it so chanced that on the same day came to Hírah² a young man called 'Adí bin Zayd³ with presents from the Chosroë to Al-Nu'uman, and he also went to the White Church. He was tall of stature and fair of favour, with handsome eyes and smooth cheeks, and had with him a company of his people. Now there was with Hind bint al-Nu'uman a slave-girl named Máriyah, who was enamoured of Adi; so, when she saw him in the church, she said to Hind, "Look at yonder youth. By Allah, he is handsomer than all thou seest!" Hind asked, "And who is he?" and Mariyah answered, "Adi bin Zayd." Quoth Al-Nu'uman's daughter, "I fear

¹ The tale is told in a bald, disjointed style and will be repeated in *Sindbad the Seaman*; where I shall again notice the "Roc."

² Hírah in Mesopotamia was a Christian city and principally subject to the Persian monarchs; and a rival to the Roman kingdom of Ghassán. It has a long history, for which see D'Herbelot.

³ A pre-Islamite poet.

lest he know me, if I draw nearer to look on him." Quoth Mariyah, "How should he know thee when he hath never seen thee?" So she drew near him and found him jesting with the youths his companions; and indeed he surpassed them all, not only in his personal charms but in the excellence of his speech, the eloquence of his tongue and the richness of his raiment. When the Princess saw him, she was charmed with him, her reason was confounded and her colour changed; and Mariyah, seeing her inclination to him, said to her, "Speak to him." So she spoke to him and went away. Now when he looked upon her and heard her speech, he was captivated by her and his wit was dazed; his heart fluttered, and his colour changed, so that his companions suspected him, and he whispered one of them to follow her and find out who she was. The young man went after her and returning informed him that she was Princess Hind, daughter of Al-Nu'uman. Thereupon Adi left the church, knowing not whither he went, for excess of love, and reciting these two couplets:

O friends of me, one favour more I pray : * Unto the convents¹ find once more your way :

Turn me that so I face the land of Hind ; * Then go, and fairest greetings for me say.

Then he went to his lodging and lay that night, restless and without appetite for the food of sleep.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixth Night,

She said, it hath reached me, O auspicious King, that when Adi ended his verses he went to his lodging and lay that night restless and without appetite for the food of sleep. Now on the morrow Mariyah accosted him and he received her kindly, and besought her that she would serve him with Hind and devise some device to bring them together. Whereupon Mariyah turned to Hind and asked her, "Dost thou not long to see Adi?" She answered, "How can this be? indeed my longing for him makes me restless, and no repose is left me since yesterday." Quoth Mariyah, "I will appoint him to be in such a place, where thou canst look on him from the palace."

¹ Arab. "Biká'a," alluding to the pilgrimages made to monasteries, and here equivalent to, "Address ye to the road," etc.

Quoth Hind, "Do what thou wilt," and agreed with her upon the place. So Adi came, and the Princess looked out upon him; and when she saw him, she was like to topple down from the palace-top and said, "O Mariyah, except thou bring him to me this day, I shall die." So saying, she fell to the ground in a fainting-fit, and her serving-women lifted her up and bore her into the palace; whilst Mariyah hastened to Al-Nu'uman and discovered the whole matter to him with perfect truth, telling him that indeed she was mad for the love of Adi; and except he marry her to him, she must die of love for him, which would disgrace her father among the Arabs, adding at the end, "There is no cure for this but wedlock." The King bowed his head awhile in thought and exclaimed again and again, "Verily, we are Allah's and unto Him we are returning!" Then said he, "Woe to thee! How shall the marriage be brought about, seeing I mislike to open the matter?" And she said, "He is yet more ardently in love then she is and I will so order the affair that he shall be unaware of his case being known to thee; but do not betray thyself, O King." Then she went to Adi and, after acquainting him with everything, said, "Make a feast and bid the King thereto; and, when the wine hath gotten the better of him, ask of him his daughter, for he will not refuse thee." Quoth Adi, "I fear lest this enrage him against me and be the cause of enmity between us." But quoth she, "I came not to thee till I had settled the whole affair with him." Then she returned to Al-Nu'uman and said to him, "Seek of Adi that he entertain thee in his house." Replied the King, "There is no harm in that;" and after three days, besought Adi to give him and his lords the morning-meal in his house. He consented and the King went to him; and when the wine had taken effect on Al-Nu'uman, Adi rose and sought of him his daughter in wedlock. He consented and married them and brought her to him after three days; and they abode at Al-Nu'uman's court, in all solace of life and its delight,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventh Night,

She said, It hath reached me, O auspicious King, that Adi abode with Hind bint Al-Nu'uman bin Munzir three years in all solace of life and its delight, after which time the King was wroth with Adi and slew him. Hind mourned for him with grievous mourning and built her an hermitage outside the city, whither she retired and became a religious, weeping and bewailing her husband till she

died. And her hermitage is seen to this day in the suburbs of Hirah. They also tell a tale of

*DI'IBIL AL-KHUZA'I WITH THE LADY AND MUSLIM
BIN AL-WALID.*

(QUOTH Di'ibil al-Khuza'i¹), I was sitting one day at the gate of Al-Karkh,² when a damsel came past, never saw I a fairer faced or better formed than she, walking with a voluptuous swaying gait and ravishing all beholders with her lithe and undulating pace. Now as my eyes fell on her, I was captivated by her and my limbs trembled and meseemed my heart flew forth of my breast; so I stood before her and I accosted her with this verse:—

The tears of these eyes find easy release; * But sleep flies these eyelids without surcease.

Whereon she turned her face and looking at me, straightway made answer with this distich:—

A trifle this an his eyes be sore, * When her eyes say “yes” to his love-caprice!

I was astounded at the readiness of her reply and the fluency of her speech and rejoined with this verse:—

Say, doth heart of my fair incline to him * Whose tears like a swelling stream increase?

And she answered me without hesitation, thus:—

If thou crave our love, know that love's a loan; * And a debt to be paid by us twain a-piece.

Never entered my ears aught sweeter than her speech nor ever saw I brighter than her face: so I changed rhyme and rhythm to try her, in my wonder at her words, and repeated this couplet:—

Will Fate with joy of union ever bless our sight, * And one desireful one with other one unite.

She smiled at this (never saw I fairer than her mouth or sweeter than her lips), and answered me, without stay or delay, in the following distich:—

¹ Whose by-name was Abu Ali, a poet under the Abbasides (eighth and ninth centuries).

² A well-known quarter of Baghdad, often mentioned in *The Nights*.

Pray, tell me what hath Fate to ~~do~~ betwixt us twain? * Thou'rt Fate : so bless our eyne with union and delight.

At this, I sprang up and fell to kissing her hands and cried, "I had not thought that Fortune would vouchsafe me such occasion. Do thou follow me, not of bidding or against thy will, but of the grace of thee and thy favour to me." Then I went on and she after me. Now at that time I had no lodging I deemed fit for the like of her; but Muslim bin al-Walíd¹ was my fast friend, and he had a handsome house. So I made for his abode and knocked at the door, whereupon he came out, and I saluted him, saying, "'Tis for time like this that friends are treasured up," and he replied, "With love and gladness! Come in, you twain." So we entered but found money scarce with him: however, he gave me a kerchief, saying, "Carry it to the bazar and sell it and buy food and what else thou needest." I took the handkerchief, and hastened to the market, sold it and bought what we required of victuals and other matters; but when I returned, I found that the girl had vanished. When Muslim heard my step he hurried out and said to me, "Allah requite thee the kindness thou hast done me, O Abu Ali and reward thee in time to come and reckon it of thy good deeds on the Day of Doom!" So saying he took from me the food and wine and shut the door in my face. Then I left his door and went away in sore concern, and I feel its trace in my heart to this very day; for I never saw her again nor, indeed, ever heard of her more. And amongst other tales is that about

ISAAC OF MOSUL AND THE MERCHANT.

(Quoth Ishák bin Ibráhím al-Mausilí), It so chanced that, one day feeling weary of being on duty at the Palace and in attendance upon the Caliph, I mounted horse and went forth, at break of dawn, having a mind to ride out in the open country and take my pleasure. So I said to my servants, "If there come a messenger from the Caliph or another, say that I set out at day-break, upon a pressing business, and that ye know not whither I am gone." Then I rode forth alone and went round about the city, till the sun waxed hot, when I halted in a great thoroughfare known as Al-Haram——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Another well-known poet of the time.

Now when it was the Four Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that Ishak bin Ibrahim the Mausili continued :—When the sun waxed hot I halted in a great thoroughfare known as Al-Haram, to take shelter in the shade, and found it in a spacious wing of a house which projected over the street. And I stood there but a little while before there came up a black slave, leading an ass bestridden by a damsel ; and under her were housings set with gems and pearls and upon her were the richest of clothes, richness can go no farther ; and I saw that she was elegant of make with languorous look and graceful mien. I asked one of the passers-by who she was, and he said, “She is a singer,” so I fell in love with her at first sight : hardly could I keep my seat on horseback. She entered the house at whose gate I stood ; and, as I was planning a device to gain access to her, there came up two men young and comely who asked admission and the housemaster gave them leave to enter. So they alighted and I also and they entered and I with them, they supposing that the master of the house had invited me ; and we sat awhile, till food was brought and we ate. Then they set wine before us, and the damsel came out, with a lute in her hand. She sang and we drank, till I rose to breathe the air. Thereupon the host questioned the two others of me, and they replied that they knew me not ; whereupon quoth he, “This is a parasite ;¹ but he is a pleasant fellow, so entreat him courteously.” Then I came back and sat down in my place, whilst the damsel carolled various pieces to rare measures, and among the rest one of mine, which consisted of this distich :—

Bare hills and camp-ground desolate * And friends who all have ganged their
-gait.

How severance after union leaves * Me and their homes in saddest state !

Her singing this time was even better than the first ; then she chanted other rare pieces, old and new, and amongst them, another of mine with the following two couplets :—

Say to angry lover who turns away, * And shows thee his side whatso thou
say,

“Thou wroughtest all that by thee was wrought, * Albe ’twas haply thy sport
and play.”

I prayed her to repeat the song, that I might correct it for her ;

¹ Arab. “Tufayli,” a term before noticed ; the class was as well known in Baghdad and Cairo as in ancient Rome.

whereupon one of the two men accosted me and said, "Never saw we a more impudent lick-platter than thou. Art thou not content with spunging, but thou must eke meddle and muddle? Of very sooth, in thee is the saying made true, Parasite and pushing wight." So I hung down my head for shame and made him no answer, whilst his companion would have withheld him from me; but he would not be restrained. Presently, they rose to pray, but I lagged behind a little and, taking the lute, screwed up the sides and brought it into perfect tune. Then I stood up in my place to pray with the rest; and when we had ended praying, the same man fell again to blaming me and reviling me and persisted in his rudeness, whilst I held my peace. Thereupon the damsel took the lute and touching it, knew that it had been altered, and said, "Who hath touched my lute?" Quoth they, "None of us hath touched it." Quoth she, "Nay, by Allah, some one hath touched it, and he is an artist, a past master in the craft; for he hath arranged the strings and tuned them like one who is a perfect performer." Said I, "It was I tuned it"; and said she, "Then, Allah upon thee, take it and play on it!" So I took it; and, playing a piece so difficult and so rare, that it went nigh to deaden the quick and quicken the dead, I sang thereto these couplets:—

I had a heart, and with it lived my life : * 'Twas seared with fire and burnt with loving-lowe :
 I never won the blessing of her love ; * God would not on His slave such boon bestow :
 If what I've tasted be the food of Love, * Must taste it all men who Love-food would know.

—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninth Night,

She said, it hath reached me, O auspicious King, that Ishak of Mosul thus continued:—Now when I had finished my verse, there was not one of the company but sprang from his place and sat down like a schoolboy before me, saying, "Allah upon thee, O our lord, sing us another song." "With pleasure," said I, and playing another measure in masterly fashion, sang thereto these couplets:—

Ho thou whose heart is melted down by force of Amor's fire, * And griefs from every side against thy happiness conspire :

Unlawful is that he who pierced my body with his shaft, * My blood between my bosom and my back-bone¹ he desire,
'Twas plain, upon our severance-day, that he had set his mind * On an eternal parting, moved by tongue of envious liar:
He sheds my blood he ne'er had shed except by wound of love; * Will none demand my blood of him, my wreak of him require?

When I had made an end of this song, there was not one of them but rose to his feet and threw himself upon the ground for excess of delight. Then I cast the lute from my hand, but they said, "Allah upon thee, do not on this wise, but let us hear another song, so Allah Almighty increase thee of His bounty!" Replied I, "O folk, I will sing you another song and another and another and will tell you who I am. I am Ishak bin Ibrahim al-Mausili, and by Allah, I bear myself proudly to the Caliph when he seeketh me. Ye have to-day made me hear abuse from an unmannerly carle such as I loathe; and by Allah, I will not speak a word nor sit with you, till ye put yonder quarrelsome churl out from among you!" Quoth the fellow's companion to him, "This is what I warned thee against, fearing for thy good name." So they hent him by the hand and thrust him out; and I took the lute and sang over again the songs of my own composing which the damsel had sung. Then I whispered the host that she had taken my heart; and quoth he, "She is thine on one condition." I asked, "What is that?" and he answered, "It is that thou abide with me a month, when the damsel and all belonging to her of raiment and jewellery shall be thine." I rejoined, "It is well, I will do this." So I tarried with him a whole month, whilst none knew where I was and the Caliph sought me everywhere, but could come by no news of me; and at the end of this time, the merchant delivered to me the damsel, together with all that pertained to her of things of price and a slave to attend upon her; and I brought all that to my lodging, feeling as I were lord of the whole world, for exceeding delight in her. Then I rode forthright to Al-Maamun, and when I stood in the presence, he said, "Woe to thee, O Ishak, where hast thou been?" So I acquainted him with the story and he said, "Bring me that man at once." Thereupon I told him where he lived, and he sent and fetched him and questioned him of the case; when he repeated the story and the Caliph said to him, "Thou art a man of right generous mind, and it is only fitting that thou be aided in thy generosity." Then he ordered him an hundred thousand dirhams and said to me, "O Ishak,

¹ Arab. "Taráib" plur. of taribah. The allusion is to the heart, and "the little him's a her."

bring the damsel before me." I brought her to him, and she sang and delighted him; and being greatly gladdened by her he said to me, "I appoint her turn of service every Thursday, when she must come and sing to me from behind the curtain." And he ordered her fifty thousand dirhams, so by Allah, I profited both myself and others by my ride. And among the tales they tell is one of

THE THREE UNFORTUNATES.

(QUOTH AL-'Utbi¹) I was sitting one day with a company of educated men, telling stories of the folk, when the talk turned upon legends of lovers and each of us said his say thereanent. Now there was in our company an old man, who remained silent, till all had spoken and had no more to say, when quoth he, "Shall I tell you a thing, the like of which you never heard; no, never?" "Yes," quoth we; and he said, "Know, then, that I had a daughter, who loved a youth, but we knew it not; while the youth loved a singing-girl, who was devoted to my daughter. One day I was present at an assembly, wherein were also the youth"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Tenth Night,

She said, It hath reached me, O auspicious King, that the Shaykh continued:—One day, I was present at an assembly wherein were also the youth and the singing-girl and she chanted to us these couplets:—

Prove how Love bringeth low * Lover those tears that run;
Lowering him still the more * When pity finds he none.

Cried the youth, "By Allah, thou hast said well, O my mistress! Dost thou incite me to die?" Answered the girl from behind the curtain, "Yes, if thou be a true lover." So he laid his head on a cushion and closed his eyes; and when the cup came round to him, we shook him and behold, he was dead.² Therewith we all flocked

¹ A well-known poet of the ninth century (A.D.)

² These easydeaths for love are a *lien commun*: See sundry of them in the Decameron (iv. 7, etc.); and, in the Heptameron (Nouv. lxx.), the widow who lay down and died of love and sorrow that her passion had become known. For the fainting of lovers, see Nouvelle xix.

to him, and our pleasure was troubled and we grieved and broke up at once. When I came home, my people took in bad part my returning before the appointed time, and I told them what had befallen the youth, thinking that thereby I should greatly surprise them. My daughter heard my words and rising, went from the sitting-chamber into another, whither I followed her and found her lying with her head on a cushion, even as I had told of the young man. So I shook her and lo! she was dead. Then we laid her out and set forth next morning to bury her, whilst the friends of the young man set forth in like guise to bury him. As we were on the way to the burial-place, we met a third funeral and asking whose it was, were told that it was that of the singing-girl who, hearing of my daughter's death, had done even as she did and was dead. So we buried them all three on one day, and this is the rarest tale that ever was heard of lovers. And they also tell a tale of

THE LOVERS OF THE BANU TAYY.

KÁSİM, son of Adi, was wont to relate that a man of the Banú Tamīm spake as follows. I went out one day in search of an estray and, coming to the waters of the Banu Tayy, saw two companies of people near one another, and behold, those of one company were disputing among themselves even as the other. So I watched them and observed, in one of the companies, a youth wasted with sickness, as he were a worn-out, dried-up waterskin. And as I looked on him, lo! he repeated these couplets:—

What ails the Beauty she returneth not? * Is't Beauty's irk or grudging to my lot?

I sickened and my friends all came to call; * What stayed thee calling with the friendly knot?

Hadst thou been sick, I had come running fast * To thee, nor threats had kept me from the spot:

Mid them I miss thee, and I lie alone; * Sweetheart, to lose thy love sad loss I wot!

His words were heard by a damsel in the other company who hastened towards him, and when her people followed her, she fought them off. Then the youth caught sight of her and sprang up and ran towards her, whilst the people of his party ran after him and laid hold of him. However he haled and freed himself from them, and she in like manner loosed herself; and, when they were free each ran to other and meeting between the two parties, embraced and fell dead upon the ground;—And Shahrazad

was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that the young man and the maid met between the two parties and embraced and both fell dead upon the ground ; whereat came thereout an old man from one of the tents and stood over them exclaiming, " Verily, we are Allah's and unto Him we are returning ! " Then weeping sore he said, " Allah hath ruth on you both ! by the Almighty, though you were not united in your lives, I will at least unite you after your deaths." And he bade lay them out ; so they washed them and shrouded them in one shroud and dug for them one grave and prayed one prayer over them both and buried them in one tomb ; nor was there man or woman in the two parties but I saw weeping over them and buffeting their faces. Then I questioned the Shaykh of them, and he said, " She was my daughter and he my brother's son ; and love brought them to the pass thou seest." I exclaimed, " Allah amend thee ! but why didst thou not marry them to each other ? " Quoth he, " I feared shame¹ and dishonour ; and now I am fallen into both." And they tell a tale of

THE MAD LOVER.

QUOTH Abu 'l-Abbás al-Mubarrad,² I set out one day with a company to Al-Bárid on an occasion and, coming to the monastery of Hirakl,³ we alighted in its shade. Presently a man

¹ Arab. " Al-Ár." The Badawi saying is " Al-nár wa lá 'l-'ár " (Hell-)fire, but not shame. The sentiment is noble. Hasan the Prophet's grandson, a poor creature, chose the converse, " Shame is better than Hell-fire." An old Arabic poem has :—

The Fire and not shame be the Lord of thee
And e'en to The Fire from shame go flee.

Al-Hariri (Ass of the Badawin) also has :—

For rather would I die my death than shame,
On bier be borne than bear a caitiff's name.

² A grammarian and rhetorician of ninth century.

³ Once existing in Syrian Hamáh (the Biblical Hamath) ; and so called because here died the Emperor Heraclius called by the Arabs " Hirakl."

came out to us and said, "There are madmen in the monastery,¹ and amongst them one who speaketh wisdom : if ye saw him, ye would marvel at his speech." So we arose all and went into the monastery, where we saw a man seated on a skin-mat in one of the cells, with bare head and eyes intently fixed upon the wall. We saluted him, and he returned our salam, without looking at us ; and one said to us, "Repeat some verses to him ; for, when he heareth verse, he speaketh." So I repeated these two couplets :—

O best of race to whom gave Hawwá² boon of birth, * Except for thee the world
were neither sweet nor fair !
Thou 'rt he, whose face, by Allah shown to man, * Doth ward off death,
decay and hoary hair.

When he heard from me this praise of the Apostle he turned towards us and repeated these lines :—

Well Allah wotteth I am sorely plagued ; * Nor can I show my pain to
human sight :
Two souls have I ; one soul is here contained, * While other woneth in another
site.
Meseems the absent soul's like present soul, * And that she suffers what to me
is dight.

Then he asked us, "Have I said well or said ill ?" And we answered "Thou hast said the clean contrary of ill, well and right well." Then he put out his hand to a stone that was by him and took it up ; whereupon thinking he would throw it at us we fled from him ; but he fell to beating upon his breast therewith violent blows and said to us, "Fear not, but draw near and hear somewhat from me and receive it from me." So we came back, and he repeated these couplets :—

When they made their camels yellow-white kneel down at dawning grey, * They
mounted her on crupper and the camel went his way,
Mine eye-balls through the prison-wall beheld them, and I cried * With streaming
eyelids and a heart that burnt in dire dismay,
"O camel-driver turn thy beast that I farewell my love * In parting and fare-
welling her I see my doomed day ;

¹ Till lately it was the custom to confine madmen in Syrian monasteries, hoping a cure from the patron Saint ; and a terrible time they had of it. Every guide book relates the healing process as formerly pursued at the Maronite Convent Koshaya not far from Bayrut. The idiot or maniac was thrust headlong by the monks into a dismal cavern with a heavy chain round his neck, and was tied up within a span of the wall to await the arrival of Saint Anthony who especially affects this holy place. In very few weeks the patient was effectually cured or killed by cold, solitude and starvation.

² The Moslem Eve, much nearer the Hebrew "Hawah" = the "manifestor," because (Gen. iii. 20) she was (to be) the mother of all that live ("Kull hayy").

I'm faithful to my vows of love which I have never broke ; * Would Heaven I kenned what they have done with vows that vowed they ! ”

Then he looked at me and said, “ Say me, dost thou know what they did ? ”¹ Answered I, “ Yes, they are dead ; Almighty Allah have mercy on them ! ” At this his face changed and he sprang to his feet and cried out, “ How knowest thou they be dead ? ” and I replied, “ Were they alive they had not left thee thus. ” Quoth he, “ By Allah, thou art right, and I care not to live after them. ” Then his side-muscles quivered and he fell on his face ; and we ran up to him and shook him and found him dead, the mercy of the Almighty be on him ! At this we marvelled and mourned for him and, sore mourning, laid him out and buried him.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Twelfth Night,

She said, It hath reached me, O auspicious King, that Al-Mubarrad thus continued :—When the man fell we mourned over him with sore mourning and laid him out and buried him. And when I returned to Baghdad and went in to the Caliph al-Mutawakkil, he saw the trace of tears on my face and said to me, “ What is this ? ” So I told him what had passed and it was grievous to him and he cried, “ What moved thee to deal thus with him ? ”² By Allah, if I thought thou didst not repent it and regret him I would punish thee therefor ! ” And he mourned for him the rest of the day. And amongst the tales they tell is one of

THE PRIOR WHO BECAME A MOSLEM.

QUOTH Abu Bakr Mohammed ibn al-Anbári³ :—I once left Anbár on a journey to 'Amúriyah,⁴ where there came out to me the prior of the monastery and superior of the monkery, Abd al-Masíh hight, and brought me into the building. There I found forty religious, who entertained me that night with fair guest-rite, and I left them after seeing among them such diligence in adoration and

¹ The mad lover says “ they ” for “ she,” which would be too familiar in speaking to strangers.

² *i.e.* falsely to report the death.

³ A famous grammarian, etc., of the tenth century.

⁴ The classical Amorium in Phrygia now Anatolia : Anbár is the famous town (before mentioned) on the Euphrates ; by the rules of Arabic grammar the word is pronounced (though never written) Ambár

devotion as I never beheld the like of in any others. Next day I farewelled them and fared forth and, after doing my business at 'Amuriyah, I returned to my home at Anbar. And next year I made pilgrimage to Meccah and as I was circumambulating the Holy House I saw Abd al-Masih the monk also compassing the Ka'abah, and with him five of his fellows, the shavelings. Now when I was sure that it was indeed he, I accosted him, saying, "Art thou not Abd al-Masih, the Religious?" and he replied, "Nay, I am Abdallah, the Desirous"¹ Therewith I fell to kissing his grey hairs and shedding tears; then, taking him by the hand, I led him aside into a corner of the Temple and said to him, "Tell me the cause of thy conversion to Al-Islam;" and he made reply, "Verily, 'twas a wonder of wonders, and befel thus. A company of Moslem devotees came to the village wherein is our convent, and sent a youth to buy them food. He saw in the market a Christian damsel selling bread, who was of the fairest of women; and he was struck at first sight with such love of her that his senses failed him and he fell on his face in a fainting-fit. When he revived, he returned to his companions and told them what had befallen him, saying, "Hie ye about your business; I may not go with you." They chided him and exhorted him, but he paid no heed to them; so they left him whilst he entered the village and seated himself at the door of the woman's booth.² She asked him what he wanted, and he told her that he was in love with her, whereupon she turned from him; but he abode in his place three days without tasting food, keeping his eyes fixed on her face. Now whenas she saw that he departed not from her, she went to her people and acquainted them with his case, and they set on him the village boys, who stoned him and bruised his ribs and broke his head; but, for all this, he would not budge. Then the villagers took counsel together to slay him; but a man of them came to me and told me of his case, and I went out to him and found him lying prostrate on the ground. So I wiped the blood from his face and carried him to the convent, and dressed his wounds; and there he abode with me fourteen days. But as soon as he could walk, he left the monastery——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ "Art thou not the slave of the Messiah, the Ráhib (monk)?" "No! I am the slave of Allah, the Rághib (desirous of mercy from the Almighty)." A fair specimen of the Saj'a or rhymed prose. Abdallah (properly "Abdu'llahi:") is a kind of neutral name, neither Jewish, Moslem nor Christian; hence I adopted it (Pilgrimage i. 20.)

² Arab. "Hanút," prop. a tavern where liquors are sold: a term applied contemptuously to shops, inns, etc., kept by Christians.

Now when it was the Four Hundred and Thirteenth Night,

She said, It hath reached me, O auspicious King, that Abdallah the Religious continued :—So I carried him to the convent and dressed his wounds, and he abode with me fourteen days. But as soon as he could walk, he left the monastery and returned to the door of the woman's booth, where he sat gazing on her as before. When she saw him, she came out to him and said, "By Allah, thou movest me to pity! wilt thou enter my faith that I may marry thee?" He cried, "Allah forbid that I should put off the faith of Unity and enter that of Plurality!"¹ Quoth she, "Come in with me to my house and let us talk over the matter and then wend thy ways in peace." Quoth he, "Not so, I will not waste the worship of twelve years for the love of an eye-twinkle." Said she, "Then depart from me forthwith;" and he said, "My heart will not suffer me to do that;" whereupon she turned her countenance from him. Presently the boys found him out and began to pelt him with stones; and he fell on his face, saying, Verily, "Allah is my protector, who sent down the Book of the Koran; and He protecteth the Righteous."² At this I sallied forth and driving away the boys, lifted his head from the ground and heard him say, "Allah mine, unite me with her in Paradise!" Then I carried him to the monastery; but he died, before I could reach it, and I bore him without the village and I dug for him a grave and buried him. And next night when half of it was spent, the damsel cried with a great cry (and she in her bed); so the villagers flocked to her and questioned her of her case. Quoth she, "As I slept, behold the Moslem man came in to me and taking me by the hand, carried me to the gate of Paradise; but the Guardian denied me entrance, saying:—'Tis forbidden to unbelievers. So I embraced Al-Islam at his hands and, entering with him, beheld therein pavilions and trees, such as I cannot describe to you. Moreover, he brought me to a pavilion of jewels and said to me, Of a truth this is my pavilion and thine, nor will I enter it save with thee; but, after five nights thou shalt be with me therein, if it be the will of Allah Almighty. Then he put forth his hand to a tree which grew at the door of the pavilion and plucked therefrom two apples and gave

¹ Arab. "Shirk" = syntheism of the "Mushrik" (one who makes other Gods partners with God), a word pronounced "Mushrit" by the Wahhabis and the Badawin.

² Koran vii. 195. The passage declaims against the idols of the Arabs, sun, moon, stars, etc.

them to me, saying :—Eat this and keep the other, that the monks may see it. So I ate one of them and never tasted I aught sweeter. —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fourteenth Night,

She said, It hath reached me, O auspicious King, that the woman continued :—So he plucked two apples and gave them to me, saying, “Eat this and keep the other that the monks may see it. Thereupon I ate one of them and never tasted I aught sweeter. Then he took my hand and fared forth and carried me back to my house ; and, when I awoke, I found the taste of the apple in my mouth and the other in my hand.” So saying she brought out the apple, and in the darkness of the night it shone as it were a sparkling star. Presently they carried her (and the apple with her) to the monastery, where she repeated her vision and showed it to us ; never beheld we its like among all the fruits of the world. Then I took a knife and cut the apple into pieces according as we were folk in company ; and never knew we aught more delicious than its savour nor more delightful than its scent ; but we said, “Haply this was a devil that appeared unto her to seduce her from her faith.” Thereupon her people took her and went away ; but she abstained from eating and drinking and on the fifth night she rose from her bed, and going forth the village to the grave of her Moslem lover threw herself upon it and died, her family not knowing what was come of her. But, on the morrow, there came to the village two Moslem elders, clad in hair-cloth, and with them two women in like garb, and said, “O people of the village, with you is a woman Saint, a Waliyah of the friends of Allah, who died a Moslemah ; and we will take charge of her in lieu of you.” So the villagers sought her and found her dead on the Moslem’s grave ; and they said, “This was one of us and she died in our faith ; so we will take charge of her.” Rejoined the two old men, “Nay, she died a Moslemah and we claim her.” And the dispute waxed to a quarrel between them till one of the Shaykhs said, “Be this the test of her faith : the forty monks of the monastery shall come and try to lift her from the grave. If they succeed, then she died a Nazarene ; if not, one of us shall come and lift her up and if she be lifted by him, she died a Moslemah.” The villagers agreed to this and fetched the forty monks, who heartened one another, and came to her to lift her, but could not. Then we tied a great rope round her middle and haled at it ; but the rope broke

in sunder, and she stirred not; and the villagers came and did the like, but could not move her from her place.¹ At last, when all means failed, we said to one of the two Shaykhs, "Come thou and lift her." So he went up to the grave and, covering her with his mantle, said, "In the name of Allah the Compassionating, the Compassionate, and of the Faith of the Apostle of Allah, on whom be prayers and peace!" Then he lifted her and, taking her in his bosom, betook himself with her to a cave hard by, where they laid her, and the two women came and washed her and shrouded her. Then the two elders bore her to her Moslem lover's grave and prayed over her and buried her by his side and went their ways. Now we were eye-witnesses of all this; and, when we were alone with one another, we said, "'In sooth, the truth is most worthy to be followed;'² and indeed the verity hath been made manifest to us, nor is there a proof more patent of the truth of Al-Islam than that we have seen this day with our eyes." So I and all the monks became Moslems and on likewise did the villagers; and we sent to the people of Mesopotamia for a doctor of the law, to instruct us in the ordinances of Al-Islam and the canons of the Faith. They sent us a learned man and a pious, who taught us the rites of prayer and the tenets of the Faith; and we are now in ease abounding; so to Allah be the praise and the thanks! And they also tell a tale of

THE LOVES OF ABU ISA AND KURRAT AL-AYN.

QUOTH Amrú bin Masa'dah;³—Abú Isa, son of Al-Rashíd and brother to Al-Maamun, was enamoured of one Kurrat al-Ayn, a slave-girl belonging to Ali bin Hishám,⁴ and she also loved him; but he concealed his passion, complaining of it to none neither discovering his secret to anyone, of his pride and magnanimity; for he had used his utmost endeavour to purchase her of her master, but he had failed. At last when his patience was at an end and his

¹ This minor miracle is commonly reported, and is not, I believe, unknown to modern "Spiritualism." The dead Wali or Waliyah (Saintess) often impels the bier-bearers to the spot where he would be buried; hence in Cairo the tombs scattered about the city. Lane notices it, *Mod. E.* chapt. xxviii.

² Koran x. 36, speaking of being turned aside from the true worship.

³ One of the Wazirs of Al-Maamun; Kurrat al-Ayn = "coolness (*i.e.* delight) of the eyes." Ali bin Hishám surnamed Abu 'l-Hasan, was Prefect of Baghdad under the same reign.

⁴ The Mac. Edit. (ii. 448) reads for Kawáid (plur. of Káid = Governors, Span. Alcayde) "Fawáid;" hence Lane (ii. 606) translates "try thy heart."

passion was strong upon him and he was helpless in the matter, he went in to Al-Maamun, one day of state after the folk had retired, and said to him, "O Commander of the Faithful, if thou wilt this day make trial of thine Alcaydes by taking them unawares, thou wilt know the generous from the mean and note each one's place after the quality of his mind." But, in saying this he purposed only to meet with Kurrat al-Ayn in her lord's house. Quoth Al-Maamun, "Right is thy recking," and bade make ready a barge called 'the Flyer,' wherein he embarked with Abu Isa and a party of his chief officers. The first mansion he visited unexpectedly was that of Hamíd al-Tawíl of Túis, whom he found seated—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifteenth Night,

She said, It hath reached me, O auspicious King, that Al-Maamun embarked with his chief officers and fared on till they reached the mansion of Hamíd al-Tawíl of Túis; and, unexpectedly entering, they found him seated on a mat and before him singers and players with lutes and flageolets and other instruments of music in their hands. So Al-Maamun sat with him awhile and presently he set before him dishes of nothing but flesh-meat, but no birds among them. The Caliph would not taste thereof and Abu Isa said to him, "O Commander of the Faithful, we have taken the owner of this place unawares, and he knew not of thy coming; but now let us go to another place which is prepared for thee and fitted for thee." Thereupon the Caliph arose and betook himself with his brother Abu Isa and his suite, to the abode of Ali son of Hishám who, on hearing of their approach, came out and received them with the goodliest of reception, and kissed the earth before the King. Then he brought them into his mansion and opened to them a saloon than which seer never saw a goodlier. Its floors, pillars and walls were of many-coloured marbles, adorned with Greek paintings: and it was spread with matting of Sind¹ whereon were carpets and tapestry of Bassorah make, fitted to the length and breadth of the room. So the Caliph sat awhile, examining the house and its ceilings and walls, then said, "Give us somewhat to eat." So they brought him forthwith nearly an hundred

¹ The mats of Sind were famous even in my day, but under English rule native industries are killed out by Manchester and Birmingham.

dishes of poultry besides other birds and brewises, fritters and cooling marinades. When he had eaten, he said, "Give us something to drink, O Ali;" and the host set before him, in vessels of gold and silver and crystal, raisin-wine boiled down to one-third with fruits and spices; and the cupbearers were pages like moons, clad in garments of Alexandrian stuff interwoven with gold and bearing on their breasts beakers of crystal, full of rose-water mingled with musk. So Al-Maamun marvelled with exceeding marvel at all he saw and said, "Ho, thou, Ali bin Hishám!" Whereupon Ali sprang to the Caliph's carpet and kissing it, said, "At thy service, O Commander of the Faithful!" and stood before him. Quoth Al-Maamun, "Let us hear some pleasant and merry song." Replied Ali, "I hear and obey, O Commander of the Faithful," and said to one of his eunuchs, "Fetch the singing-women." So the slave went out and presently returned, followed by ten eunuchs, bearing ten stools of gold, which they set down in due order: and after these came ten damsels, as they were shining full moons or gardens full of bloom, clad in black brocade, with crowns of gold on their heads; and they passed along the room till they sat down on the stools, when sang they sundry songs. Al-Maamun looked at one of them; and, being captivated by her elegance and fair favour, asked her, "What is thy name, O damsel?" and she answered, "My name is Sajáh,¹ O Commander of the Faithful," and he said, "Sing to us, O Sajahi!" So she played a lively measure and sang these couplets:—

I walk, for fear of interview, the weakling's walk * Who sees two lion-whelps
the fount draw nigh:
My cloak acts sword, my heart's perplexed with fright, * Lest jealous hostile eyes
th' approach descry;
Till sudden hapt I on a delicate maid * Like desert-doe that fails her fawns to
espy.

Quoth the Caliph, "Thou hast done well, O damsel! whose are these lines?" She answered, "Written by Amru bin Ma'di Karib al-Zubaydi,² and the air is Ma'abid's."³ Then the Caliph and Abu Isa and Ali drank and the damsels went away and were succeeded by other ten, all clad in flowered silk of Al-Yaman, brocaded with gold, who sat down on the chairs and sang various songs. The Caliph looked at one of the women, who was like a wild heifer of

¹ Sajáh was the name of a famous female impostor, a contemporary of "Musaylimah the Liar."

² A poet of Mohammed's day.

³ A singer and composer of the first century (A.H.)

the waste, and said to her, "What is thy name, O damsel?" She replied, "My name is Zabiyah,¹ O Commander of the Faithful;" and he, "Sing to us, Zabiyah;" so she warbled like a bird with many a trill and sang two couplets. When she had finished, Al-Maamun cried, "Favoured of Allah art thou!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixteenth Night,

She said, It hath reached me, O auspicious King, that when the slave-girl finished her song, Al-Maamun cried, "Favoured of Allah art thou! Whose is this song?" and she answered, "Jarir's² and the air is by Ibn Surayj." Then the Caliph and his company drank, whilst the girls went away and there came forth yet other ten, as they were rubies, robed in red brocade inwoven with gold and purfled with pearls and jewels whilst all their heads were bare. They sat down on the stools and sang various airs; so the Caliph looked at one of them, who was like the sun of the day, and asked her, "What is thy name, O damsel?" and she answered, "O Commander of the Faithful, my name is Fátin." "Sing to us, O Fatin," quoth he; whereat she played a lively measure and sang these couplets:—

Deign grant thy favours; since 'tis time I were engraced; * Enough of severance
hath it been my lot to taste.
Thou'rt he whose face doth every gift and charm unite; * Yet is my patience
spent for that 'twas sore misplaced:
I've wasted life in loving thee; and would high Heaven * Grant me one meeting
hour for all this wilful waste.

"Well sung, O Fatin" exclaimed the Caliph; "whose verse is this?" And she answered, "Adi bin Zayd's, and the air is antique." Then all three drank, whilst the damsels retired and were succeeded by other ten maidens, as they were sparkling stars, clad in flowered silk embroidered with red gold and girt with jewelled zones. They sat down and sang various motives; and the Caliph asked one of them, who was like a wand of willow, "What is thy name, O damsel?" and she answered, "My name is Rashaa,³ O Commander

¹ Arab. = a roe, a doe. It is the Heb. Tabitha and the Greek Dorcas.

² A poet of the first century (A.H.)

³ In Arab. = a fawn beginning to walk; also the 28th lunar mansion or station, usually known as Batn al-Hut or Whale's paunch. These mansions or houses, the constellations through which the moon passes in her course along her orbit, are much used in Moslem astrology and meteorology.

of the Faithful," "Sing to us, O Rasha," quoth he ; so she played a lively measure and sang these couplets :—

And wand-like Hourî, who can passion heal * Like young gazelle that paceth
o'er the plain :

I drain this wine-cup on the toast, her cheek * Each cup disputing till I bend in
twain.

The Caliph was highly pleased with this couplet and, when the slave-girl saw how much it delighted him, she repeated it several times. Then said Al-Maamun, "Bring up 'the Flyer,'" being minded to embark and depart : but Ali bin Hisham said to him, "O Commander of the Faithful, I have a slave-girl, whom I bought for ten thousand dinars ; she hath taken my heart in whole and part, and I would fain display her to the Commander of the Faithful. If she please him and he will accept of her, she is his : and if not, let him hear something from her." Said the Caliph, "Bring her to me ;" and forth came a damsel, as she were a branchlet of willow, with seducing eyes and eyebrows set like twin bows ; and on her head she wore a crown of red gold crusted with pearls and jewelled, under which was a fillet bearing this couplet wrought in letters of chrysolite :—

A Jinniyah this, with her Jinn, to show * How to pierce man's heart with a
stringless bow !

The handmaiden walked, with the gait of a gazelle in flight till she came to a chair, whereon she seated herself.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventeenth Night,

She said, It hath reached me, O auspicious King, that the handmaiden walked with the gait of a gazelle in flight till she came to a chair whereon she seated herself. And Al-Maamun marvelled at her beauty and loveliness ; but, when Abu Isa saw her, his heart throbbed with pain, his colour changed to pale and wan and he was in evil case. Asked the Caliph, "O Abu Isa, what aileth thee to change thus ?" and he answered, "O Commander of the Faithful, it is because of a twitch that seizeth me bytimes." Quoth the Caliph, "Hast thou known yonder damsel before to-day ?" Quoth he, "Yes, O Commander of the Faithful, can the moon be concealed ?" Then said Al-Maamun to her, "What is thy name, O damsel ?" and she replied, "My name is Kurrat al-Ayn, O Commander of the Faithful," and he rejoined, "Sing to us, O Kurrat al-Ayn." So she sang these two couplets :—

The loved ones left thee in middle night, * And fared with the pilgrims when
dawn shone bright :
The tents of pride round the domes they pitched * And with broidered curtains
were veiled fro' sight.

Quoth the Caliph, "Favoured of Heaven art thou, O Kurrat al-Ayn !
Whose song is that?" whereto she answered, "The words are by
Di'ibil al-Khuza'i, and the air by Zurzúr al Saghír." Abu Isa looked
at her and his tears choked him ; so that the company marvelled at
him. Then she turned to Al-Maamun and said to him, "O Com-
mander of the Faithful, wilt thou give me leave to change the
words?" Said he, "Sing what thou wilt ;" so she played a merry
measure and carolled these couplets :

If thou should please a friend who pleaseth thee * Frankly, in public practise
secrecy ;
And spurn the slanderer's tale, who seldom¹ seeks * Except the severance of true
love to see.
They say, when lover's near, he tires of love, * And absence is for love best
remedy :
Both cures we tried and yet we are not cured, * Withal we judge that nearness
easier be ;
Yet nearness is of no avail when he * Thou lovest lends thee love unwillingly.

But when she had finished, Abu Isa said, "O Commander of the
Faithful,"—And Shahrazad perceived the dawn of day and ceased
to say her permitted say.

Now when it was the Four Hundred and Eighteenth Night,

She said, It hath reached me, O auspicious King, that when Kurrat
al-Ayn had finished her verse, Abu Isa said, "O Commander of the
Faithful, though we endure disgrace, we shall be at ease.² Dost
thou give me leave to reply to her?" Quoth the Caliph, "Yes, say
what thou wilt to her?" So he swallowed his tears and sang these
two distichs :—

Silent I woned and never owned my love : * But from my heart I hid love's
blissful boon ;
Yet, if my eyes should manifest my love, * 'Tis for my nearness to the shining
moon.

Then Kurrat al-Ayn took the lute and played a lively tune and
rejoined with these couplets :—

¹ Arab. Kalla-má = it is seldom (rare) that etc. used in books.

² Dishonoured by his love being made public. So Hafiz, Petrarca and
Camöens.

An what thou claimest were the real truth, * With only Hope content thou hadst not been ;
 Nor couldst patient live without the girl * So rare of inner grace and outward mien.
 But there is nothing in the claim of thee * At all, save tongue and talk that little mean.

When Abu Isa heard this he fell to weeping and wailing and evidencing his trouble and anguish. Then he raised his eyes to her and sighing, repeated these couplets :—

Under my raiment a waste body lies, * And in my spirit all-comprising prize.
 I have a heart, whose pain shall aye endure, * And tears like torrents pour these woeful eyes.

Whene'er a wise man spies me, straight he chides * Love, that misleads me thus in ways unwise :

O Lord, I lack the power this dole to bear : * Come sudden Death or joy in bestest guise !

When he had ended, Ali bin Hisham sprang up and kissing his feet, said, “O my lord, Allah hearing thy secret hath answered thy prayer and consenteth to thy taking her with all she hath of things rare and fair, so the Commander of the Faithful have no mind to her.” Quoth Al-Maamun, “Had we a mind to her, we would prefer Abu Isa before ourselves and help him to his hope.” So saying, he rose and embarking, went away, whilst Abu Isa tarried for Kurrat al-Ayn, whom he took and carried to his own house, his breast swelling with joy. See then the generosity of Ali son of Hisham ! And they tell a tale of

ALI THE CAIRENE AND THE HAUNTED HOUSE IN BAGHDAD.

THERE lived once, in the city of Cairo, a merchant who had great store of monies and bullion, gems and jewels, and lands and houses beyond count, and his name was Hasan the Jeweller, the Baghdad man. Furthermore Allah had blessed him with a son of perfect beauty and brilliancy ; rosy-cheeked, fair of face and well-figured, whom he named Ali of Cairo and had taught the Koran and science and elocution and the other branches of polite education, till he became proficient in all manner of knowledge. He was under his father's hand in trade but, after a while, Hasan fell sick and his sickness grew upon him, till he made sure of death ; so he called to him his son,——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Twenty-fifth Night,

She said, It hath reached me, O auspicious King, that when the Jeweller, the Baghdadi, fell sick and made sure of death, he called to him his son, named Ali of Cairo, and said, "O my son, verily this world passeth away ; but the next world endureth for aye. Every soul shall taste of death ;¹ and now, O my son, my decease is at hand and I desire to charge thee with a charge, which if thou observe, thou shalt abide in safety and prosperity till thou meet Almighty Allah ; but if thou follow it not, there shall befall thee much weariness and thou wilt repent of having transgressed mine injunctions." Replied Ali, "O my father, how shall I do other than hearken to thy words and act according to thy charge, seeing that I am bounden by the law of the Faith to obey thee and give ear to thy command ?" Rejoined his father, "O my son, I leave thee lands and houses and goods and wealth past count ; so that wert thou each day to spend thereof five hundred dinars, thou wouldst miss naught of it. But, O my son, look that thou live in the fear of Allah and follow His Chosen One, Mustafa (whom may He bless and preserve !), in whatso he is reported to have bidden and forbidden in his traditional law.² Be thou constant in alms-deeds and the practice of beneficence and in consorting with men of worth and piety and learning ; and look that thou have a care for the poor and needy and shun avarice and meanness and the conversation of the wicked or those of suspicious character. Look thou kindly upon thy servants and family, and also upon thy wife, for she is of the daughters of the great ; haply Allah will vouchsafe thee virtuous issue by her." And he ceased not to exhort him thus, weeping and saying, "O my son, I beseech Allah the Bountiful, the Lord of the glorious Empyrean,³ to deliver thee from all straits that

¹ "And We will prove you with evil, and with good, for a trial of you ; and unto Us shall ye return" (Koran xxi. 36). The saying is always in the Moslem's mouth.

² Arab. "Sunnat," = a law, especially applied to the habit and practice of the Apostle in religious and semi-religious matters, completing the "Hadis," or his spoken words. Anything unknown is entitled "Bida'ah" = innovation. Hence the strict Moslem is a model Conservative whose exemplar of life dates from the seventh century. This fact may be casuistically explained away ; but is not less a stumbling-block to progress and it will be one of the principal dangers threatening Al-Islam. Only fair to say that an "innovation" introduced by a perfect follower of the Prophet is held equal theoretically to a Sunnat ; but vulgarly it is said, "The rabble will not take gold which is not coined."

³ Arab. "'Arsh" = the Ninth Heaven, the throne of the Deity, above the Seven Heavens of the Planets and the Primum Mobile which, in the Ptolemaic system, sets them all in motion.

may encompass thee and grant thee His ready relief!" Thereupon his son wept with sore weeping and said, "O my father, I am melted by thy words, for these are as the words of one that saith farewell." Replied the merchant, "Yes, O my son, I am aware of my condition: forget thou not my charge." Then he fell to repeating the two Professions of the Faith and to reciting verses of the Koran, until the appointed hour arrived, when he said, "Draw near unto me, O my son." So Ali drew near and he kissed him; then he sighed and his soul departed his body and he went to the mercy of Almighty Allah.¹ Therewith great grief fell upon Ali; the clamour of keening arose in his house and his father's friends flocked to him. Then he betook himself to preparing the body for burial and made him a splendid funeral. They bore his bier to the place of prayer and prayed over him, then to the cemetery, where they buried him and recited over him what suited of the Sublime Koran; after which they returned to the house and condoled with the dead man's son and wended each his own way. Moreover, Ali prayed the Friday prayer for his father and had readings of the Koran every day for the normal forty, during which time he abode in the house and went not forth, save to the place of prayer; and he visited his father's tomb every Friday. So he ceased not from his praying and reciting for some time, until his fellows of the sons of the merchants came in to him one day and saluting him, said, "How long this thy mourning and neglecting thy business and the company of thy friends? Verily, this is a fashion which will bring thee weariness, and thy body will suffer for it exceedingly." Now when they came in to him, Iblis the Accursed was with them, prompting them; and they went on to recommend him to accompany them to the bazar, whilst Iblis tempted him to consent to them, till he yielded,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Twenty-sixth Night,

She said, It hath reached me, O auspicious King, that when the sons of the merchants went in to Ali the Cairene, son of Hasan the Jeweller, they recommended him to accompany them to the bazar, till he yielded, that the will of Allah (extolled and exalted be He!) might be fulfilled; and he left the house of mourning with them.

¹ This description of a good Moslem's death is at once concise, pathetic and picturesque.

Presently they said, "Mount thy she-mule and ride with us to such a garden, that we may solace us there and that thy grief and despondency may depart from thee." So he mounted and taking his slave, went with them to the garden in question; and when they entered one of them went and making ready the morning-meal, there brought it to them. So they ate and were merry and sat in talk, till the end of the day, when they mounted and returned each to his own lodging, where they passed the night. As soon as the morrow dawned, they again visited Ali and said, "Come with us." Asked he, "Whither?" and they answered, "To such a garden; for 'tis finer than the first and more pleasurable." So he went with them to the garden, and one of them, going away, made ready the morning-meal and brought it to them, together with strong heady wine; and after eating they brought out the wine, when quoth Ali, "What is this?" and quoth they, "This is what dispelleth sadness and brighteneth gladness." And they ceased not to commend it to him, till they prevailed upon him and he drank with them. Then they sat, drinking and talking, till the end of the day, when each returned home. But as for Ali, the Cairene, he was giddy with wine and in this plight went in to his wife, who said to him, "What aileth thee that thou art so changed?" He said, "We were making merry to-day, when one of my companions brought us liquor; so my friends drank and I with them, and this giddiness came upon me." And she replied, "O my lord, say me, hast thou forgotten thy father's injunction and done that from which he forbade thee, in consorting with doubtful folk?" Answered he, "These be of the sons of the merchants; they are no suspicious folk, only lovers of mirth and good cheer." And he continued to lead this life with his friends, day after day, going from place to place and feasting with them and drinking, till they said to him, "Our turns are ended, and now it is thy turn." "Well come, and welcome and fair cheer!" cried he; so on the morrow, he made ready all that the case called for of meat and drink, two-fold what they had provided, and taking cooks and tent-pitchers and coffee-makers,¹ repaired with the others to Al-Rauzah² and the Nilometer, where they abode a whole month, eating and drinking and hearing music and making merry. At the end of the month, Ali found that he had spent a great sum of money; but Iblis the Accursed deluded him and said to him,

¹ This is the first mention of coffee, apparently introduced by the scribe: the word rendered "coffee-makers" is "Kahwajiyah," an Arab. plur. of a Turkish termination (-ji) to an Arab. word "Kahwah" (before noticed).

² Picnics are still made to Rauzah (Rodah) island: I have enjoyed many, but the ground is now all private property.

"Though thou shouldst spend every day a like sum, yet wouldst thou not miss aught of it." So he took no account of money expenses and continued this way of life for three years; whilst his wife remonstrated with him and reminded him of his father's charge; but he hearkened not to her words, till he had spent all the ready monies he had, when he fell to selling his jewels and spending their price, until they also were all gone. Then he sold his houses, fields, farms and gardens, one after other, till they likewise were all gone and he had nothing left but the tenement wherein he lived. So he tore out the marble and wood-work and sold it and spent of its price, till he had made an end of all this also, when he took thought with himself and, finding that he had nothing left to expend, sold the house itself and spent the purchase-money. After that, the man who had bought the house came to him and said, "Seek out for thyself a lodging, as I have need of my house." So he bethought himself and, finding that he had no want of a house, except for his wife, who had borne him a son and daughter (he had not a servant left), he hired a large room in one of the mean courts¹ and there took up his abode, after having lived in honour and luxury, with many eunuchs and much wealth; and he soon came to want one day's bread. Quoth his wife, "Of this I warned thee and exhorted thee to obey thy father's charge, and thou wouldst not hearken to me; but there is no Majesty and there is no Might, save in Allah, the Glorious, the Great! Whence shall the little ones eat? Arise then, hie thee round to thy friends, the sons of the merchants: belike they will give thee somewhat on which we may live this day." So he arose and went to his friends one by one; but they all hid their faces from him and gave him injurious words revolting to hear, but naught else; and he returned to his wife and said to her, "They have given me nothing." Thereupon she went forth to beg of her neighbours the wherewithal to keep themselves alive—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Twenty-seventh Night,

She said, It hath reached me, O auspicious King, that the wife of Ali the Cairene, seeing her husband return empty-handed, went

¹ Arab. "Hosh," plur. Hishán, the low courts surrounded by mean lodgings which in "native" Cairo still contrast so strongly with the "gingerbread" of the new buildings and the admirable masonry of the old.

forth to beg of her neighbours the wherewithal to keep themselves alive and repaired to a woman, whom she had known in former days. When she came in to her and she saw her case, she rose and receiving her kindly, wept and said, "What hath befallen you?" So she told her all that her husband had done, and the other replied, "Well come and welcome and fair cheer! whatever thou needest, seek it of me, without price." Quoth she, "Allah requite thee abundantly!"¹ Then her friend gave her as much provision as would suffice herself and her family a whole month, and she took it and returned to her lodging. When her husband saw her, he wept and asked, "Whence hadst thou that?" and she answered, "I got it of such a woman; for, when I told her what had befallen us, she failed me not in aught, but said, Seek of me all thou needest." Whereupon her husband rejoined, "Since thou hast this much I will betake myself to a place I have in my mind; peradventure Allah Almighty will bring us relief."² With these words he took leave of her and kissed his children and went out, not knowing whither he should go, and he continued walking on till he came to Bulák, where he saw a ship about to sail for Damietta.³ Here he met a man, between whom and his father there had been friendship, and he saluted him and said to him, "Whither now?" Replied Ali, "To Damietta: I have friends there, whom I would enquire after and visit them and then return." The man took him home and treated him honourably; then, furnishing him with provision for the voyage and giving him some gold pieces, embarked him on board the vessel bound for Damietta. When they reached it, Ali landed, not knowing whither to wend; but as he was walking along, a merchant saw him and had pity on him, and carried him to his house. Here he abode awhile, after which he said in himself, "How long this sojourning in other folk's homes?" Then he left the merchant's place and walked to the wharf where, after enquiry, he found a ship ready to sail for Syria. His hospitable host provided him with provision and embarked him in the ship; and she

¹ This is the Moslem equivalent of "thank you." He looks upon the donor as the channel through which Allah sends him what he wants and prays for more to come. Thus "May your shadow never be less" means, May you increase in prosperity so that I may gain thereby! And if a beggar is disposed to be insolent (a very common case), he will tell you his mind pretty freely on the subject, and make it evident to you that all you have is also his and that *La propriété* (when not shared) *est le vol*.

² I have noticed in my *Pilgrimage* (i. 51-53) the kindly care with which the stranger is treated by Moslems, a marvellous contrast to the ways of "civilisation."

³ Arab. "Dimyat," vulg. pronounced "Dumíyat."

set sail and in due season Ali reached the Syrian shores where he disembarked and journeyed till he entered Damascus. As he walked about the great thoroughfare behold, a kindly man saw him and took him to his house, where he tarried for a time till, one day, going abroad, he saw a caravan about to start for Baghdad and bethought himself to journey thither with it. Thereupon he returned to his host and taking leave of him, set out with the *Cafilah*. Now Allah (extolled and exalted be He!) inclined to him the heart of one of the merchants, so that he took him with him, and Ali ate and drank with him till they came within one day's journey of Baghdad. Here, however, a company of highwaymen fell upon the caravan and took all they had and but few of the merchants escaped. These made each for a separate place of refuge; but as for Ali the Cairene he walked into Baghdad, where he arrived at sundown, as the gatekeepers were about to shut the gates, and said to them, "Let me in with you." They admitted him and asked him, "Whence come and whither wending?" and he answered, "I am a man from Cairo-city and have with me mules laden with merchandise and slaves and servants. I forewent them, to look me out a place wherein to deposit my goods; but, as I rode along on my she-mule, there fell upon me a company of banditti, who took my mule and gear; nor did I escape from them but at my last gasp." The gate-guard entreated him honourably and bade him be of good cheer, saying, "Abide with us this night, and in the morning we will look thee out a place befitting thee." Then he sought in his breast-pocket and, finding a dinar of those given to him by the merchant at Bulak, handed it to one of the gatekeepers, saying, "Take this and change it and bring us something to eat." The man took the gold piece and went to the market, where he changed it, and brought Ali bread and cooked meat: so he ate, he and the gate-guards, and he lay the night with them. Now on the morrow, one of the warders carried him to a certain one of the merchants of Baghdad, to whom he told the same story, and he believed him, deeming that he was a merchant and had with him loads of merchandise. Then he took him up into his shop and entreated him with honour; moreover, he sent to his house for a splendid suit of his own apparel for him and carried him to the Hammam. So, quoth Ali of Cairo:—I went with him to the bath, and when we came out, he took me and brought me to his house, where he set the morning-meal before us, and we ate and made merry. Then said he to one of his black slaves, "Ho Mas'úd, take this thy lord: show him the two houses standing in such a place, and whichever pleaseth him give him the key of it and come back." So I went with the slave, till we came

to a street-road where stood three houses side by side, newly-built and yet shut up. He opened the first and I looked at it; and we did the same to the second; after which he said to me "Of which shall I give thee the key?" "To whom doth the big house belong?" "To us!" "Open it, that I may view it." "Thou hast no business there." "Wherefore?" "Because it is haunted, and none nighteth there but in the morning he is a dead man; nor do we use to open the door, when removing the corpse, but mount the terrace-roof of one of the other two houses and take it up thence. For this reason my master hath abandoned the house and saith:—I will never again give it to anyone." "Open it," I cried, "that I may view it;" and I said in my mind, "This is what I seek; I will pass the night there and in the morning be a dead man and be at peace from this my case." So he opened it and I entered and found it a splendid house, without its like; and I said to the slave, "I will have none other than this house; give me its key." But he rejoined, "I will not give thee this key till I consult my master,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Twenty-eighth Night,

She said, It hath reached me, O auspicious King, that the negro (continued Ali of Cairo) rejoined, "I will not give thee its key till I consult my master," and going to him, reported, "The Egyptian trader saith:—I will lodge in none save the big house." Now when the merchant heard this, he rose and coming to Ali, spake thus to him, "O my lord, thou hast no need of this house." But he answered, "I will lodge in none other than this; for I care naught for this silly saying." Quoth the other, "Write me an acknowledgment that, if aught happen to thee, I am not responsible." Quoth Ali, "So be it;" whereupon the merchant fetched an assessor from the Kazi's court and, taking the prescribed acknowledgment, delivered to him the key wherewith he entered the house. The merchant sent him bedding by a blackamoor who spread it for him on the built bench behind the door¹ and walked away. Presently Ali went about and, seeing in the inner court a well with a bucket, let this down and drew water, wherewith he made the lesser ablution and prayed the obligatory prayers. Then he sat awhile, till the slave brought him the evening meal from his master's house, together with

¹ Where the door-keepers sit and receive their friends.

a lamp, a candle and candlestick, a basin and ewer and a gugglet ;¹ after which he left him and returned home. Ali lighted the candle, supped at his ease and prayed the night-prayer ; and presently he said to himself, "Come, take the bedding and go upstairs and sleep there ; 'twill be better than here." So he took the bed and carried it upstairs, where he found a splendid saloon, with gilded ceiling and floor and walls cased with coloured marbles. He spread his bed there and sitting down, began to recite somewhat of the Sublime Koran, when (ere he was ware) he heard one calling to him and asking, "O Ali, O son of Hasan, say me, shall I send thee down the gold ?" And he answered, "Where be the gold thou hast to send ?" But hardly had he spoken,, when gold pieces began to rain down on him, like stones from a catapult, nor ceased till the saloon was full. Then, after the golden shower, said the Voice, "Set me free, that I may go my way ; for I have made an end of my service and have delivered unto thee that which was entrusted to me for thee." Quoth Ali, "I adjure thee, by Allah the Almighty, to tell me the cause of this gold-rain." Replied the Voice, "This is a treasure that was talisman'd to thee of old time, and to every one who entered the house, we used to come and say :—O Ali, O son of Hasan, shall we send thee down the gold ? Whereat he would be affrighted and cry out, and we would come down to him and break his neck and go away. But, when thou camest and we accosted thee by thy name and that of thy father, saying, Shall we send thee down the gold ? and thou madest answer to us, And where be the gold ? we knew thee for the owner of it and sent it down. Moreover, there is yet another hoard for thee in the land of Al-Yaman and thou wouldst do well to journey thither and fetch it. And now I would fain have thee set me free, that I may go my way." Said Ali, "By Allah, I will not set thee free, till thou bring me hither the treasure from the land of Al-Yaman !" Said the Voice, "An I bring it to thee, wilt thou release me and eke the servant of the other hoard ?" "Yes," replied Ali, and the Voice cried, "Swear to me." So he swore to him, and he was about to go away, when Ali said to him, "I have one other need to ask of thee ;" and he, "What is that ?" Quoth Ali, "I have a wife and children at Cairo in such a place ; thou needs must fetch them to me, at their ease and without their unease." Quoth he, "I will bring them to thee in a mule-litter¹ and much state, with a train of eunuchs and servants, together with the

¹ This is a traveller's "kit" in the East.

² Arab. "Takht-rawán," from Persian, meaning "moveable throne."

treasure from Al-Yaman, Inshallah !”¹ Then he took of him leave of absence for three days, when all this should be with him, and vanished. As soon as it was morning Ali went round about the saloon, seeking a place wherein to store the gold, and saw on the edge of the daïs a marble slab with a turning-pin ; so he turned the pin and the slab sank and showed a door which he opened and entering, found a great closet, full of bags of coarse stuff carefully sewn. So he began taking out the bags and fell to filling them with gold and storing them in the closet, till he had transported thither all the hoarded gold, whereupon he shut the door and turning the pin, the slab returned to its place. Then he went down and seated himself on the bench behind the door ; and presently there came a knock ; so he opened and found the merchant’s slave who, seeing him comfortably sitting, returned in haste to his master—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Twenty-ninth Night,

She said, It hath reached me, O auspicious King, that when the house-owner’s black slave returned and knocked at the door, Ali the Cairene, son of the merchant Hasan, opened to him and the negro, seeing him comfortably sitting, returned in haste to his master with the good tidings, saying, “O my lord, the merchant, who is lodged in the house inhabited by the Jinn,² is alive and well and sitteth on the bench behind the door.” Then the merchant rose joyfully and went to the house, taking breakfast with him ; and, when he saw Ali, he embraced him and kissed him between the eyes, asking, “How hath Allah dealt with thee?” and Ali answered, “Right well, I slept upstairs in the marble saloon.” Quoth the merchant, “Did aught come to thee or didst thou see anything?” and quoth Ali, “No, I recited some little of the Sublime Koran and slept till morning, when I arose and, after making the minor ablution and praying, seated myself on the bench behind the door.” “Praised be Allah for safety!” exclaimed the merchant, then left him and presently sent him back slaves and white Mamelukes and hand-maidens with household gear. They swept the house from top to bottom and furnished it with magnificent furniture ; after which three

¹ The use of the expression proved the speaker to be a Moslem Jinni.

² The “haunted” house proper, known to the vulgar and to spiritualists becomes, I have said, amongst Moslems a place tenanted by Jinns.

white slaves and three blacks and four slave-girls remained with him to serve him, while the rest returned to their master's house. Now when the merchants heard of him, they sent him presents of all manner things of price, even to food and drink and clothes, and took him with them to the market, asking, "When will thy baggage arrive?" And he answered, "After three days 'twill surely come." When the term had elapsed, the servant of the first hoard, the golden rain, came to him and said, "Go forth and meet the treasure I have brought thee from Al-Yaman together with thy Harim; for I bring part of the wealth in the semblance of costly merchandise; but the eunuchs and Mamelukes and the mules and horses and camels are all of the Jánn." Now the Jinni, when he betook himself to Cairo, found Ali's wife and children in sore misery, naked and hungry; so he carried them out of the city in a travelling-litter and clad them in sumptuous raiment of the stuffs which were in the treasury of Al-Yaman. So when Ali heard this, he arose and repairing to the merchants, said to them, "Rise and go forth with us from the city, to meet the caravan bringing my merchandise, and honour us with the presence of your Harims, to meet my Harim." "Hearkening and obedience," answered they and, sending for their Harims, went forth all together and took seat in one of the city-gardens; and as they sat talking, behold, a dust-cloud arose out of the heart of the desert, and they flocked forth to see what it was. Presently it lifted and discovered mules and muleteers, tent-pitchers and linkmen, who came on, singing and dancing, till they reached the garden, when the chief of the muleteers walked up to Ali and kissing his hand, said to him, "O my master, we have been long on the way, for we purposed entering yesterday; but we were in fear of the bandits, so abode in our station four days, till Almighty Allah rid us of them." Thereupon the merchants mounted their mules and rode forward with the caravan, the Harims waiting behind, till Ali's wife and children mounted with them; and they all entered in splendid train. The merchants marvelled at the number of mules laden with chests, whilst the women of the merchants wondered at the richness of the apparel of his wife and the fine raiment of her children; and kept saying one to other, "Verily, the King of Baghdad hath no such gear; no, nor any other of the kings or lords or merchants!" So they ceased not to fare forwards in high great state, the men with Ali of Cairo and the Harims with his Harim, till they came to the mansion,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirtieth Night,

She said, It hath reached me, O auspicious King, that they ceased not to fare forwards in high state, the men with Ali's men and the women with his wife, till they came to the mansion, where they alighted and brought the mules and their burdens into the midst of the courtyard. Then they unloaded them and warehoused the goods whilst the merchants' wives went up with Ali's family to the saloon, which they found as it were a luxuriant garden, spread with magnificent furniture. They sat in mirth and good cheer till noon, when they brought them up the midday meal, all manner meats and sweetmeats of the very best; and they ate and drank costly sherbets and perfumed themselves thereafter with rose-water and scented woods. Then they took leave and went home, men and women; and, when the merchants returned to their places, they sent presents to the husband according to their conditions; and their wives likewise sent presents to the wife, so that there came to them great store of handmaids and negroes and Mamelukes, and all kind of goods, such as grain, sugar and so forth, in abundance beyond account. As for the Baghdad merchant, the landlord of the house, he abode with Ali and quitted him not, but said to him, "Let the black slaves and servants take the mules and the common cattle into one of my other houses, to rest." Quoth Ali, "They set out again to-night for such a place." Then he gave them leave to go forth and camp outside the city, that they might start on their journey at night-come; whereupon, hardly believing that they were dismissed, they took leave of him and departing to the outliers of the city, flew off through the air to their several abodes. So Ali and his house-owner sat together till a third of the night was past, when their colloquy ended and the merchant returned to his own house and Ali went up to his wife and children and after saluting them, said, "What hath befallen you in my absence all this time?" So she told him what they had suffered of hunger and nakedness and travail, and he said, "Praised be Allah for safety! How did ye come?" Answered she, "O my lord, I was asleep with my children yesternight, when suddenly and unexpectedly one raised us from the ground and flew with us through the firmament without doing us any hurt, nor did he leave flying with us, till he set us down in a place as it were an Arab camping-ground, where we saw laden mules and a travelling litter borne upon two great mules, and around it servants, all boys and men. So I asked them:—Who

are ye and what are these loads and where are we? and they answered:—We are the servants of the merchant Ali of Cairo, son of the merchant-jeweller, who hath sent us to fetch you to him at Baghdad. Quoth I, Tell me, is it far or near, hence to Baghdad? They replied, Near: there lieth between us and the city but the darkness of the night. Then they mounted us in the litter and, when the morrow dawned, we found ourselves with thee, without having suffered any hurt whatever.” Quoth he, “Who gave you these dresses?” and quoth she, “The chief of the caravan opened one of the boxes on the mules and taking out thereof these clothes, clad me and thy children each in a suit; after which he locked the case and gave me the key, saying, Take care of it till thou give it to thy husband. And here it is safe by me.” So saying, she gave him the key, and he said, “Dost thou know the chest?” Said she, “Yes, I know it.” So he took her down to the magazine and showed her the boxes, when she cried, “This is the one whence the dresses were taken;” upon which he put the key in the lock and opened the chest wherein he found much raiment and the keys of all the other cases. So he took them and fell to opening them, one after another, and feasting his eyes upon the gems and precious ores they contained, whose like was not found with any of the kings; after which he locked them again, took the keys, and returned to the saloon, saying to his wife, “This is of the bounty of Almighty Allah! Then bringing her to the secret slab he turned the pin and opened the door of the closet, into which he entered with her and showed her the gold he had laid up therein. Quoth she, “Whence came all this to thee?” “It came to me by the grace of my Lord,” answered he:—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the *Four Hundred and Thirty-first Night*,

She said, It hath reached me, O auspicious King, that when Ali's wife had looked upon the gold she said to him, “Whence came all this to thee?” “It came to me by the grace of my Lord,” answered he. “When I left thee in my trouble, I shipped at Bulak for Damietta and met a friend there who forwarded me to Damascus:” in brief he told her all that had befallen him, from first to last. Said she, “O my lord, all this cometh by boon of thy father's blessing and orisons when he prayed for thee, before his death, saying:—I beseech Allah to cast thee into no straits except He grant thee ready relief! So praised be Allah Almighty for that He hath brought thee

deliverance and hath requited thee with more than went from thee ! But Allah upon thee, O my lord, return not to thy practice of associating with doubtful folk ; but look thou fear Allah (whose name be exalted !) both in private and in public." And as she went on to admonish him, he said, "I accept thine admonition and beg the Almighty to remove the froward from amongst us and stablish us in His obedience and in the observance of the law and practice of His Prophet, on whom be blessings and peace !" After that Ali and his wife and children were in all solace of life and gladness ; and he opened him a shop in the merchants' bazar and, stocking it with a somewhat of jewels and bullion, sat therein with his children and white servants. Presently he became the most considerable of the merchants of Baghdad, and his report reached the King of that city,¹ who sent a messenger to command his attendance, saying, "Answer the summons of the King who requireth thee." He replied, "I hear and obey," and straightway prepared his present and he took four trays of red gold and, filling them with jewels and precious metals, such as no King possessed, went up to the palace and presenting himself before the presence, kissed the ground between his hands and wished him endurance of goods and glory in the finest language he could command. Said the King, "O merchant, thou cheerest our city with thy presence !" And Ali rejoined, "O King of the age, thy slave hath brought thee a gift and hopeth for acceptance thereof from thy favour." Then he laid the four trays before the King, who uncovered them and seeing that they contained gems, whose fellows he possessed not and whose worth equalled treasuries of money, said, "Thy present is accepted, O merchant, and Inshallah ! we will requite thee with its like." And Ali kissed his hands and went away ; whereupon the King called his grandees and said to them, "How many of the Kings have sought my daughter in marriage ?" "Many," answered they ; and he asked, "Hath any of them given me the like of this gift ?" whereto they replied, "Not one, for that none of them hath its like ;" and he said, "I have consulted Allah Almighty by lot as to marrying my daughter to this merchant. What say ye ?" "Be it as thou reckest," answered they. Then he bade the eunuch carry the four trays into his serraglio and going in to his wife, laid them before her. She uncovered them and seeing therein that whose like she possessed not ; no, nor a fraction thereof, said to him, "From which of the Kings hadst thou these ? perchance of one of the royalties that seek thy daughter in marriage ?" Said he, "Not so, I

¹ Needless to say there never was a Sultan or a King of Baghdad nor a Duke of Athens.

had them of an Egyptian merchant, who is lately come to this our city. Now when I heard of his coming I sent to command him to us, thinking to make his acquaintance, so haply we might find with him somewhat of jewels and buy them of him for our daughter's trousseau. He obeyed our summons and brought us these four trays as a present, and I saw him to be a handsome youth of dignified aspect and intelligent as elegant, almost such as should be the sons of Kings. Wherefore my heart inclined to him at sight, and my heart rejoiced in him and I thought good to marry my daughter to him. So I showed the gift to my grantees, who agreed with me that none of the Kings hath the like of these and I told them my project. But what sayst thou?"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirty-second Night

She said, It hath reached me, O auspicious King, that the King of Baghdad, after showing the presents to his wife and highly praising Ali, the merchant-jeweller, and informing her of the proposed marriage, asked, "But what sayst thou?" She replied, "O King of the age, the ordering this affair is in Allah's hand and thine, and whatso Allah willeth shall come to pass." Rejoined the King, "If it be His will, I will marry her to none other than this young man." He slept on this resolve and on the morrow, he went out to his Divan and summoned Ali and the rest of the merchants of Baghdad, and when all came bade them be seated. Then said he, "Bring me the Kazi of the Divan" and they brought him; whereupon the King said to him, "O Kazi, write the contract of marriage between my daughter and the merchant Ali the Cairene." But Ali said, "Thy pardon, O our lord the Sultan! It becometh not that a trader such as I, be the King's son-in-law." Quoth the King, "It is my will to bestow this favour upon thee, as well as the Wazirate;" and he invested him forthwith in the Wazir's office and ministerial robes. Then Ali sat down in the chair of the Wazirate and said, "O King of the age, thou hast bestowed on me this; and indeed I am honoured by thy bounties; but hear one word I have to say to thee!" He replied, "Say on, and fear not." Quoth Ali, "Since it is thine august resolution to marry thy daughter, thou wouldst do better to marry her to my son." Quoth the King, "Hast thou then a son?" and Ali replied, "Yes." "Send for him forthwith," said the King. Thereupon answered Ali, "Harkening and obedience!" and despatched

a servant to fetch his son, who came and kissing the ground before the King, stood in an attitude of respect. The King looked at him and seeing him to be yet comelier than his daughter and goodlier than she in stature and proportion and brightness and perfection, said to him, "What is thy name, O my son?" "My name is Hasan, O our Lord the Sultan," replied the young man, who was then fourteen years old. Then the Sultan said to the Kazi, "Write the contract of marriage between my daughter Husn al-Wujúd and Hasan, son of the merchant Ali the Cairene." So he wrote the marriage-contract between them, and the affair was ended in the goodliest fashion; after which all in the Divan went their ways and the merchants followed the Wazir Ali, escorting him to his house, where they gave him joy of his advancement and departed. Then he went in to his wife, who seeing him clad in the Wazir's habit, exclaimed, "What is this?" when he told her all that had passed from first to last and she joyed therein with exceeding joy. So sped the night and on the morrow, he went up to the Divan, where the King received him with especial favour and seating him close by his side, said, "O Wazir, we purpose to begin the wedding festivities." Replied Ali, "O our Lord the Sultan, whatever thou deemest good is good." So the Sultan gave orders to celebrate the festivities, and they decorated the city and held high festival for thirty days, in all joy and gladness; at the end of which time, Hasan, son of the Wazir Ali, wedded the Princess. When the Queen saw her daughter's husband, she conceived a warm affection for him, and in like manner she rejoiced greatly in his mother. Then the King bade build for his son-in-law Hasan Ali-son a palace beside his own; so they built him with all speed a splendid palace in which he took up his abode; and his mother used to tarry with him some days and then go down to her own house. After awhile the Queen said to her husband, "O King of the age, Hasan's lady-mother cannot take up her abode with her son and leave the Wazir; neither can she tarry with the Wazir and leave her son." "Thou sayest sooth," replied the King, and bade edify a third palace beside that of Hasan, which being done in a few days he caused remove thither the goods of the Wazir, and the Minister and his wife took up their abode there. Now the three palaces communicated with one another, so that when the King had a mind to speak with the Wazir by night, he would go to him or send to fetch him; and so with Hasan and his father and mother. On this wise they dwelt in all solace and in the greatest happiness——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Thirty-third Night,

She said, It hath reached me, O auspicious King, that the King and the Wazir and his son ceased not to dwell in all solace and in the greatest happiness awhile, till the King fell ill and his sickness grew on him. So he summoned the lords of his realm and said to them, "There is come upon me a sore malady, peradventure a mortal; and I have therefore summoned you to consult you respecting a certain matter, on which I would have you counsel me as you deem well." They asked, "What is the matter of which thou wouldst take counsel with us, O King?" and he answered, "I am old and sickly and I fear for the realm after me from its enemies; so I would have you all agree upon some one, that I may proclaim him King in my lifetime and so ye may be at ease," Whereupon quoth they with one voice, "We all approve of thy daughter's husband Hasan, son of the Wazir Ali; for we have seen his wit and perfect understanding, and he knoweth the place of all, great and small." Asked the King, "Are ye indeed agreed upon this?" and they answered, "Yes." Rejoined he, "Peradventure ye all say this to my face, of respect for me; but behind my back ye will say otherwise." However, they all replied, "By Allah, our word is one and the same in public and in private, and we accept him frankly and with heartiness of heart and breadth of breast." Quoth he, "Since the case is thus, bring the Kazi of the Holy Law and all the Chamberlains and Viceroys and Officers of state before me to-morrow, and we will order the affair after the goodliest fashion." "We hear and we obey," answered they and withdrawing, notified all the Olema,¹ the doctors of the law and the chief personages among the Eñmirs. So when the morrow dawned, they came up to the Divan and having craved and obtained permission to enter, they

¹ Plur. of Álim = one learned in the law, a D.D. Mohammed did his best to abolish the priest and his craft by making each Moslem paterfamilias a pontifex in his own household and he severely condemned monkery and celibacy. But human nature was too much for him; even before his death ascetic associations began to crop up. Presently the Olema in Al-Islam formed themselves into a kind of clergy; with the single but highly important difference that they must (or ought to) live by some honest secular calling and not by the "cult of souls;" hence Mahomet IV. of Turkey was solemnly deposed. So far and no farther Mohammed was successful and his success has secured for him the lively and lasting hatred of the ecclesiastical caste which he so honestly and wisely attempted to abate. Even to the present day missionaries have a good word for the Guebre and the Buddhist, the Brahmanist and the Confucian, but none for the Moslem: Dr. Livingstone, for one instance of many, evidently preferred the Fetichist, whom he could convert, to the Unitarian Faithful whom he could not.

saluted the King, saying, "Here are we all in thy presence." Whereto he made reply, "O Emirs of Baghdad, whom will ye have to be King over you after me, that I may inaugurate him during my lifetime, before the presence of you all?" Quoth they with one voice, "We are agreed upon thy daughter's husband Hasan, son of the Wazir Ali." Quoth he, "If it be so, go all of you and bring him before me." So they all arose and, repairing to Hasan's palace, said to him, "Rise, come with us to the King." "Wherefore," asked he, and they answered, "For a thing that will benefit both us and thee." So he went in with them to the King and kissed the ground before his father-in-law who said to him, "Be seated, O my son!" He sat down and the King continued, "O Hasan, all the Emirs have approved of thee and agreed to make thee King over them after me; and it is my purpose to proclaim thee, whilst I yet live, and so make an end of the business." But Hasan stood up and, kissing the ground once more before the King, said to him, "O our lord the King, among the Emirs there be many who are older than I and greater of worth; acquit me therefore of this thing." But all the Emirs cried out saying, "We consent not but that thou be King over us." Then said Hasan, "My father is older than I, and I and he are one thing; and it befits not to advance me over him." But Ali said, "I will consent to nothing save whatso contenteth my brethren; and they have all chosen and agreed upon thee; wherefore gainsay thou not the King's commandment and that of thy brethren." And Hasan hung his head abashed before the King and his father. Then said the King to the Emirs, "Do ye all accept of him?" "We do," answered they and recited thereupon seven Fátihahs.¹ So the King said, "O Kazi, draw up a legal instrument testifying of these Emirs that they are agreed to make King over them my daughter's husband Hasan." The Kazi wrote the act and made it binding on all men,² after they had sworn in a body the oath of fealty to Hasan. Then the King did likewise and bade him take his seat on the throne of kingship; whereupon they all arose and kissed King Hasan's hands and did homage to him, and swore lealty to him. And the new King dispensed justice among the people that day in fashion right royal, and invested the grandees of the realm in splendid robes of honour.

¹ *i.e.* they recited seven times (an unusual number), for greater solemnity, the opening Chapter of the Koran, which does general duty on such occasions as making covenants and swearing fealty. This proclaiming a King by acclamation suggests the origin of the old and venerable Portuguese institution.

² By affixing his own seal and that of the King. This in later times was supplanted by the "Tughrá," the imperial cypher or counter-mark (much like a writing master's flourish), with which Europe has now been made familiar through the agency of Turkish tobacco.

When the Divan broke up, he went in to and kissed the hands of his father-in-law who spake thus to him, "O my son, look thou rule the lieges in the fear of Allah;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirty-fourth Night,

She said, It hath reached me, O auspicious King, that when King Hasan was quit of the Divan, he went in to and kissed the hands of his wife's father, who spake thus to him, "O my son, look thou rule the lieges in the fear of Allah;" whereto he replied, "O my father, through thy prayers for me, the grace and guidance of Allah will come to me." Then he entered his own palace and was met by his wife and her mother and their attendants, who kissed his hands and gave him joy of his advancement, saying, "Be this day blessed!" Next he went in to his father and mother, who joyed with exceeding joy in that which Allah had vouchsafed him of his advancement to the kingship, and his father charged him to fear Allah and to deal mercifully with his subjects. He passed the night in glee and gladness, and on the morrow, having prayed the obligatory prayers ending with the usual short chapters¹ of the Koran, he went up to the Divan, whither came all his officers and dignitaries. He passed the day in dispensing justice among the folk, bidding to graciousness and forbidding ungraciousness and appointing to place and displacing, till day-end, when the Divan broke up, after the goodliest fashion, and all the troops withdrew and each went his own way. Then he arose and repaired to the palace, where he found his father-in-law's sickness grown heavy upon him and said to him, "May no ill befall thee!" At this the old King opened his eyes and said, "O Hasan!" and he replied, "At thy service, O my lord." Quoth the old King, "Mine appointed hour is at hand: be thou careful of thy wife and her mother, and look thou fear Allah and honour thy parents; and bide in awe of the majesty of the Requiting King and bear in mind that He commandeth justice and good works." And King Hasan replied, "I hear and obey." Now after this the old King lingered three days and then departed into the mercy of Almighty Allah. So they laid him out and shrouded and buried him and held over him readings and perlections of the Koran, to

¹ Arab. "Wird" = the twenty-five last chapters of the Koran which are repeated, one or more at a time, after the end of the "Farz," or obligatory prayers and *ad libitum* with the Sunnah or customary, and the Nâfilah or supererogatory.

the end of the customary forty days. And King Hasan, son of the Wazir, reigned in his stead, and his subjects joyed in him and all his days were gladness ; moreover, his father ceased not to be his chief Wazir on his right hand, and he took to himself another Wazir, to be at his left hand. His reign was a prosperous and well ordered, and he lived a long life as King of Baghdad ; and Allah blessed him, by the old King's daughter, with three sons who inherited the kingdom after him ; and they abode in the solace of life and its pleasures till there came to them the Destroyer of delights and the Severer of societies. And glory be to Him who is eternal and in whose hand are annulling and confirming ! And of the tales they tell is one of

THE PILGRIM MAN AND THE OLD WOMAN.

A MAN of the pilgrims once slept a long sleep and awaking, found no trace of the caravan. So he rose up and walked on, but lost his way and presently came to a tent, where he saw an old woman standing at the entrance and by her side a dog asleep. He went up to the tent and, saluting the old woman, sought of her food, when she replied, "Go to yonder Wady and catch thy sufficiency of serpents, that I may broil of them for thee and give thee to eat." Rejoined the pilgrim, "I dare not catch serpents nor did I ever eat them." Quoth the old woman, "I will go with thee and catch some ; fear not." So she went with him, followed by the dog, to the valley and, catching a sufficient number of serpents, proceeded to broil them. He saw nothing for it (saith the story teller) but to eat, in fear of hunger and exhaustion ; so he ate of the serpents.¹ Then he was athirst and asked for water to drink ; and she answered, "Go the spring and drink." Accordingly, he went to the spring and found the water thereof bitter ; yet needs must he drink of it despite its bitterness, because of the violence of his thirst. Presently he returned to the old woman and said to her, "I marvel, O ancient dame, at thy choosing to sojourn in this place"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ The sensible creed of Al-Islam freely allows anthropophagy when it saves life ; a contrast to the sentimentalism of the West which brings a "charge of cannibalism" against unfortunate expeditionists. I particularly allude to the scandalous pulings of the English Press over the gallant and unfortunate Greely voyage (*The Academy*, Sept. 25, 1884).

Now when it was the Four Hundred and Thirty-fifth Night,

She said, It hath reached me, O auspicious King, that when the palmer-man drank the bitter draught for stretch of thirst, he returned and said, "I marvel, O ancient dame, at thy choosing to sojourn in this place and thy putting up with such meat and drink!" She asked, "And how is it then in thy country?" whereto he answered, "In my country are houses wide and spacious and fruits ripe and delicious and waters sweet and viands savourous and of goodly use and meats fat and full of juice and flocks innumerable and all things pleasant and all the goods of life, the like whereof are not, save in the Paradise which Allah the Omnipotent hath promised to his servants pious." Replied she, "All this have I heard: but tell me, have ye a Sultan who ruleth over you and is tyrannical in his rule and under whose hand you are; one who, if any of you commit an offence, taketh his goods and ruineth him and who, when he will, turneth you out of house and home and uprooteth you, stock and branch?" Replied the man, "Indeed that may be;" and she rejoined, "If so, by Allah, these your delicious food and life of daintiness and gifts however good, with tyranny and oppression, are but a searching poison, while our coarse meat which in freedom and safety we eat is a healthful medicine. Hast thou not heard that the best of boons, after Al-Islam, the true Faith, are sanity and security?"¹ Now such boons (quoth he who telleth the tale) may be by the just rule of the Sultan, Vice-regent of Allah on His earth, and the goodness of his polity. The Sultan of time past needed but little awfulness, for when the lieges saw him, they feared him; but the Sultan of these days hath need of the most accomplished polity and the utmost majesty, because men are not as men of by-gone time and this our age is one of folk opprobrious, and is greatly calamitous, noted for folly and hardness of heart and inclined to hate and enmity. If, therefore, the Sultan (which Almighty Allah forbend!) be weak or wanting in polity and majesty, this will be the assured cause of his country's ruin. Quoth the proverb, "An hundred years of the Sultan's tyranny, but not one year of the people's tyranny one over other." When the lieges oppress one another, Allah setteth over them a

¹ The story is mere *Æsopic*: the "Two dogs" contains it all. One of Mohammed's sensible sayings is recorded and deserves repetition:—"Empire endureth with infidelity (idolatry, etc.), but not with tyranny."

tyrannical Sultan and a terrible King. Thus it is told in history that one day there was sent to Al-Hajjáj bin Yúsuf a slip of paper, whereon was written, "Fear Allah and oppress not His servants with all manner of oppression." When he read this, he mounted the pulpit (for he was eloquent and ever ready of speech), and said, "O folk, Allah Almighty hath made me ruler over you, by reason of your frowardness ;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirty-sixth Night,

She said, It hath reached me, O auspicious King, that when Hajjaj Yusuf-son read the paper he mounted the pulpit and said, "O folk, Allah Almighty hath made me ruler over you by reason of your frowardness ; and indeed, though I die yet will ye not be delivered from oppression, with these your ill deeds ; for the Almighty hath created like unto me many an one. If it be not I, 'twill be one more mischievous than I and a mightier in oppression and a more merciless in his majesty ; even as saith the poet :¹—

For not a deed the hand can try
Save 'neath the hand of God on high,
Nor tyrant harsh work tyranny
Uncrushed by tyrant harsh as he.

Tyranny is feared : but justice is the best of all things. We beg Allah to better our case !" And among tales is that of

*ABU AL-HUSN AND HIS SLAVE-GIRL TAWADDUD.*²

THERE was once in Baghdad a man of consequence and rich in monies and immoveables, who was one of the chiefs of the merchants ; and Allah had largely endowed him with worldly goods, but had not vouchsafed him what he longed for of offspring ; and there passed over him a long space of time, without his being blessed with issue, male or female. His years waxed great ; his bones became

¹ This couplet occurs in Night xxi. ; so I give Torrens (p. 207) by way of variety.

² Lane (ii. 636) omits this tale, "as it would not only require a volume of commentary, but be extremely tiresome to most readers." Quite true ; but it is valuable to Oriental Students who are beginning their studies, as an excellent compendium of doctrine and practice according to the Shafi'i School.

wasted and his back bent ; weakness and weariness grew upon him, and he feared the loss of his wealth and possessions, seeing he had no child whom he might make his heir and by whom his name should be remembered. So he betook himself with supplication to Almighty Allah, fasting by day and praying through the night. Moreover, he vowed many vows to the Living, the Eternal ; and visited the pious and was constant in supplication to the Most Highest, till He gave ear to him and accepted his prayer and took pity on his complaining ; so that his wife bore a male child as he were a slice of the moon ; whereupon the merchant fulfilled his vows in his gratitude to Allah, (to whom be honour and glory !) and gave alms and clothed the widow and the orphan. On the seventh night after the boy's birth, he named him Abu al-Husn,¹ and the wet-nurses suckled him and the dry-nurses dandled him and the servants and the slaves carried him and handled him, till he shot up and grew tall and throve greatly and learnt the Sublime Koran and the ordinances of Al-Islam and the canons of the True Faith ; and calligraphy and poetry and mathematics and archery. On this wise he became the union-pearl of his age and the goodliest of the folk of his time and his day ; fair of face and of tongue fluent, carrying himself with a light and graceful gait and glorying in his stature proportionate and graces which were to many a bait : and his cheeks were red and flower-white was his forehead and his side face waxed brown with tender down, even as saith one, describing him :—

The spring of the down on cheeks right clearly shows : * And how when the Spring is gone shall last the rose ?

Dost thou not see that the growth upon his cheek * Is violet-bloom that from its leaves outgrows ?

He abode awhile in ease and happiness with his father, who rejoiced and delighted in him, till he came to man's estate, when the merchant one day made him sit down before him and said, " O my son, the appointed term draweth near ; my hour of death is at hand and it remaineth but to meet Allah (to whom belong Majesty and Might !). I leave thee what shall suffice thee, even to thy son's son, of monies and mansions, farms and gardens ; wherefore, fear thou Almighty Allah, O my son, in dealing with that which I bequeath to thee and follow none but those who will help thee to the Divine favour." Not long after, he sickened and died ; so his son ordered his funeral,²

¹ Pronounce Abou'l-Husn = Father of Beauty, a fancy name. Amongst the Badawin Abu al-Husn is a " chaffy " term for a pretty man.

² As in most hot climates so in Egypt the dead are buried at once despite the risk of viviseulture. This seems an instinct with the Semitic (Arabian) race *teste*

after the goodliest wise, and burying him, returned to his house and sat mourning for him many days and nights. But behold, certain of his friends came in to him and said to him, "Whoever leaveth a son like thee is not dead; indeed, what is past is past and fled and mourning beseemeth none but the young maid and the wife cloistered." And they ceased not from him till they wrought on him to enter the Hammam and break off his mourning.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Thirty-seventh Night,

She said, It hath reached me, O auspicious King, that when Abu al-Husn was visited by his friends and taken to the Hammam and persuaded to break off his mourning, he presently forgot his father's charge, and his head was turned by his riches; he thought Fortune would always be with him as it was, and that wealth would ever wax and never wane. So he ate and drank and made merry and took his pleasure and gave gifts of gear and coin and was profuse with gold and addrest himself up to eating fowls and breaking the seals of wine-flasks and listening to the giggle of the daughter of the vine, as she gurgled from the flagon and enjoying the jingle of the singing-girls; nor did he give over this way of life till his wealth was wasted and the case worsened and all his goods went from him and he bit his hands¹ in bitter penitence. For of a truth he had nothing left, after that which he had squandered, but a slave-girl whom his father had bequeathed to him with the rest of his estate: and she had no equal in beauty and loveliness and brightness and liveliness and symmetric stature and perfect grace. She was past mistress in every manner of arts and accomplishments and endowed with many excellences, surpassing all the folk of her age and time. She was grown

Abraham, as with the Gypsy. Hence the Moslems have invoked religious aid. The *Mishkát al-Masábih* (i. 387) makes Mohammed say, "When any one of you dieth you may not keep him in the house but bear him quickly to his grave;" and again, "Be quick in raising up the bier: for if the dead have been a good man, it is good to bear him gravewards without delay; and if bad, it is frowardness ye put from your necks."

¹ This biting of the hand in *Al-Hariri* expresses bitterness of repentance and he uses more than once the Koranic phrase (chapt. vii. 148), "*Sukita fi aydihim*," lit. where it (the biting) was fallen upon their hands; *i.e.* when it repented them; "*sukita*" being here not a passive verb as it appears, but an impersonal form uncommon in Arabic. The action is instinctive, a survival of the days when man was a snarling and snapping animal (physically) armed only with claws and teeth.

more notorious than a way-mark,¹ for her seductive genius, and outdid the fair both in theory and practice, and she was noted for her swimming gait, flexile and delicate, albeit she was full five feet in height and by all the boons of fortune deckt and dight, with strait arched brows, as they were the crescent moon of Sha'abán,² and eyes like gazelles' eyne; and nose like the edge of scymitar fine and cheeks like anemones of blood-red shine; and mouth like Solomon's seal and sign and teeth like necklaces of pearls in line; briefly she was a volume of charms after his saying who saith:—

Her fair shape ravisheth, if face to face she did appear, * And if she turn, for severance from her she slayeth sheer.

Sun-like, full-moon-like, sapling-like, unto her character * Estrangement no wise appertains nor cruelty austere.³

She seemed a full moon rising and a gazelle browsing, a girl of nine plus five⁴ shaming the moon and sun, even as saith of her the sayer eloquent and ingenious:—

Semblance of full-moon Heaven bore, * When five and five are conjoined by four;

'Tis not my fault if she made of me * Its like when it riseth horizon o'er.⁵

Clear of skin, odoriferous of breath, it seemed as if she were of fire fashioned and of crystal moulded; rose-red was the cheek of her and perfect the shape and form of her; even as one saith of her, describing her:—

Scented with sandal⁶ and musk, right proudly doth she go, * With gold and silver and rose and saffron-colour aglow.

A flower in a garden she is, a pearl in an ouch of gold * Or an image in chapel⁷ set for worship of high and low.

¹ Arab. "'Alam," applied to many things, an "old man" of stones (Kákúr), a sign post with a rag on the top, etc.

² The moon of Ramazan was noticed in Night ix. That of Sha'aban (eighth month) begins the fighting month after the conclusion of the Treuga Dei in Rajab. See Night ccclxxviii.

³ These lines have occurred before. I give Mr. Payne's version for variety.

⁴ *i.e.* in her prime, at fourteen to fifteen.

⁵ *i.e.* pale and yellow.

⁶ The word means the wood; but it alludes to a preparation made by levigating it on a stone called in India "Sandlása." The gruel-like stuff is applied with the right hand to the right side of the neck, drawing the open fingers from behind forwards so as to leave four distinct streaks, then down to the left side, and so on to other parts of the body.

⁷ Arab. "Haykal," the Heb. **היכל**, which included the Porch, the Holy and the Holy of Holies. The word is used as *váos* in a wider sense by Josephus A.J. v. v. 3. In Moslem writings it is applied to a Christian Church generally, on account of its images; and all ignore its derivation from the Accadian E-Kal = great house.

Slender and shapely she is ; vivacity bids her arise, * But the weight of her hips says, "Sit, or softly and slowly go."

Whenas her favours I seek and sue for my heart's desire, * "Be gracious," her beauty says ; but her coquetry answers, "No."

Glory to Him who made beauty her portion, and that * Of her lover to be the prate of the censors, heigho !¹

She captivated all who saw her, with the excellence of her beauty and the sweetness of her smile,² and shot them down with the shafts she launched from her eyes ; and withal she was eloquent of speech and excellently skilled in verse. Now when Abu al-Husn had squandered all his gold, and his ill-plight all could behold, and there remained to him naught save this slave-girl, he abode three days without tasting meat or taking rest in sleep, and the handmaid said to him, "O my lord, carry me to the Commander of the Faithful, Harun al-Rashid,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirty-eighth Night,

She said, It hath reached me, O auspicious King, that quoth the slave-girl to her master, "O my lord, carry me to Harun al-Rashid, fifth of the sons of Abbas, and seek of him to my price ten thousand dinars. If he deem me dear, say to him :—O Prince of True Believers, my handmaid is worth more than this : do but prove her, and her value will be magnified in thine eyes ; for this slave-girl hath not her equal, and she were unfit to any but thou." And she added, "Beware, O my lord, of selling me at less than the sum I have named ; indeed 'tis but little for the like of me." Now her owner knew not her worth nor that she had no equal in her day ; but he carried her to the Caliph and set her in the presence and repeated what she had bidden him say. The Caliph asked her, "What is thy name ?" to which she answered, "My name is Tawaddud."³ He then enquired, "O Tawaddud, in what branches of knowledge dost thou excel ?" and she replied, "O my lord, I am versed in syntax and poetry and jurisprudence and exegesis and philosophy ; and I

¹ These lines having occurred before, I here quote Mr. Payne.

² Arab writers often mention the smile of beauty, but rarely, after European fashion, the laugh, which they look upon as undignified. A Moslem will say, "Don't guffaw (Kahkahah) in that way ; leave giggling and grinning to monkeys." I would draw the reader's attention to a theory of mine that the open-hearted laugh has the sound of the vowels *a* and *o* ; while *e*, *i*, and *u* belong to what may be roughly classed as the rogue order.

³ *i.e.* gaining the love of another love.

am skilled in music and the knowledge of the Divine ordinances and in arithmetic and in geodesy and geometry and the fables of the ancients. I know the Sublime Koran by heart and have read it according to the seven, the ten and the fourteen modes. I know the number of its chapters and versets and sections and words ; and its halves and fourths and eighths and tenths ; the number of prostrations which occur in it and the sum total of its letters ; and I know what there is in it of abrogating and abrogated ;¹ also what parts of it were revealed at Al-Medinah and what at Meccah and the cause of the different revelations. I know the Holy Traditions of the Apostle's sayings, historical and legendary, the established and those whose ascription is doubtful ; and I have studied the exact sciences, geometry and philosophy and medicine and logic and rhetoric and composition ; and I have learnt many things by rote and am passionately fond of poetry. I can play the lute and know its gamut and notes and notation and the crescendo and diminuendo. If I sing and dance, I delight, and if I dress and scent myself, I slay. In fine, I have reached a pitch of perfection such as can be estimated only by those of them who are firmly rooted in knowledge."² Now when the Caliph heard these words spoken by one so young, he wondered at her eloquence, and turning to Abu al-Husn, said, "I will summon those who shall discuss with her all she claimeth to know ; if she answer correctly, I will give thee the price thou askest for her and more ; and if not, thou art fitter to own her than I." "With gladness and goodwill, O Commander of the Faithful," replied Abu al-Husn. So the Caliph wrote to the Viceroy of Bassorah, to send him Ibrahim bin Siyyâr the prosodist, who was the first man of his day in argument and eloquence and poetry and logic, and bade him bring with him readers of the Koran and learned doctors of the law and physicians and astrologers and scientists and mathematicians and philosophers ; and Ibrahim was more learned than all. In a little while they arrived at the palace of the Caliphate, knowing not what was to do, and the Caliph sent for them to his sitting-chamber and ordered them to be seated. So they sat down and he bade bring the damsel Tawaddud, who came and unveiling, showed herself, as she were a sparkling star.³ The Caliph set her a stool of gold ; and saluted, and speaking with an eloquent tongue, said, "O Commander of the Faithful, bid the Olema and the doctors of law and

¹ *i.e.* the abrogated passages and those by which they are abrogated.

² Koran iv, 160, the chapter "Women."

³ She unveiled being a slave-girl and for sale. If a free woman show her face to a Moslem, he breaks out into violent abuse, because the act is intended to let him know that he is looked upon with contempt.

leaches and astrologers and scientists and mathematicians and all here present contend with me in argument." So he said to them, "I desire of you that ye dispute with this damsel on the things of her faith, and stultify her argument in all she advanceth;" and they answered, saying, "We hear and we obey Allah and thee, O Commander of the Faithful." Upon this Tawaddud bowed her head and said, "Which of you is the doctor of the law, the scholar, versed in the readings of the Koran and in the Traditions?" Quoth one of them, "I am the man thou seekest." Quoth she, "Then ask me of what thou wilt." Said the doctor, "Hast thou read the precious book of Allah and dost thou know its cancelling and cancelled parts and hast thou meditated its versets and its letters?" "Yes," answered she. "Then," said he, "I will proceed to question thee of the obligations and the immutable ordinances: so tell me of these, O damsel, and who is thy Lord, who thy Prophet, who thy Guide, what is thy point of fronting in prayer, and who be thy brethren? Also what thy spiritual path and what thy highway?" Whereto she replied, "Allah is my Lord, and Mohammed (whom Allah save and assain!) my Prophet, and the Koran is my guide and the Ka'abah my fronting; and the True-believers are my brethren. The practice of good is my path and the Sunnah my highway." The Caliph again marvelled at her words so eloquently spoken by one so young; and the doctor pursued, "O damsel, with what do we know Almighty Allah?" Said she, "With the understanding." Said he, "And what is the understanding?" Quoth she, "It is of two kinds, natural and acquired."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirty-ninth Night,

She said, It hath reached me, O auspicious King, that the damsel continued, "The understanding is of two kinds, natural and acquired. The natural is that which Allah (to whom be honour and glory!) created for the right direction of His servants after His will; and the acquired is that which men accomplish by dint of study and fair knowledge." He rejoined, "Thou hast answered well. (2) Where is the seat of thy understanding?"—Allah casteth it in the heart whence its lustrous beams ascend to the brain and there become fixed. (2) "How knowest thou the Prophet of Allah?"—By the reading of Allah's Holy Book and by signs and proofs and portents and miracles! (2) "What are the obligations and the immutable ordinances?"—The obligations are five. (1) Testification that there

is no ilāh¹ but Allah, no god but *the* God alone and One, which for partner hath none, and that Mohammed is His servant and His apostle. (2) The standing in prayers. (3) The payment of the poor-rate. (4) Fasting Ramazan. (5) The Pilgrimage to Allah's Holy House for all to whom the journey is possible. The immutable ordinances are four; to wit, night and day and sun and moon, the which build up life and hope; nor any son of Adam wotteth if they will be destroyed on the Day of Judgment. (١) "What are the obligatory observances of the Faith?"—They are five, prayer, alms-giving, fasting, pilgrimage, fighting for the Faith and abstinence from the forbidden. (٢) "Why dost thou stand up to pray?"—To express the devout intent of the slave acknowledging the Deity. (٣) "What are the obligatory conditions which precede standing in prayer?"—Purification, covering the body, avoidance of soiled clothes, standing on a clean place, fronting the Ka'abah, an upright posture, the intent² and the pronouncing "Allaho Akbar" of prohibition.³ (٤) "With what shouldest thou go forth from thy house to pray?"—With the intent of worship mentally pronounced. (٥) "With what intent shouldest thou enter the mosque?"—With an intent of service. (٦) "Why do we front the Kiblah?"⁴—In obedience to three Divine orders and one Traditional ordinance. (٧) "What are the beginning, the consecration and the end of prayer?"—Purification beginneth prayer, saying the Allaho Akbar of prohibition consecrateth, and the salutation endeth prayer. (٨) "What deserveth he who neglecteth prayer?"—It is reported, among the authentic Traditions of the Prophet, that he said, "Whoever neglecteth prayer wilfully and purposely hath no part in Al-Islam."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fortieth Night,

She said, It hath reached me, O auspicious King, that after the damsel had repeated the words of that Holy Tradition the doctor

¹ Ilah = Heb. El. a most difficult root, meaning strength, interposition, God (Numen) "the" (article) "don't" (do not), etc. etc.

² *i.e.* saying "I intend (purpose) to pray (for instance) the two-bow prayer (ruka'tayn) of the day-break," etc.

³ So called because it prohibits speaking with others till the prayer is ended.

⁴ Lit. "any thing opposite;" here used for the Ka'abah towards which men turn in prayer; as Guebres face the sun or fire and idolaters their images. "Al-Kiblatayn" (= the two Kiblahs) means Meccah and Jerusalem, which was faced by Moslems as well as Jews and Christians till Mohammed changed the direction. For the occasion of the change see my Pilgrimage, ii. 320.

cried, "Thou hast replied aright : now say me, what is prayer?"—Prayer is communion between the slave and his lord, and in it are ten virtues ; (1) it illumineth the heart ; (2) it maketh the face shine ; (3) it pleaseth the Compassionate One ; (4) it angereth Satan ; (5) it conjureth calamity ; (6) it wardeth off the mischief of enemies ; (7) it multiplieth mercy ; (8) it forbiddeth vengeance and punishment ; (9) it bringeth the slave nigh unto his lord ; and (10) it restraineth from frowardness. Hence it is one of the absolute requisites and obligatory ordinances and the pillar of the Faith. (1) "What is the key of prayer?"—Wuzú¹ or the lesser ablution. (2) "What is the key to the lesser ablution?"—Intention and naming the Almighty. (3) "What is the key of naming the Almighty?"—Assured faith. (4) "What is the key of faith?"—Trust in the Lord. (5) "What is the key of trust in the Lord?"—Hope. (6) "What is the key of hope?"—Obedience. (7) "What is the key of obedience?"—The confession of the Unity and the acknowledgment of the divinity of Allah. (8) "What are the Divine ordinances of Wuzu, the minor ablution?"—They are six, according to the canon of the Imam al-Sháfi'i Mohammed bin Idris (of whom Allah accept !); (1) intent while washing the face ; (2) washing the face ; (3) washing the hands and forearms ; (4) wiping part of the head ; (5) washing the feet and heels ; and (6) observing due order. And the traditional statutes are ten, (1) nomination ; (2) and washing the hands before putting them into the water-pot ; (3) and mouth-rinsing ; (4) and snuffing ; (5) and wiping the whole head ; (6) and wetting the ears within and without with fresh water ; (7) and separating a thick beard ; (8) and separating the fingers and toes ; (9) and washing the right foot before the left and (10) doing each of these thrice and all in unbroken order. When the minor ablution is ended, the worshipper should say, I testify that there is no god but *the* God, the One, which for partner hath none, and I testify that Mohammed is His servant and His apostle. O my Allah, make me of those who repent and in purity are permanent ! Glory to Thee, O my God, and in Thy praise I bear witness, that there is no god save Thou ! I crave pardon of Thee and I repent to Thee ! For it is reported, in the Holy Traditions, that the Prophet (whom Allah bless and preserve !) said of this prayer :—Whoever endeth every ablution with this prayer, the eight gates of Paradise are open to him ; he shall

¹ Which includes Tayammum or washing with sand. This is a very cleanly practice in a hot dry land and was adopted long before Mohammed : Cedrenus tells of baptism with sand being administered to a dying traveller in the African desert.

enter at which he pleaseth. (2) "When a man purposeth ablution, what betideth him from the angels and the devils?"—When a man prepareth for ablution, the angels come and stand on his right and the devils on his left hand. If he name Almighty Allah at the beginning of the ablution, the devils flee from him and the angels hover over him with a pavilion of light, having four ropes, to each an angel glorifying Allah and craving pardon for him, so long as he remaineth silent or calleth upon the name of Allah. But if he omit to begin washing with naming Allah (to whom belong Might and Majesty!), neither remain silent, the devils take command of him; and the angels depart from him and Satan whispereth evil thoughts unto him, till he fall into doubt and come short in his ablution. For (quoth he on whom be blessing and peace!):—A perfect ablution driveth away Satan and assureth against the tyranny of the Sultan; and again quoth he:—If calamity befall one who is not pure by ablution, verily and assuredly let him blame none but himself. (2) "What should a man do when he awaketh from sleep?"—He should wash his hands thrice, before putting them into the water vessel. (2) "What are the Koranic and traditional orders anent Ghushl, the complete ablution?"—The divine ordinances are intent and 'crowning'¹ the whole body with water, that is, the liquid shall come at every part of the hair and skin. Now the traditional ordinances are the minor ablution as preliminary; rubbing the body; separating the hair and deferring in words² the washing of the feet till the end of the ablution.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Forty-first Night,

She said, It hath reached me, O auspicious King, that when the damsel had recounted to the doctor what were the divine and traditional orders anent Ghushl or total ablution, quoth he, "Thou hast replied aright: now tell me what are the occasions for Tayammum, or making the ablution with sand and dust; and what are the ordinances thereof, divine and human?"—The reasons are seven, viz., want of water; fear lest water lack; need thereto; going astray on a march; sickness; having broken bones in splints and having open

¹ Arab. Ta'mim, lit. crowning with turband, or tiara, here = covering, *i.e.*, wetting.

² This practice (saying "I purpose to defer the washing of the feet," etc.) is now somewhat obsolete.

wounds.¹ As for its ordinances, the divine number four, viz., intent, dust, clapping it to the face and clapping it upon the hands; and the human number two, nomination and preferring the right before the left hand. (1) "What are the conditions, the pillars or essentials, and the traditional statutes of prayer?"—The conditions are five, (1) purification; (2) covering the body below the waist; (3) observing the proper hours, either of certainty or to the best of one's belief; (4) fronting the Kiblah; and (5) standing on a clean place. The pillars or essentials number twelve, (1) intent; (2) the Takbîr or magnification of prohibition; (3) standing when able to stand²; (4) repeating the Fatihah or opening chapter of the Koran and saying, In the name of Allah, the Compassionating the Compassionate! with a verse thereof according to the canon of the Imam Al-Shafi'i; (5) bowing the body and keeping it bowed; (6) returning to the upright posture and so remaining for the time requisite; (7) prostration and permanence therein; (8) sitting between two prostrations and permanence therein; (9) repeating the latter profession of the Faith and sitting up therefor; (10) invoking benediction on the Prophet (whom Allah bless and preserve!); (11) the first Salutation,³ and (12) the intent of making an end of prayer expressed in words. But the traditional statutes are the call to prayer; the standing posture; raising the hands (to either side of the face) whilst pronouncing the prohibition; uttering the magnification before reciting the Fatihah; seeking refuge with Allah;⁴ saying, 'Amen'; repeating the chapter of the Koran after the Fatihah, repeating the magnifications during change of posture; saying, May Allah hear him who praiseth Him! and O our Lord, to Thee be the praise! praying aloud in the proper place⁵ and praying under the breath prayers so prescribed; the first profession of unity and sitting up thereto; blessing the Prophet therein; blessing his family in the latter profession and the second Salutation. (2) "On what is the Zakât or obligatory poor-rate taxable?"—On gold and silver and camels and oxen and sheep and wheat and barley and holcus

¹ Arabs have a prejudice against the hydropathic treatment of wounds, holding that water poisons them: and, as the native produce usually contains salt, soda and magnesia, they are justified by many cases. I once tried water-bandages in Arabia and failed dismally.

² The sick man says his prayers lying in bed, etc., and as he best can.

³ *i.e.* saying, "And peace be on us and on the worshippers of Allah which be pious."

⁴ *i.e.* saying, "I seek refuge with Allah from Satan the Stoned."

⁵ Certain parts should be recited aloud (Jahr) and others sotto voce (with mussionation=Khafî). No mistake must be made in this matter where a Moslem cannot err.

and millet and beans and vetches and rice and raisins and dates. (¿) "What is the Zakát or poor-rate on gold?"—Below twenty miskals or dinars, nothing; but on that amount half a dinar for every score and so on proportionally.¹ (¿) "On silver?"—Under two hundred dirhams nothing, then five dirhams on every two hundred and so forth. (¿) "On camels?"—For every five, an ewe, or for every twenty-five a camel with colt. (¿) "On sheep?"—An ewe for every forty head. (¿) "What are the ordinances of the Ramazan Fast?"—The Koranic are intent; abstinence from eating, drinking and the stoppage of vomiting. It is incumbent on all who submit to the Law, and it becomes obligatory on sight of the new moon or on news of its appearance, brought by a trustworthy person and commending itself as truth to the hearer's heart; and among its requisites is that the intent be pronounced at nightfall. The traditional ordinances of fasting are, hastening to break the fast at sundown; deferring the fore-dawn meal,² and abstaining from speech, save for good works and for calling on the name of Allah and reciting the Koran. (¿) "What things vitiate not the fast?"—The use of unguents and eye-powders and the dust of the road and the undesigned swallowing of saliva and bleeding and cupping; none of these things vitiates the fast. (¿) "What are the prayers of the two great annual Festivals?"—Two one-bow prayers, which be a traditional ordinance, without call to prayer or standing up to pronounce the call;³ but let the Moslem say, Prayer is a collector of all folk!⁴ and pronounce "Allaho Akbar" seven times in the first prayer, besides the Takbir of prohibition; and, in the second, five times, besides the magnification of rising up (according to the doctrine of the Imam Al-Shafi'i, on whom Allah have mercy!) and make the profession of the Faith—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Hence an interest of two-and-a-half per cent. is not held to be "Ribá" or unlawful gain of money by money, usury.

² The meal must be finished before the faster can plainly distinguish the white thread from the black thread (Koran ii. 183); some understand this literally, others apply it to the dark and silvery streak of zodiacal light which appears over the Eastern horizon an hour or so before sunrise. The fast then begins and ends with the disappearance of the sun. I have noticed its pains and penalties in my Pilgrimage, i. 110, etc.

³ For the "Azán" or call to prayer see Lane, M. E., chapt. xviii. The chant, however, differs in every country, and a practical ear will know the land by its call.

⁴ Arab. "Hadís" or saying of the Apostle.

Now when it was the Four Hundred and Forty-second Night,

She said, It hath reached me, O auspicious King, that when the damsel had answered the doctor anent the Festival-prayers, quoth he, "Thou hast replied aright: now tell me what are the prayers prescribed on the occasion of an eclipse of the sun or moon?"—Two one-bow prayers without call to prayer or standing thereto by the worshipper, who shall make in each two-bow prayer double standing up and double inclinations and two-fold prostrations, then sit and testify and salute. (2) "What is the ritual of prayer for rain?"—Two one-bow prayers without call to prayer or standing thereto; then shall the Moslem make the profession and salute. Moreover the Imam shall deliver an exhortation and ask pardon of Allah, in place of the magnification, as in the two sermons of the Festivals and turn his mantle upper edge downwards and pray and supplicate. (2) "What are the Witr, the additional or occasional prayers?"—The least is a one-bow prayer and the most eleven. (2) "What is the forenoon prayer?"—At least, two one-bow prayers and at most, twelve. (2) "What hast thou to say of the I'tikâf or retreat?"¹—It is a matter of traditional ordinance. (2) "What are its conditions?"—(1) intent; (2) not leaving the mosque save of necessity; (3) not speaking to a woman; (4) fasting; and (5) abstaining from speech. (2) "Under what conditions is the Hajj or Pilgrimage² obligatory?"—Manhood, and understanding and being a Moslem and practicability; in which case it is obligatory on all, once before death. (2) "What are the Koranic statutes of the Pilgrimage?"—(1) The Ihrâm or pilgrim's habit; (2) the standing at Arafat; (3) circumambulating the Ka'abah; (4) running between Safâ and Marwah;³ and (5) shaving or clipping the hair. (2) "What are the Koranic statutes of the 'Umrah⁴ or lesser pilgrimage?"—Assuming the pilgrim's habit and compassing and running. (2) "What

¹ "Al-I'tikâf" resembles the Christian "retreat;" but the worshipper generally retires to a mosque especially in Meccah. The Apostle practised it on Jabal Hira and other places.

² The word is the Heb. חג Hagg whose primary meaning is circularity of form or movement. Hence it applied to religious festivals in which dancing round the idol played a prime part; and Lucian of "saltation" says, dancing was from the beginning and coeval with the ancient god, Love.

³ Two adjoining ground-waves *in* Meccah. For these and for the places subsequently mentioned the curious will consult my Pilgrimage, iii. 226, etc.

⁴ The 'Umrah or lesser Pilgrimage, I have noted, is the ceremony performed in Meccah at any time out of the pilgrim-season proper, *i.e.* between the eighth and tenth days of the twelfth lunar month Zu 'l-Hijjah. It does not entitle the Moslem to be called Hâjj (pilgrim) or Hâj as Persians and Indians corrupt the word.

are the Koranic ordinances of the assumption of the pilgrim's habit?"¹—Doffing sewn garments, forswearing perfume and ceasing to shave the head or pare the nails, and avoiding the killing of game. (2) "What are the traditional statutes of the pilgrimage?"—(1) The crying out "Labbay'ka, Adsum, Here am I, O our Lord, here am I!"² (2) the Ka'abah-circuitings³ of arrival and departure; (3) the passing the night at the Mosque of Muzdalifah and in the Valley of Mina, and (4) the lapidation.⁴ (2) "What is the Jihád or Holy War and its essentials?"—Its essentials are (1) the descent of the Infidels upon us; (2) the presence of the Imam; (3) a state of preparation and (4) firmness in meeting the foe. Its traditional ordinance is incital to battle, in that the Most High hath said, "O thou my Prophet, incite the faithful to fight!"⁵ (2) "What are the ordinances of buying and selling?"—The Koranic are (1) offer and acceptance and (2) if the thing sold be a white slave, by whom one profiteth, all possible endeavour to convert him to Al-Islam; and (3) to abstain from usury: the traditional are making void, and option before, not after, separating, according to his saying (whom Allah bless and preserve!), "The parties to a sale shall have the option of cancelling or altering terms while they are yet unseparated." (2) "What is it forbidden to sell for what?"—On this point I mind me of an authentic tradition, reported by Náf'i' of the Apostle of Allah, that he forbade the barter of dried dates for fresh and fresh figs for dry and jerked for fresh meat and cream for clarified butter; in fine, all eatables of one and the same kind, it is unlawful to buy or barter some for other some.⁸ Now when the doctor of law heard her words and knew that she was wit-keen, penetrative, ingenious and learned in jurisprudence and the Traditions and the interpretation of the Koran and what not else, he said in his mind, "Needs must I manœuvre with her, that I may overcome her in the assembly of the

¹ I need hardly note that Mohammed borrowed his pilgrimage-practices from the pagan Arabs who, centuries before his day, danced around the Meccan Ka'abah. Nor can he be blamed for having perpetuated a Gentile rite, if indeed it be true that the Ka'abah contained relics of Abraham and Ishmael.

² On first sighting Meccah.

³ Arab. Tawáf: the place is called Matáf and the guide Mutawwif (Pilgrimage, iii. 193, 205). The seven courses are termed Ashwát.

⁴ Stoning the Devil at Mina. Pilgrimage, iii. 282. Hence Satan's title "the Stoned."

⁵ Koran viii. 66; in the chapter entitled "Spoil," and relating mainly to the "day of Al-Bedr."

⁶ Arab. Al-Ikáláh = cancelling; Mr. Payne uses the technical term "resiliation."

⁷ Freedman of Abdallah, son of the Caliph Omar and noted as a traditionist.

⁸ *i.e.* at a profit: the exchange must be equal—an ordinance intended to protect the poor. Arabs have strange prejudices in these matters; for instance it disgraces a Badawi to take money for milk, to sell a spear, etc. etc.

Commander of the Faithful." So he said to her, "O damsel, what is the lexicographical meaning of Wuzú?" And she answered, "Philologically it signifieth cleanliness and freedom from impurities." (2) "And of Salát or prayer?"—An invocation of good. (3) "And of Ghusl?"—Purification. (4) "And of Saum or fasting?"—Abstinence. (5) "And of Zakát?"—Increase. (6) "And of Hajj or pilgrimage?"—Visitation. (7) "And of Jihád?"—Repelling. With this the doctor's arguments were cut off,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Forty-third Night,

She said, It hath reached me, O auspicious King, that when the doctor's arguments were cut off, he rose to his feet and said, "Bear witness against me, O Commander of the Faithful, that this damsel is more learned in the law than I am." Quoth she, "I will ask thee somewhat, which do thou answer me speedily, an thou be indeed a learned man." Quoth he, "Say on;" and she said, "What are the arrows of the Faith?" Answered he, "They number ten, (1) Testification, that is, religion; (2) Prayer, that is, the covenant; (3) Alms, that is, purification; (4) Fasting, that is, defensive armour; (5) Pilgrimage, that is, the Law; (6) Fighting for the Faith, that is, a general duty; (7) Bidding to beneficence and (8) Forbidding from frowardness, both of which are a man's honour; (9) Commune,¹ that is, sociableness of the Faithful; and (10) Seeking knowledge, that is, the praiseworthy path." She rejoined, "Thou hast replied aright and now remaineth but one question, What be the roots or fundamentals of Al-Islam?" He said, "They are four, sincerity of belief, truth of intent, observance of the lawful limit and keeping the covenant." Then said she, "I have one more question to ask thee, which if thou answer, it is well; else, I will take thy robe." Quoth he, "Speak, O damsel;" and she said, "What are the branches or superstructure of Al-Islam?" But he was silent awhile and made no reply: so she cried, "Doff thy robe and I will expound them to thee." Quoth the Caliph "Expound them, and I will make him put off his robe for thee." She said, "There are two-and-twenty branches; (1) holding fast to the Book of Allah the Most

¹ Arab. Jamá'ah, which in theology means the Heb. Edah (עדה) and the Greek ἐκκλησία, our "Church," the congregation of the Faithful under a lawful head. Hence the Sunnis call themselves "People of the Sunnat and Jamá'at." In the text it is explained as "Ulfat" or intimacy.

Highest ; (2) taking example by His Apostle (whom Allah bless and preserve!) ; (3) abstaining from evil doing ; (4) eating what is lawful and (5) avoiding what is unlawful ; (6) restitution of things wrongfully taken ; (7) repentance ; (8) knowledge of the Law ; (9) love of the Friend,¹ (10) and of the followers of the true Revelation ; (11) belief in the apostles of Al-Islam ; (12) fear of apostacy ; (13) preparation for departing this life ; (14) force of conviction ; (15) mercy on all possible occasions ; (16) strength in time of weakness ; (17) patience under trials ; (18) knowledge of Allah Almighty and (19) of what His Prophet hath made known to us ; (20) thwarting Iblis the accursed ; (21) striving earnestly against the greeds of the soul and warring them down, and (22) devotion to the one God." Now when the Commander of the Faithful heard her words, he bade the professor put off his robe and hooded turband ; and so did that doctor and went forth, beaten and confounded, from the Caliph's presence. Thereupon another man stood up and said to her, "O damsel, hear a few questions from me." Quoth she, "Say on ;" and he asked, "What are the conditions of purchase by advance?" whereto she answered, "That the price be fixed, the kind be fixed and the period of delivery be fixed and known." (ج) "What are the Koranic and the traditional canons of eating?"—The confession that Allah Almighty provideth the eater and giveth him meat and drink, with thanksgiving to Him therefor. (ج) "What is thanksgiving?"—The use by the creature of that which the Creator vouchsafeth to him, according as it was created for the creature. (ج) "What are the traditional canons of eating?"—The Bismillan² and washing both hands ; sitting respectfully ; eating with three fingers, and eating of that which hath been duly masticated.³ (ج) "What are good manners in eating?"—Taking small mouthfuls and looking little at one's table-companion.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab. Al-Khalil, *i.e.* of Allah = Abraham. Mohammed, following Jewish tradition, made Abraham rank second amongst the Prophets, inferior only to himself. I have noted that Ishmael the elder son succeeded his father. He married Da'alah bint Muzáz bin Omar, a Jurhamite, and his progeny abandoning Hebrew began to speak Arabic (ta'arraba) ; hence called Muta'arribah or Arabised Arabs (Pilgrimage iii. 190). He died at Meccah and was buried with his mother in the space North of the Ka'abah called Al-Hijr which our writers continue to confuse with the city Al-Hijr (Ibid. 165-66).

² This ejaculation, "In the name of Allah" is, I have noted, equivalent to "saying grace." If neglected it is a sin and entails a curse.

³ The ceremonious posture is sitting upon the shin-bones, not tailor-fashion ; and "bolting food" is a sign of boorishness.

Now when it was the Four Hundred and Forty-fourth Night,

She said, It hath reached me, O auspicious King, that when the damsel had answered concerning good manners in eating, the doctor who was trying her, rejoined, "Thou hast replied aright. Now tell me what are the stays of the heart and their supports?"¹ —The stays and supports both number three; (1) holding fast to the Faith, the support whereof is the shunning of infidelity; (2) holding fast to the Traditional Law, and its support the shunning of innovation; and (3) holding fast to obedience, and its support the shunning of disobedience. (2) "What are the conditions of Wuzu?"—(1) Being a Moslem; (2) discernment of good and evil; (3) purity of the water and (4) absence of material or religious impediments. (2) "What is belief?"—It is divided into nine parts, (1) belief in the One worshipped; (2) belief in the condition of slavery of the worshipper; (3) belief in the personality of the Deity; (4) belief in the Two Handfuls;² (5) belief in Providence which alloteth to man his lot; (6) belief in the Abrogating and (7) in the Abrogated; (8) belief in Allah, His angels and apostles; and (9) in fore-ordained Fate, general and individual, its good and ill, its sweet and bitter. (2) "What three things do away other three?"—It is told of Sufyán al-Sauri³ that he said, "Three things do away with other three. Making light of the pious doth away the future life, making light of Kings doth away this life, and making light of expenditure doth away wealth." (2) "What are the keys of the heavens, and how many gates have they?"—Quoth Almighty Allah, "And the heaven shall be opened and be full of portals;"⁴ and quoth he whom Allah bless and preserve! "None knoweth the number of the gates of heavens, save He who created the heavens, and there is no son of Adam but hath two gates allotted to him in the heavens, one whereby his daily bread descendeth and another wherethrough his works ascend. The first gate is not closed, save when his term of life cometh to an end, nor the gate of works, good and evil, till his soul ascend for judgment." (2) "Tell me of a thing

¹ Arab. "Zidd," the word is a fair specimen of Arabic ambiguity meaning primarily opposite or contrary (as virtue to vice), secondarily an enemy or a friend (as being opposite to an enemy).

² "The whole earth (shall be) but His handful on the resurrection day and in his right hand shall the Heaven be rolled up (or folded together)." Koran, xxxix. 67.

³ See Night lxxxi.

⁴ Koran lxxviii. 19.

and a half thing and a no-thing.”—The thing is the Moslem ; the half thing the hypocrite,¹ and the no-thing the miscreant. (ع) “Tell me of various kinds of hearts.”—There is the whole heart, the sick heart, the contrite heart, the vowed heart and the enlightened heart. Now the whole heart is that of Abraham, the Friend of Allah ; the sick heart is that of the Unbeliever in Al-Islam ; the contrite heart is that of the pious who fear the Lord ; the vowed heart is that of our Lord Mohammed (whom Allah bless and keep!) and the illuminated heart is that of his followers. Furthermore, the hearts of learned Olema are of three kinds, the heart which is in love with this world : the heart which loveth the next world, and the heart which loveth its Lord ; and it is said that hearts are three, the suspended, that of the infidel ; the non-existent, that of the hypocrite ; and the constant, that of the True-Believer. Moreover, it is said that the firm heart is of three kinds, viz., the heart dilated with light and faith, the heart wounded with fear of estrangement and the heart which feareth to be forsaken of its Supreme Friend.—And Shahrazad was surprised by the dawn of day, and ceased saying her permitted say.

Now when it was the Four Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that when the second doctor declared, “Thou hast said well,” quoth she to the Caliph, “O Commander of the Faithful, he hath questioned me, till he is weary, and now I will ask of him two questions. If he answer them both, it is well ; and if not, I will take his robe and he shall wend in peace.” Quoth the doctor, “Ask me what thou wilt,” and she said, “What sayest thou religion is?” Answered he, “Religion is confession of Faith with the tongue and conviction of the heart and correspondent action with the members. He (upon whom be blessings and peace!) hath said:—The believer is not perfect in belief, except he perfect himself in five qualities, namely trust in Allah,² committal of his affair to Allah, submission to the commands of Allah, acquiescence in the decrees of Allah ; and that all he doth be done for sake of Allah ; so is he of those who are acceptable to the Deity, and who give to Him and withhold for

¹ Arab. Al-Munáfik, technically meaning one who outwardly professes Al-Islam while inwardly hating it. Thus the word is by no means synonymous with our “hypocrite,” hypocrisy being the homage vice pays to virtue.

² Arab. “Tawakkul alá ’llah” : in the imperative the phrase is vulgarly used = “Be off !”

Him ; and such man is perfect in belief." Then said she, "What is the Divine ordinance of ordinances and the ordinance which is the initiator of all ordinances and that of which all others stand in need and that which comprehendeth all others ; and what is the traditional ordinance that entereth into the Koranic, and the prophetic practice whereby the Divine is completed?" But he was silent and made no reply ; whereupon the Caliph bade her expound and ordered him to doff his robe and give it to her. Said she, "O doctor, the Koranic ordinance of ordinances is the knowledge of Almighty Allah ; that, which is the initiative of all others, is the testifying there is no god but *the* God and Mohammed is the Apostle of God ; that, of which all others have need, is the Wuzu-ablution ; that, which compriseth all others, is the Ghusl-ablution from defilement¹ ; the Traditional ordinance that entereth into the Koranic, is the separation of the fingers and the thick beard ;² and that, where-with all Koranic ordinances are completed, is circumcision." There-with was made manifest the defeat of the doctor, who rose to his feet and said, "I call Allah to witness, O Commander of the Faithful, that this damsel is more learned than I in theology and what pertaineth to the Law." So saying, he put off his robe and went away ignominiously worsted. Then she turned to the rest of the learned men present and said, "O masters, which of you is the Koranist, the reader and reciter of the Koran, versed in the seven readings and in syntax and in lexicography?" Thereupon a professor arose and, seating himself before her, said, "Hast thou read the Book of Almighty Allah and made thyself thoroughly acquainted with its signs, that is its verses, and its abrogating parts and abrogated portions, its unequivocal commands and its ambiguous ; and the difference of its revelations, Maccan and Medinan? Dost thou understand its interpretation and hast thou studied it, according to the various traditions and origins?" "Yes," answered she ; and he said, "What then is the number of its chapters, how many are the decades and versets, how many words and how many letters and how many acts of prostration and how many prophets and how many chapters are Medinan and how many are Meccan and how many birds are mentioned in it?" Replied she, "O my lord, its chapters are an hundred and fourteen, whereof seventy were revealed at Meccah and forty-four at Al-Medinah ; and it containeth six

¹ *i.e.* ceremonial impurity which is *sui generis*, a very different thing from general dirtiness.

² A thick beard is one which does not show the skin ; otherwise the wearer is a "Kausaj ;" in Pers. "Kûseh."

hundred and twenty-one decades; six thousand three hundred and thirty-six versets;¹ seventy-nine thousand four hundred and thirty-nine words and three hundred and twenty-three thousand and six hundred and seventy letters; and to the reader thereof, for every letter, are given ten benefits. The acts of prostration it compriseth are fourteen."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Forty-sixth Night,

She said, It hath reached me, O auspicious King, that when the professor of Koranic exegesis questioned the damsel, she continued, "As regards the Prophets named in the Book there be five-and-twenty, to wit, Adam, Noah,² Abraham, Ishmael, Isaac, Jacob, Joseph, Lot, Elisha, Jonah, Salih,³ or Heber, Húd,⁴ Shua'yb or Jethro,⁵ David, Solomon, Zú'l-kafí or Joshua, Idrís, Elias, Yahyá or John the Baptist, Zacharias, Job, Moses, Aaron, Jesus and Moham-med,⁶ the peace of Allah and His blessing be on them all! Moreover, nine flying things are mentioned in the Koran, namely, the gnat, the bee, the fly, the ant, the hoopoe, the crow, the locust, the swallow and the bird of Isa (on whom be peace!) to wit, the bat." (¿) "Which is the most excellent chapter of the Koran?"—That of The Cow.⁷ (¿) "Which is the most magnificent verse?"—That of The Throne; it hath fifty words, bearing in each fifty blessings. (¿) "What sign or verse hath in it nine signs or wonders?"—That in which quoth Allah Almighty, "Verily, in the creation of the Heaven and the Earth; and in the vicissitude of night, and day; and in the ship which saileth through the sea laden with what is profitable for mankind; and in the rain-water which God sendeth down from Heaven, quickening thereby the dead ground and re-

¹ Of these 6336 versets only some 200 treat on law, civil and ceremonial, fiscal and political, devotional and ceremonial, canonical and ecclesiastical.

² The learned young woman omitted Ukhnúkh = Enoch, because not in Koran; and if she denoted him by "Idrís," the latter is much out of place.

³ Some say grandson of Shem (Koran vii. 71).

⁴ Koran vii. 63, etc.

⁵ Father-in-law of Moses (Koran vii, 83).

⁶ Who is the last and greatest of the twenty-five.

⁷ Koran ii., whose 256th Ayah is the far-famed and sublime Throne-verse which begins "Allah! there is no god but He, the Living, the Eternal One, whom nor slumber seizeth on nor sleep!" The trivial name is taken from the last line, "His throne overstretcheth Heaven and Earth and to Him their preservation is no burden; for He is the most Highest, the Supreme." The lines are often repeated in prayers and engraved on agates, etc., as portable talismans.

plenishing the same with all sorts of cattle; and in the change of winds and in the clouds that are compelled to do service between the Heaven and the Earth;¹—are signs to people of understanding.” (ع) “Which verse is the most just?”—That in which Allah saith, “Verily, Allah enjoineth justice and the doing of good, and the giving unto kindred what shall be necessary; and He forbiddeth wickedness and iniquity and oppression.”² (ع) “Which is the most greedy?”—That in which quoth Allah, “Is it that every man of them greedeth to enter the Garden of Delight?”³ (ع) “Which is the most hopeful?”—That in which quoth Allah Almighty, “Say: ‘O my servants who have transgressed against your own souls, despair not of the mercy of Allah; seeing, that Allah forgiveth all sins; aye Gracious, Merciful is He.’”⁴ (ع) “By what school of intonation dost thou read?”—By that of the people of Paradise, to wit, the version of Náf’i. (ع) “In which verse doth Allah make prophets lie?”⁵—In that wherein He saith, “They (the brothers of Joseph) brought his inner garment stained with false blood.”⁶ (ع) “In which doth He make unbelievers speak the truth”—In that wherein He saith, “The Jews say, ‘The Christians are grounded on nothing,’ and the Christians say, ‘The Jews are grounded on nothing’; and yet they both read the Scriptures;”⁷ and, so saying, all say sooth. (ع) “In which doth God speak in his own person?”—In that in which he saith, “I have not created Genii and men for any other end than that they should serve me.”⁸ (ع) “In which verse do the angels speak?”—In that which saith, “But we celebrate Thy praise and extol Thy holiness.”⁹ (ع) “What sayest thou of the formula:—I seek refuge with Allah from Satan the Stoned?”—It is obligatory by commandment of Allah on all before reading the Koran, as appeareth by His saying, “When thou readest the Koran, seek refuge with Allah from Satan the Stoned.”¹⁰ (ع) “What signify

¹ Koran ii. 159.

² Koran xvi. 92. The verset ends with, “He warneth you, so haply ye may be mindful.”

³ Koran lxx. 38.

⁴ Koran xxxix. 54.

⁵ The Sunnis hold that the “Anbiyá” (=prophets, or rather announcers of Allah’s judgments) were not sinless. But this dogma is branded as most irreverent and sinful by the Shi’ahs or Persian “followers of Ali,” who make capital out of this blasphemy and declare that if any prophet sinned he sinned only against himself.

⁶ Koran xii. 18.

⁷ Koran ii. 107.

⁸ Koran ii. 57. He (Allah) does not use the plurale majestatis.

⁹ Koran ii. 28.

¹⁰ Koran xvi. 100. Satan is stoned in the Miná or Muná basin (Night cccxliii.) because he tempted Abraham to disobey the command of Allah by refusing to sacrifice Ishmael (Pilgrimage iii. 248).

the words 'seeking refuge'¹ and what are the variants of the formula?"—Some say, "I take refuge with Allah the All-hearing and All-knowing," and others, "With Allah the Strong;" but the best is that whereof the Sublime Koran speaketh and the Traditions perpetuate. And he (whom Allah bless and keep!) was used to ejaculate, "I seek refuge with Allah from Satan the Stoned." And quoth a Tradition, reported by Naf'i on the authority of his adopted father, "The Apostle of Allah, was wont when he rose in the night to pray, to say aloud, Allaho Akbar; God is Most Great, with all Majesty! Praise be to Allah abundantly! Glory to Allah morn and even be!" Then would he say, "I seek refuge with Allah from Satan the Stoned and from the delusions of the Devils and their evil suggestions." And it is told of Ibn Abbas² (of whom Allah accept!) that he said, "The first time Gabriel came down to the Prophet with revelation he taught him the 'seeking refuge,' saying:—O Mohammed, say, I seek refuge with Allah the All-hearing and All-knowing; then say:—In the name of Allah the Compassionating, the Compassionate! Read, in the name of thy Lord who created;—created man of blood-clots."³ Now when the Koranist heard her words he marvelled at her expressions, her eloquence, her learning, her excellence, and said, "O damsel, what sayst thou of the verse. In the name of Allah, the Compassionating, the Compassionate? Is it of the verses of the Koran?"—Yes; it is a verset of "The Ant"⁴ occurring also at the head of the first and between every two following chapters; and there is much difference of opinion, respecting this, among the learned.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Forty-seventh Night,

She said, It hath reached me, O auspicious King, that when the damsel had told the professor concerning the difference of opinion among the learned touching the 'Basmalah,' he said, "Thou hast

¹ It may also mean "have recourse to God."

² Abdallah ibn Abbas, before noticed, first cousin of Mohammed and the most learned of the Companions. See D'Herbelot.

³ Koran xcvi., "Blood-clots," 1 and 2. "Read" may mean "peruse the revelation" (it was the first Koranic chapter communicated to Mohammed), or "recite, preach."

⁴ Koran xxvii. 30. Mr. Rodwell (p. 1) holds to the old idea that the "Basmalah" is of Jewish origin, taught to the Kuraysh by Omayyah, of Taif, the poet and Hanif (convert).

replied aright: now tell me why is not the formula written at the head of the chapter of Immunity?"¹ and she answered "When this chapter was revealed from on high for the dissolution of the alliance between the Prophet and the idolaters, He (whom Allah bless and preserve!) sent therewith Ali² ibn Abí Tálib (whose face Allah honour!) and he read the chapter to them, but did not read the Basmalah."³ (¿) "What of the excellence of the formula and its blessing?"—It is told of the Prophet that he said, "Never is the Basmalah pronounced over aught, but there is a blessing in it," and it is reported, on authority of Him (whom Allah bless and preserve!) that the Lord of Glory swore by His glory that never should the Basmalah be pronounced over a sick person, but he should be healed of his sickness. Moreover, it is said that, when Allah created the empyrean, it was agitated with an exceeding agitation; But He wrote on it, 'Bismillah' and its agitation subsided. When the formula first descended from heaven to the Prophet, he said, "I am safe from three things, earthquake and metamorphosis and drowning;" and indeed its boons are great and its blessings too many to enumerate. It is told of Allah's Apostle that he said, "There will be brought on the Judgment-day a man with whom He shall reckon and finding no good deed to his account, shall order him to the Fire; but the man will cry:—O my God, Thou hast not dealt justly by me! Then shall Allah (to whom be honour and glory!) say, How so? and the man shall answer, O Lord, for that Thou callest Thyself the Compassionating, the Compassionate, yet wilt thou punish me with the Fire! And Allah (magnified be His Majesty!) shall reply, I did indeed name myself the Compassionating, the Compassionate. Carry My servant to Paradise, of My mercy, for I am the most Merciful of the mercifuls!" (¿) "What was the origin of the use of the Basmalah?"—When Allah sent down from Heaven the Koran, they wrote, "In Thy name, O my God!" when Allah revealed the words, "Say: Call upon Allah, or call upon the Compassionating, what days ye pray, for hath He the most excellent

¹ Koran ix.: this was the last chapter revealed and the only one revealed entire except verse 110.

² Ali was despatched from Al-Medinah to Meccah by the Prophet on his own slit-eared camel to promulgate this chapter; and meeting the assembly at Al-'Akabah he also acquainted them with four things; (1) No Infidel may approach the Meccah temple; (2) naked men must no longer circuit the Ka'abah; (3) only Moslems enter Paradise, and (4) public faith must be kept.

³ Dictionaries give the word "Basmalah" (= saying Bismillah); but the common pronunciation is "Bismalah."

names,"¹ they wrote, "In the name of Allah, the Compassionating, the Compassionate;" and, when He revealed the words, "Your God is one God, there is no God but He, the Compassionating, the Compassionate,"² they wrote, "In the name of Allah, the Compassionating, the Compassionate!" Now when the Koranist heard her reply, he hung down his head and said to himself, "This be a marvel of marvels. How hath this slave-girl expounded the origin of the Basmalah? But, by Allah, needs must I go about with her and haply defeat her." So he asked, "Did Allah reveal the Koran all at once or at times manifold?" She answered, "Gabriel the Faithful (on whom be peace!) descended with it from the Lord of the Worlds upon His Prophet Mohammed, Prince of the Apostles and Seal of the Prophets, by detached versets; bidding and forbidding, covenanting and comminating, and containing advices and instances in the course of twenty years as occasion called for it." (i) "Which chapter was first revealed?"—According to Ibn Abbas, that entitled Clots of Blood:³ and, according to Jábir bin Abdillah,⁴ that called 'The Covered' which preceded all others.⁵ (i) "Which verset was the last revealed?"—That of Usury,⁶ and it is also said, the verse, "When there cometh Allah's succour and victory."⁷—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Forty-eighth Night,

She said, It hath reached me, O auspicious King, that when the damsel told the Koranist which was the last verse he said, "Thou

¹ Koran xvii. 110, a passage revealed because the Infidels, hearing Mohammed calling upon The Compassionate, imagined that Al-Rahmán was other deity but Allah. The "names" have two grand divisions, Asmá Jaláli, the fiery or terrible attributes, and the Asmá Jamáli (airy, watery, earthy or) amiable. Together they form the Asmá al-Husna or glorious attributes, and do not include the Ism al-A'azam, the ineffable name which is known only to a few.

² Koran ii. 158.

³ Koran xcvi. before noticed.

⁴ A man of Al-Medinah, one of the first of Mohammed's disciples.

⁵ Koran lxxiv. 1, etc., supposed to have been addressed by Gabriel to Mohammed when in the cave of Hira or Jabal Núr. He returned to his wife Khadijah in sore terror at the vision of one sitting on a throne between heaven and earth, and bade her cover him up. Whereupon the Archangel descended with this text, supposed to be the first revealed. Mr. Rodwell (p. 3) renders it, "O thou enwrapped in thy mantle!" and makes it No. ii. after a Fatrah or silent interval of six months to three years.

⁶ There are several versets on this subject (chaps. ii. and xxx).

⁷ Koran cx. 1.

hast replied aright ; now tell me the names of the Companions who collected the Koran, in the lifetime of the Apostle of Allah." And she answered, "They were four, Ubay ibn Ka'ab, Zayd ibn Sábit, Abú Obaydah 'Aamir bin Jarráh, and Othmán bin Affán,¹ (Allah accept of them one and all!)" (¿) "Who are the readers, from whom the accepted reading of the Koran is taken?"—They number four, Abdallah bin Mas'úd, Ubay bin Ka'ab, Ma'az bin Jabal and Sálím bin Abdillah. (¿) "What sayest thou of the words of the Most High, 'That which is sacrificed to stones?'"²—The stones are idols, which are set up and worshipped, instead of Allah the Most High, and from this we seek refuge with Allah. (¿) "What sayest thou of the words of the Most High, 'Thou knowest what is in my soul, and I know not what is in Thy soul?'"³—They mean, "Thou knowest the truth of me and what is in me, and I know not what is in Thee ; and the proof of this are His words,⁴ 'Thou art He who wottest the hidden things'" and it is said, also, "Thou knowest my essence, but I know not Thine essence." (¿) "What sayst thou of the words of the Most High, 'O true believers, forbid not yourselves the good things which Allah hath allowed you?'"⁵—My Shaykh (on whom Allah have mercy!) told me that the Companion Al-Zahhák related :—There was a people of the True-believers who said, "We will maim ourselves and don sackcloth ;" whereupon this verse was revealed. But Al-Kutádah declareth that it was revealed on account of sundry Companions of the Apostle of Allah, namely, Ali ibn Abí Tálib, and Othmán bin Musa'ab and others, who said, "We will maim ourselves and don hair cloth and make us monks." (¿) "What sayest thou of the words of the Most Highest, 'And Allah took Abraham for His friend?'"⁶—The friend of Allah is the needy, the poor, and (according to another saying) he is the lover, he who is detached from the world in the love of Allah Almighty and in whose attachment there is no falling away. Now when the Koranist⁷ saw her pass on in speech with the passage of the clouds

¹ The third Caliph ; the "Writer of the Koran."

² Koran, v. 4. Sale translates "idols." Mr. Rodwell, "On the blocks (or shafts) of stone," rude altars set by the pagan Arabs before their dwellings.

³ Koran, v. 116. The words are put into the mouth of Jesus.

⁴ The end of the same verse.

⁵ Koran, v. 89. Supposed to have been revealed when certain Moslems proposed to practise Christian asceticism, fasting, watching, abstaining, and sleeping on hard beds. I have said Mohammed would have "no monkery in Al-Islam," but human nature willed otherwise. Mr. Rodwell prefers "Interdict the healthful viands."

⁶ Koran, iv. 124.

⁷ Arab. "Mukri." "Kári" is one who reads the Koran to pupils ; the Mukri corrects them. "With the passage of the clouds" = without a moment's hesitation.

and that she stayed not in reply, he rose to his feet and said, "I take Allah to witness, O Commander of the Faithful, that this damsel is more learned than I in Koranic exegesis and what pertaineth thereto." Then said she, "I will ask thee one question, which if thou answer it is well; but if thou answer not, I will strip off thy robe." Quoth the Commander of the Faithful, "Ask on," and she enquired, "Which verset of the Koran hath in it three-and-twenty Káfs, which sixteen Míms, which an hundred and forty 'Ayns¹ and which section² lacketh the formula, 'To Whom belong glory and glorification and majesty?' "³ The Koranist could not reply, and she said to him, "Put off thy robe." So he doffed it, and she continued, "O Commander of the Faithful, the verset of the sixteen Mims is in the chapter Húd and is the saying of the Most High, 'It was said, O Noah, go down in peace from us, and blessing upon thee!'⁴ that of the three-and-twenty Kafs is the verse called of the Faith, in the chapter of The Cow; that of the hundred and forty Ayns is in the chapter of Al-A'aráf,⁵ where the Lord saith, 'And Moses chose seventy men of his tribe to attend our appointed time;⁶ to each man a pair of eyes.'⁷ And the lesson, which lacketh the formula, 'To Whom be glory and glorification,' is that which comprises the chapters, The Hour draweth nigh and the Moon shall be cloven in twain;⁸ The Compassionate and The Event."⁹ Thereupon the professor departed in confusion.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ The twenty-first, twenty-fourth and eighteenth Arabic letters.

² Arab. "Hizb." The Koran is divided into sixty portions, answering to "Lessons" for convenience of public worship.

³ Arab. "Jalálah," = saying Jalla Jalálu-hu = magnified be His Majesty! or glorified be His Glory.

⁴ Koran, xi. 50.

⁵ The partition-wall between Heaven and Hell which others call Al-'Urf (in the sing. from the verb meaning he separated or parted). The Jews borrowed from the Guebres the idea of a partition between Heaven and Hell and made it so thin that the blessed and damned can speak together. There is much dispute about the population of Al-A'aráf, the general idea being that they are men who do not deserve reward in Heaven or punishment in Hell. But it is not a "Purgatory" or place of expiating sins.

⁶ Koran, vii. 154.

⁷ A play on the word Ayn, which means "eye" or the eighteenth letter which in olden times had the form of a circle.

⁸ From misreading these words comes the absurd popular belief of the moon passing up and down Mohammed's sleeves. George B. Airy (The Athenæum, Nov. 29, 1884) justly objects to Sir R. Sale's translation "The hour of judgment approacheth" and translates "The moon hath been dichotomised" a well-known astronomical term when the light portion of the moon is defined in a strait line: in other words, when it is really a half-moon at the first and third quarters of each lunation. Others understand, The moon shall be split on the Last Day, the preterite for the future in prophetic style. "Koran Moslems" of course understand it literally.

⁹ Chapters liv., lv. and lvi.

Now when it was the Four Hundred and Forty-ninth Night,

She said, It hath reached me, O auspicious King, that when the damsel defeated the Koranist and took off his robe and sent him away confused, then came forward the skilled physician and said to her, "We are free of theology and come now to physiology. Tell me, therefore, how is man made; how many veins, bones and vertebræ are there in his body; which is the first and chief vein and why Adam was named Adam?" She replied, "Adam was called Adam, because of his *udmah*, that is, the wheaten colour of his complexion and also (it is said) because he was created of the *adim* of the earth, that is to say, of the surface-soil. His breast was made of the earth of the Ka'abah, his head of earth from the East and his legs of earth from the West. There were created for him seven doors in his head, viz., the eyes, the ears, the nostrils and the mouth. The eyes were made the seat of the sight-sense, the ears the seat of the hearing-sense, the nostrils the seat of the smell-sense, the mouth the seat of the taste-sense and the tongue to utter what is in the heart of man.¹ Now Adam was made of a compound of the four elements, which be water, earth, fire and air. The yellow-bile is the humour of fire, being hot-dry; the black-bile that of earth, being cold-dry; the phlegm that of water, being cold-moist, and the blood that of air, being hot-moist.² There were made in man three hundred and sixty veins, two hundred and forty-nine bones, and three souls³ or spirits, the animal, the rational and the natural, to each of which is allotted its proper function. Moreover, Allah made him a heart and spleen and lungs and six intestines and a liver and two kidneys and brain and bones and skin and five senses; hearing, seeing, smell, taste, touch. The heart He set on the left side of the breast and made the stomach the guide and governor thereof. He appointed the lungs for a fan to the heart and stablished the liver on the right side, opposite thereto. Moreover, He made, besides this, the diaphragm and the viscera and set up the bones of the breast and latticed them with the ribs." (٤) "How many ventricles are there in a man's head?"—Three, which contain five faculties, styled the intrinsic senses, to wit, common sense, imagination, the thinking faculty, perception and memory. (٥) "Describe to me the configura

¹ We should say, *not* to utter, etc.

² These well-known "humours of Hippocrates," which reappear in the form of temperaments of European phrenology, are still the base of Eastern therapeutics.

³ The doctrine of the three souls will be intelligible to Spiritualists.

tion of the bones,"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fiftieth Night,

She said, It hath reached me, O auspicious King, that when the physicist said to her, "Describe to me the configuration of the bones," she replied, "Man's frame consists of two hundred and forty bones, which are divided into three parts, the head, the trunk, and the extremities. The head is divided into calvarium and face. The skull is constructed of eight bones, and to it are attached the four osselets of the ear. The face is furnished with an upper jaw of eleven bones and a lower jaw of one; and to these are added the teeth two-and-thirty in number, and the *os hyoides*.¹ The trunk is divided into spinal column, breast and basin. The spinal column is made up of four-and-twenty bones, called *Fikár* or *vertebræ*; the breast, of the breastbone and the ribs, which are four-and-twenty in number, twelve on each side; and the basin of the hips, the *sacrum*² and the *os coccygis*. The extremities are divided into upper and lower, arms and legs. The arms are again divided firstly into shoulder, comprising shoulder blades and collar bone; secondly, into the upper arm which is one bone; thirdly into fore-arm, composed of two bones, the radius and the ulna, and fourthly into the hand, consisting of the wrist, the metacarpus of five and the fingers, which number five, of three bones each, called the phalanges, except the thumb, which hath but two. The lower extremities are divided, firstly into thigh, which is one bone; secondly into leg, composed of three bones, the tibia, the fibula and the patella, and thirdly into the foot, divided, like the hand, into tarsus, metatarsus and toes; and is composed of seven bones, ranged in two rows, two in one and five in the other; and the metatarsus is composed of five bones and the toes number five, each of three phalanges except the big toe which hath only two." (ع) "Which is the root of the veins?"—The aorta, from which they ramify, and they are many, none knoweth the tale of them save He who created them; but I repeat, it is said that they number three hundred and sixty.³ Moreover, Allah hath appointed

¹ Arab. "Al-lámi" = the l-shaped, curved, forked.

² Arab. "Usus," our *os sacrum* because, being incorruptible, the body will be built up thereon for Resurrection-time. It is the Heb. "Uz," whence older scholars derived *os*.

³ Arab physiologists had difficulties in procuring "subjects"; and usually practised dissection on the simiads. Their illustrated books are droll; the figures have been copied and recopied till they have lost all resemblance to the originals.

the tongue as interpreter for the thought, the eyes to serve as lanterns, the nostrils to smell with, and the hands for prehensors. The liver is the seat of pity, the spleen of laughter¹ and the kidneys of craft; the lungs are ventilators, the stomach the storehouse and the heart the prop and pillar of the body. When the heart is sound, the whole body is sound, and when the heart is corrupt, the whole body is corrupt. (i) "What are the outward signs and symptoms evidencing disease in the members of the body, both external and internal?"—A physician, who is a man of understanding, looketh into the state of the body and is guided by the feel of the hands,² according as they are firm or flabby, hot or cool, moist or dry. Internal disorders are also indicated by external symptoms, such as yellowness of the white of the eyes, which denoteth jaundice, and bending of the back, which denoteth disease of the lungs.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifty-first Night,

She said, It hath reached me, O auspicious King, that when the damsel had described to the doctor the outer signs and symptoms quoth he, "Thou hast replied aright! now what are the internal symptoms of disease?"—The science of the diagnosis of disease by internal symptoms is founded upon six canons, (1) the patient's actions; (2) the waste of the body; (3) the nature of the pain and (4) the site thereof; (5) swelling and (6) the effluvia given off his person. (i) "How cometh hurt to the head?"—By the ingestion of food upon food, before the first be digested, and by fullness upon fullness; this it is that wasteth peoples. He who would live long, let him be early with the morning-meal and not late with the evening-meal; let him be sparing of pleasure and chary of such depletory measures as cupping and blood-letting; and let him make of his belly three parts, one for food, one for drink and the third for air; for that a man's intestines are eighteen spans in length and it befitteth that he appoint six for meat, six for drink, and six for breath. If he walk, let him go gently; it will be wholesomer for him and better for his body and more in accordance with the saying

¹ The liver and spleen are held to be congealed blood. Hence the couplet:—

We are allowed two carrions (*z. z.* with throats uncut) and two bloods, *etc.*
The fish and the locust, the liver and the spleen. (Pilgrimage iii., 92.)

² This is perfectly true and yet little known to the general.

of the Almighty, "Walk not proudly on the earth."¹ (ﺉ) "What are the symptoms of yellow bile and what is to be feared therefrom?"—The symptoms are sallow complexion and bitter taste in the mouth with dryness; failure of the appetites and rapid pulse; and the patient hath to fear high fever and delirium and eruptions and jaundice and tumour and ulcers of the bowels and excessive thirst. (ﺉ) "What are the symptoms of black bile and what hath the patient to fear from it, an it get the mastery of the body?"—The symptoms are false appetite and great mental disquiet and cark and care; and it behoveth that it be removed, else it will generate melancholia² and leprosy and cancer and disease of the spleen and ulceration of the bowels. (ﺉ) "Into how many branches is the art of medicine divided?"—Into two: the art of diagnosing diseases and that of restoring the diseased body to health. (ﺉ) "When is the drinking of medicine more efficacious than otherwhen?"—When the sap runs in the wood and the grape thickens in the cluster and the two auspicious planets, Jupiter and Venus, are in the ascendant; then setteth in the proper season for drinking of drugs and doing away of disease. (ﺉ) "What time is it, when, if a man drink water from a new vessel, the drink is sweeter and lighter or more digestible to him than at another time, and there ascendeth to him a pleasant fragrance and a penetrating?"—When he waiteth awhile after eating, as quoth the poet:—

Drink not upon thy food in haste but wait awhile; * Else thou with halter shalt thy frame to sickness lead:

And patient bear a little thirst from food, then drink; * And thus, O brother, haply thou shalt win thy need.³

(ﺉ) "What food is it that giveth not rise to ailments?"—That which is not eaten but after hunger, and when it is eaten, the ribs are

¹ Koran xvii. 39.

² Arab. "Al-Malikhuliya," proving that the Greeks then pronounced the penultimate vowel according to the acute accent—*ia*; not as we slur it over. In old Hebrew we have the transliteration of four Greek words, Kithara, Sambúke, Psalteria and Symphonia; in the languages of Hindostan many scores including names of places; and in Latin and Arabic as many hundreds. By a scholar-like comparison of these remains we should find little difficulty in establishing the true Greek pronunciation since the days of Alexander the Great; and we shall prove that it was pronounced according to accent and emphatically *not* quantity. In the next century I presume English boys will be taught to pronounce Greek as the Greeks do.

³ This is the diet prescribed to Prince Bismarck. Educated Arabs can quote many a verse bearing upon domestic medicine and reminding us of the lines bequeathed to Europe by the School of Salerno. Such *e.g.* are—

After the noon-meal, sleep, although for moments twain;
After the night-meal, walk, though but two steps be ta'en.

not filled with it, even as saith Jálínús or Galen the physician, "Whoever will take in food, let him go slowly and he shall not go wrongly." And to conclude with his saying (on whom be blessing and peace!), "The stomach is the house of disease, and diet is the head of healing; for the origin of all sickness is indigestion, that is to say, corruption of the meat"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fifty-second Night,

She continued, It hath reached me, O auspicious King, that when the damsel said to the doctor, "The stomach is the house of disease and diet is the head of healing; for the origin of all sickness is indigestion, that is to say, corruption of the meat in the stomach;" he rejoined, "Thou hast replied aright! what sayest thou of the Hammam?"—Let not the full man enter it. Quoth the Prophet, "The bath is the blessing of the house, for that it cleanseth the body and calleth to mind the Fire." (¿) "What Hammams are best for bathing in?"—Those whose waters are sweet and whose space is ample and which are kept well aired; their atmosphere representing the four seasons—autumn and summer and winter and spring. (¿) "What kind of food is the most profitable?"—That which women make and which hath not cost overmuch trouble and which is readily digested. The most excellent of food is brewis¹ or bread sopped in broth; according to the saying of the Prophet, "Brewis excelleth other food, even as Ayishah excelleth other women." (¿) "What kind of kitchen, or seasoning, is most profitable?"—"Flesh meat" (quoth the Prophet) "is the most excellent of kitchen; for that it is the delight of this world and the next world." (¿) "What kind of meat is the most profitable?"—Mutton; but jerked meat is to be avoided, for there is no profit in it. (¿) "What of fruits?"—Eat them in their prime and quit them when their season is past. (¿) "What sayest thou of drinking water?"—Drink it not in large quantities nor swallow it by gulps, or it will give thee head-ache and cause divers kinds of harm; neither drink it immediately after leaving the Hammam nor after eating (except it be after the lapse of fifteen minutes for a

¹ Arab. Saridah (Tharidah), also called "ghaut" = crumbled bread and hashed meat in broth; or bread, milk and meat. The Saridah of Ghassán, cooked with eggs and marrow, was held a dainty dish: hence the Prophet's dictum.

young man and forty for an old man), nor after waking from sleep. (i) "What of drinking fermented liquors?"—Doth not the prohibition suffice thee in the Book of Almighty Allah, where He saith, "Verily, wine and lots and images, and the divining arrows are an abomination, of Satan's work; therefore avoid them, that ye may prosper"?¹ And again, "They will ask thee concerning wine and lots: Answer, 'In both there is great sin and also some things of use unto men: but their sinfulness is greater than their use.'"² Hence quoth the poet:—

O bibber of liquor, 'art not ashamed * To drink what Allah forbade thee drain?
Put it far from thee and approach it not; * It holds what Allah forbade as bane.

And quoth another to the same purport:—

I drank the sin till my reason fled: I'll drink that reason to loss misled!

As for the advantages that be therein, it strengtheneth the viscera and banisheth care, and moveth to generosity and preserveth health and digestion; it conserveth the body, expelleth disease from the joints, purifieth the frame of corrupt humours, engendereth cheerfulness, gladdeneth the heart of man and keepeth up the natural heat; it enforceth the liver and removeth obstructions, reddeneth the cheeks, cleareth the brain and deferreth grey hairs. In short, had not Allah (to whom be honour and glory!) forbidden it,³ there were not on the face of the earth aught fit to stand in its stead. As for gambling by lots, it is a game of hazard such as dicing not of skill. (i) What wine is best?"—That which is pressed from white grapes and kept eighty days or more after fermentation: it resembleth not water and indeed there is nothing on the surface of the earth like unto it. (i) "What sayest thou of cupping?"—It is for him who is over full

¹ Koran v. 92. "Lots," = games of chance and "images" = statues.

² Koran ii. 216. The word "Maysar," which I have rendered "gambling" or "gaming" (for such is the modern application of the word), originally meant what St. Jerome calls *Βελομαντία* and explains thereby the verse (Ezek. xxi. 22), "The King held in his hand the *lot* of Jerusalem" *i.e.* the arrow whereon the city-name was written. The Arabs use it for casting lots with ten Azlam or headless arrows (for dice) three being blanks and the rest notched from one to seven. They were thrown by a "Zarib" or punter and the stake was generally a camel. Amongst so excitable a people as the Arabs, this game caused quarrels and bloodshed, hence its prohibition: and the theologians have extended the command, which is rather admonitory than prohibitive, to all games of chance. Tarafah is supposed to allude to this practice in his Mu'allakah.

³ Liberal Moslems observe that the Koranic prohibition is not absolute, with threat of Hell for infraction. Yet Mohammed doubtless forbade all inebriatives and the occasion of his so doing is well known (Pilgrimage ii. 322).

of blood and who hath no defect therein ; and whoever would be cupped, let it be during the wane of the moon, on a day without cloud, wind or rain and on the seventeenth of the month. If it fall on a Tuesday, it will be the more efficacious, and nothing is more salutary for the brain and eyes and for clearing the intellect than cupping.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifty-third Night,

She said, It hath reached me, O auspicious King, that when the damsel enumerated the benefits of cupping, quoth the doctor, "What is the best time for cupping?"—One should be cupped 'on the spittle,' that is, in the morning before eating, for this fortieth the wit and the memory. It is reported of the Prophet that, when anyone complained to him of a pain in the head or legs, he would bid him be cupped and after cupping not eat salt food fasting, for it engendereth scurvy ; neither eat sour things as curded milk¹ immediately after cupping. (¿) "When is cupping to be avoided?"—On Sabbaths or Saturdays and Wednesdays, and let him who is cupped on these days blame none but himself. Moreover, one should not be cupped in very hot weather nor in very cold weather ; and the best season for cupping is springtide. Quoth the doctor, (¿) "What are the most excellent fruits?"—Pomegranate and citron. (¿) "Which is the most excellent of vegetables?"—Endive.² (¿) "Which of sweet-scented flowers?"—Rose and Violet. (¿) "What is that which, when confined and shut out from the air liveth, and when let out to smell the air dieth?"—The fish. (¿) "What serpent layeth eggs?"—The Su'ban or dragon. With this the physician waxed weary with much questioning, and held his peace, when Tawaddud said to the Caliph, "O Commander of the Faithful, he hath questioned me till he is tired out and now I will ask him one question, which if he answer not, I will take his robe as lawful prize."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ I have noticed this soured milk in Pilgrimage i. 362.

² Arab. "Hindibá" (= endivium) : the modern term is Shakuríyah = chicorée. I believe it to be very hurtful to the eyes.

Now when it was the Four Hundred and Fifty-fourth Night,

She continued, It hath reached me, O auspicious King, that when the damsel said to the Commander of the Faithful, "Verily he hath questioned me till he is tired out, and now I will ask him one question, which if he answer not I will take his robe as lawful prize," the Caliph cried, "Ask on." So quoth she to the physician, "What is that thing which resembleth the earth in roundness, whose resting-place and whose spine are hidden from men's eyes; little of price and estimation; narrow of chest and shackled as to throat though it be nor runaway slave nor pestilent thief; thrust through and through, though not in fray, and wounded, though not in fight: time eateth its vigour and water wasteth it away; now it is beaten without blemish, and then made to serve without stint; united after separation; submissive, but not to him who caresses it; drooping, yet not leaning on its side; becoming dirty yet purifying itself; cleaving to its faith, yet changing; wrestling without arms; resting and taking its ease; bitten, yet not crying out; now more complaisant than a cup-companion and then more troublesome than summer-heat; and having its abode in the corners of the mansions of the noble?" The physician was silent awhile in perplexity and his colour changed and he bowed his head and made no reply; whereupon she said to him, "Ho, sir doctor, speak or doff thy robe." At this, he rose and said, "O Commander of the Faithful, bear witness against me that this damsel is more learned than I in medicine and what else, and that I cannot cope with her." And he put off his robe and fled forth. Quoth the Caliph to Tawaddud, "Ree us thy riddle," and she replied, "O Commander of the Faithful, it is the button and the button-loop."¹—Then she undertook the astronomers and said, "Let him of you who is an astronomer rise and come forward." So the astronomer advanced and sat down before her; and, when she saw him, she laughed and said, "Art thou the astronomer, the mathematician, the scribe?" "Yes," answered he. Quoth she, "Ask of what thou wilt; success resteth with Allah." So he said, "Tell me of the sun and its rising and setting?" And she replied:—Know that the sun riseth from the shadows in the Eastern hemisphere and setteth in the shadows of the Western, and each hemisphere compriseth one hundred and eighty degrees.

¹ Arab. "Zarr wa 'urwah," lit. = handle. The button-hole, I have said, is a modern invention; Urwah is also applied to the loopshaped handle of the water-skin, for attachment of the Allakah or suspensory thong.

Quoth Allah Almighty, 'I swear by the Lord of the East and of the West.'¹ And again, 'He it is who hath ordaineth the sun to shine by day, and the moon for a light by night; and hath appointed her station that ye might know the number of years and the computation of time.'² The moon is Sultan of the night and the sun Sultan of the day, and they vie each with other in their courses and follow without overtaking each other. Quoth Almighty Allah, 'It is not expedient that the sun overtake the moon in her course; neither doth the night outstrip the day, but each of these luminaries moveth in a peculiar orbit.'³ (ج) "When the day cometh, what becometh of the night; and what of the day, when the night cometh?"—"He causeth the night to enter in upon the day, and He causeth the day to enter in upon the night."⁴ (ج) "Enumerate to me the mansions of the moon?"⁵—They number eight-and-twenty, to wit, Sharatán, Butayn, Surayá, Dabarán, Hak'ah, Han'ah, Zirá'a, Nasrah, Tarf, Jabbah, Zubrah, Sarfah, 'Awwá, Simák, Ghafar, Zubání, Iklíl, Kalb, Shaulah, Na'am, Baldah, Sa'ad al-Zábih, Sa'ad al-Bul'a, Sa'ad al-Su'úd, Sa'ad al-Akhbiyah, Fargh the Former and Fargh the Latter; and Risháa. They are disposed in the order of the letters of the Abjad-hawwaz or older alphabet,⁶ according to their numerical power, and in them are secret virtues which none knoweth save Allah (extolled and exalted be He!) and the stablished in science. They are divided among the twelve Signs of the Zodiac, two mansions and a third of a mansion to each Sign. Thus Sharatan, Butayn and one-third of Surayá, belong to Aries, the other two-thirds of

¹ Koran lxx. 40; see also the chapter following, v. 16.

² Koran x. 5; the "her" refers to the sun.

³ Koran xxxvi. 40.

⁴ Koran xxii. 60.

⁵ Arab. "Manázil:" these are the Hindu Nakshatra; extensively used in meteorology even by Europeans unconsciously: thus they will speak of the Elephantina-storm without knowing anything of the lunar mansion so called. The names in the text are successively Sharatán = two horns of the Ram; (2) the Ram's belly; (3) the Pleiades; (4) Aldebaran; (5) three stars in Orion's head; (6) ditto in Orion's shoulder; (7) two stars above the Twins; (8) Lion's nose and first summer station; (9) Lion's eye; (10) Lion's forehead; (11) Lion's mane; (12) Lion's heart; (13) the Dog, two stars in Virgo; (14) Spica Virginis; (15) φ, ι and κ in foot of Virgo; (16) horns of Scorpio; (17) the Crown; (18) heart of Scorpio; (19) tail of Scorpio; (20) stars in Pegasus; (21) where no constellation appears; (22) the Slaughterer's luck; (23) Glutton's luck; (24) Luck of Lucks, stars in Aquarius; (25) Luck of Tents, stars in Aquarius; (26) the fore-lip or spout of Urn; (27) the hind lip of Urn; and (28) in Fish's belly (Batn al-Hút). Of these 28 to each of the four seasons 7 are allotted.

⁶ The Hebrew absey, still used by Moslems in chronograms. For mnemonic purposes the 28 letters are distributed into eight words of which the first and second are Abjad and Hawwaz. The last six letters in two words (Thakhiz and Zuzigh) are Arabian, unknown to the Jews and not found in Syriac.

Suráyá, Dabarán and two-thirds of Hak'ah to Taurus, the other third of Hak'ah, Han'ah and Zirá'a to Gemini ; Nasrah, Tarf and a third of Jabhah to Cancer, the other two-thirds of Jabhah, Zubrah and two-thirds of Sarfah to Leo ; the other third of Sarfah, 'Awwá and Simák to Virgo ; Ghafar, Zubáni and one-third of Iklíl to Libra ; the other two-thirds of Iklíl, Kalb and two-thirds of Shaulah to Scorpio ; the other third of Shaulah, Na'am and Baldah to Sagittarius ; Sa'ad al-Zábih, Sa'ad al-Bul'a and one-third of Sa'ad al-Su'ud to Capricorn, the other two-thirds of Sa'ad al-Su'ud, Sa'ad al-Akhbiyah and two-thirds of Fargh the Former to Aquarius, the other third of Fargh the Former, Fargh the Latter and Risháa to Pisces —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifty-fifth Night,

She said, it hath reached me, O auspicious King, that when the damsel enumerated the Mansions and distributed them into their Signs, the astronomer said, "Thou hast replied aright ; now tell me of the planets and their natures, also of their sojourn in the Zodiacal Signs, their aspects, auspicious and sinister, their houses, ascendants and descendants." She answered, "The sitting is narrow for so large a matter, but I will say as much as I can. Now the planets number seven ; which are, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, Saturn. The Sun, hot-dry, sinister in conjunction, favourable in opposition, abideth thirty days in each Sign. The Moon, cold-moist and favourable of aspect, tarrieth in each Sign two days and a third of another day. Mercury is of a mixed nature, favourable in conjunction with the favourable, and sinister in conjunction with the sinister aspects, and abideth in each sign seventeen days and a half day. Venus, temperate and favourable, abideth in each sign five-and-twenty days. Mars is sinister and woneth in each sign ten months. Jupiter is auspicious and abideth in each sign a year. Saturn, cold-dry and sinister, tarrieth in each sign thirty months. The house of the Sun is Leo, her ascendant is Aries, and her descendant Aquarius. The Moon's house is Cancer, his ascendant Taurus, his descendant Scorpio and his sinister aspect Capricorn. Saturn's house is Capricorn-Aquarius, his ascendant Libra, his descendant Aries and his sinister aspects Cancer and Leo. Jupiter's house is Pisces-Sagittarius, his ascendant Cancer, his descendant Capricorn and his sinister aspects Gemini and Leo. Venus's house is Taurus, her ascendants Pisces, her descendant

Libra, and her sinister aspects Aries and Scorpio. Mercury's house is Gemini-Virgo, his ascendant Virgo, his descendant Pisces, and his sinister aspect Taurus. Mars's house is Aries Scorpio, his ascendant Capricorn, his descendant Cancer and his sinister aspect Libra." Now when the astronomer saw her acuteness and comprehensive learning and heard her fair answers, he bethought him for a sleight to confound her before the Commander of the Faithful, and said to her, "O damsel, tell me, will rain fall this month?" At this she bowed her head and pondered so long, that the Caliph thought her at a loss for an answer and the astronomer said to her, "Why dost thou not speak?" Quoth she, "I will not speak except the Commander of the Faithful give me leave." So the Caliph laughed and said, "How so?" Cried she, "I would have thee give me a sword, that I may strike off his head, for he is an Infidel, an Agnostic, an Atheist."¹ At this, loud laughed the Caliph and those about him laughed, and she continued, "O astronomer, there are five things that none knoweth save Allah Almighty;" and she repeated the verset; 'Aye! Allah!—with Him is the knowledge of the hour and He causeth the rain to descend at His own appointed time—and He knoweth what is in the hearts of females—but no soul knoweth what it shall have gotten on the morrow; neither wotteth any soul in what land it shall die: Verily Allah is knowing, informed of all'² Quoth the astronomer, "Thou hast said well, and I, by Allah, thought only to try thee." Rejoined she, "Know that the almanack-makers have certain signs and tokens, referring to the planets and constellations relative to the coming in of the year; and folk have learned something by experience." (ج) "What be that?"—Each day hath a planet that ruleth it: so if the first day in the year fall on First Day (Sunday) that day is the Sun's and this portendeth (though Allah alone is All-knowing!) oppression of kings and sultans and governors and much miasma and lack of rain; and that people will be in great tumult and the grain-crop will be good, except lentils, which will perish, and the vines

¹ Arab. "Zindik;" properly, one who believes in two gods (the old Persian dualism); in books an atheist, *i.e.* one who does not believe in a god or gods; and, popularly, a freethinker who denies the existence of a Supreme Being; rejects revelation for the laws of Nature imprinted on the heart of man and for humanity in its widest sense. Hence he is accused of permitting incestuous marriages and other abominations. We should now call him (for want of something better) an Agnostic.

² Koran xxxi. 34. The words may still be applied to meteorologists especially of the scientific school. Even the experienced (as the followers of the late Mathieu de la Drôme) reckon far more failures than successes. The Koranic passage enumerates five things known only to Allah; Judgment-day; rain; sex of child unborn; what shall happen to-morrow and where a man shall die.

will rot and flax will be dear and wheat cheap from the beginning of Túbah to the end of Barmahát.¹ And, in this year there will be much fighting among kings, and there shall be great plenty of good in this year, but Allah is All-knowing! (¿) "What if the first day fall on Second Day (Monday)?"—That day belongeth to the Moon and portendeth righteousness in administrators and officials; and that it will be a year of much rain and grain-crops will be good, but linseed will decay and wheat will be cheap in the month Kiyáhk;² also the plague will rage and the sheep and goats will die, grapes will be plentiful and honey scarce and cotton cheap; and Allah is omniscient!—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fifty-sixth Night,

She said, It hath reached me, O auspicious King, that when the damsel ended her notice of Second Day the astronomer said to her, "Now tell me what will occur if New Year's day fall on Third Day (Tuesday)." She replied, That is Mars' day and portendeth death of great men and much destruction and deluge of blood and dearness of grain; lack of rain and scarcity of fish, which will anon be in excess and anon fail. Lentils and honey in this year will be cheap and linseed dear and only barley will thrive, to the exception of all other cereals: great will be the fighting among kings, and death will be in the blood and there will be much mortality among asses. (¿) "What if it fall on Fourth Day?"—That is Mercury's day and portendeth great tumult among the folk and much enmity and, though rains be moderate, rotting of some of the green crops; also that there will be sore mortality among cattle and young children and much fighting by sea; that wheat will be dear from Barmúdah to Misra³ and other grains cheap; thunder and lightning will abound and honey will be dear, palm-trees will thrive and bear abundantly and flax and cotton will be plentiful, while radishes and onions will be dear; but Allah is

¹ The fifth and seventh months (January and March) of the Coptic year which, being solar, is still used by Arab and Egyptian meteorologists. Much information thereon will be found in the "Egyptian Calendar" by Mr. Mitchell, Alexandria, 1876. It bears the appropriate motto, "Anni certus modus apud solos semper Ægyptios fuit." (Macrobius). See also Lane M.E., chapt. ix.

² Vulg. Kiyák; the fourth month, beginning 9th-10th December. The first month is Tút, commencing 10th-11th September.

³ The 8th and 12th months, partly corresponding with April and August; Hátúr is the 3rd (November) and Amshír the 6th (February).

All-knowing! (¿) "What if it fall on Fifth Day?"—That is Jupiter's day and portendeth equity in Wazirs and righteousness in Kazis and Fakirs and the Ministers of religion; and that good will be plentiful; rains and fruit and trees and grain will abound, and flax, cotton, honey, grapes and fish be cheap; and Allah is Omniscient! (¿) "What if it fall on Meeting Day or Friday?"—That day appertaineth to Venus and portendeth oppression in the chiefs of the Jinn and talk of forgery and back-biting; there will be much dew; the autumn crops will be good in the land and there will be cheapness in one town and not in another: ungraciousness will be rife by land and sea; linseed will be dear, also wheat, in Hátúr, but cheap in Amshír; honey will be dear and grapes and water-melons will rot; and Allah is Omniscient! (¿) "What if it fall on the Sabbath (Saturday)?"—That is Saturn's day and portendeth the preferment of slaves and Greeks and those in whom there is no good, neither in their neighbourhood; there will be great drouth and dearth; clouds will abound and death will be rife among the sons of Adam and woe to the people of Egypt and Syria from the oppression of the Sultan and failure of blessing upon the green crops and rotting of grain; and Allah is All-knowing!"¹ Now with this, the astronomer hung his head very low, and she said to him, "O astronomer, I will ask thee one question, which if thou answer not, I will take thy robe. "Ask," replied he. Quoth she, "Where is Saturn's dwelling-place?" and he answered, "In the seventh heaven." (¿) "And that of Jupiter?"—In the sixth heaven. (¿) "And that of Mars?"—In the fifth heaven. (¿) "And that of the Sun?"—In the fourth heaven. (¿) "And that of Venus?"—In the third heaven. (¿) "And that of Mercury?"—In the second heaven. (¿) "And that of the Moon?"—In the first heaven. Quoth she, "Well answered; but I have

¹ Moslems have been compelled to adopt infidel names of the months because Mohammed's Koranic rejection of Nasy or intercalation makes their lunar months describe the whole circle of the seasons in a cycle of about thirty-three and a half years. Yet they have retained the terms which contain the original motive of the denomination. The first month is Muharram, the "Holy," because war was forbidden; it was also known as Safar No. 1. The second Safar = "Emptiness," because during the heats citizens left the towns and retired to Táif and other cool sites. Rabi'a (first and second) alluded to the spring-pasturages; Jamádá (first and second) to the "hardening" of the dry ground and, according to some, to the solidification, freezing, of the water in the highlands. Rajab (No. 7) = "worshipping," especially by sacrifice, is also known as Al-Asamm the deaf; because, being sacred, the rattle of arms was unheard. Sha'abán = "collecting," dispersing, ruining, because the tribal wars recommenced: Ramazan (intensely hot) has been explained and Shawwál (No. 10.) derives from Shaul (elevating) when the he-camels raise their tails. Zú'l-Ka'adah, the sedentary, is the rest-time of the year, when fighting is forbidden and Zu'l-Hijjah explains itself as the pilgrimage-month.

one more question to ask thee;" and quoth he, "Ask!" Accordingly she said, "Now tell me concerning the stars, into how many parts are they divided?" But he was silent and answered nothing; and she cried to him, "Put off thy robe." So he doffed it and she took it; after which the Caliph said to her, "Tell us the answer to thy question." She replied:—O Commander of the Faithful, the stars are divided into three parts, whereof one-third is hung in the sky of the earth,¹ as it were lamps, to give light to the earth, and a part is used to shoot the demons *withal*, when they draw near by stealth to listen to the talk in heaven. Quoth Allah Almighty, 'Verily, we have dight the sky of the earth with the adornment of the stars; and have appointed them for projectiles against every rebellious Satan.'² And the third part is hung in air to illuminate the seas and give light to what is therein. Quoth the astronomer, "I have one more question to ask, which if she answer, I will avow myself beaten," "Say on," answered she.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifty-seventh Night

She continued, It hath reached me, O auspicious King, that the astronomer said, "Now tell me what four contraries are based upon other four contraries?" Replied she, "The four qualities of Caloric and Frigoric, Humidity, and Siccity; for of heat Allah created fire, whose nature is hot-dry; of dryness, earth, which is cold-dry; of cold, water which is cold-wet; of moisture, air, which is hot-wet. Moreover, He created twelve signs of the Zodiac, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces; and appointed them of the four humours; three fiery, Aries, Leo, Sagittarius; three earthy, Taurus, Virgo, and Capricorn; three airy, Gemini, Libra and Aquarius; and three watery, Cancer, Scorpio, and Pisces. Hereupon the astronomer rose, and saying, "Bear witness against me that she is more learned than I," away he went beaten. Then quoth the Caliph, "Where is the philosopher?"³ at which one rose hastily and came forward and

¹ The lowest of the seven.

² Koran xxxvii. 5.

³ Arab. "Faylasúf," an evident corruption from the Greek. Amongst the vulgar it denotes a sceptic, an atheist; much the same a "Frammásun" or Freemason. The curious reader will consult the *Dabistan*, vol. iii. chapt. xi. p. 138 *et seq.* "On the Religion of the Wise" (philosophi), and Beaconsfield's theft from Shaftesbury.

said to Tawaddud, "What is Time and what be its limits, and its days, and what things bringeth it?" Replied she, "Time is a term applied to the hours of the night and day, which are but the measures of the courses of the sun and moon in their several heavens, even as Allah Almighty telleth us when he saith, 'A sign to them also is the Night, from which we strip off the day, and lo! they are plunged in darkness, and the Sun runneth to her place of rest; this is the ordinance of the Sublime, the All-knowing.'"¹ (2) "How cometh unbelief to the son of Adam?"—It is reported of the Apostle (whom Allah bless and preserve!) that he said, 'Unbelief in a man runneth as the blood runneth in his veins, when he revileth the world and Time and night and the Hour.' And again, 'Let none of you revile Time, for Time is God; neither revile the world, for she saith, May Allah not aid him who revileth me! neither revile the hour, for, 'The Hour is surely coming, there is no doubt thereof';² neither revile the earth, for it is a portent, according to the saying of the Most High, 'Out of the ground have we created you, and into the same will we cause you to return, and we will bring you forth yet thence another time.'³ (2) "What are the five that ate and drank, yet were not born?"—Adam and Simeon and Salih's she-camel⁵ and Ishmael's ram and the bird that Abu Bakr the Truth-teller saw in the cave.⁶ (2) "Tell me of five that are in Paradise and are neither humans, Jinns nor angels?"—Jacob's wolf and the Seven

¹ Koran xxxvi. 37-38.

² Koran xxii. 7. The Hour, *i.e.* of Judgment.

³ Koran xx. 58. The Midrasch Tanchumah on Exod. vii. gives a similar dialogue between Pharaoh and Moses (Rodwell, *in loco*).

⁴ Arab. "Sham'un" or "Shim'un," usually applied to Simon Peter (as in Acts xv. 14). But the text alludes to Saint Simeon (Luke ii. 25-35). See Gospel of Infancy (ii. 8) and especially the Gospel of Nicodemus (xii. 3) which makes him a High-priest.

⁵ Salih the Patriarch's she-camel, miraculously produced from the rock in order to convert the Thamúd-tribe (Koran vii.)

⁶ When Abu Bakr was hiding with Mohammed in a cave on the Hill Al-Saur (Thaur or Thúr, Pilgrimage ii. 131) South of Meccah, which must not be confounded with the cave on Jabal Hirá now called Jabal Núr on the way to Arafat (Pilgrimage iii. 246), the fugitives were protected by a bird which built her nest at the entrance (according to another legend it was curtailed by a spider's web), whilst another bird (the crow of whom I shall presently speak) tried to betray them. The first bird is popularly supposed to have been a pigeon, and is referred to by Hudibras!—

Th' apostles of this fierce religion
Like Mahomet, were ass and widgeon.

The ass I presume alludes to the marvellous beast Al-Burák which the Greeks called Βράχθαι from Βραχ (Euthymius in Pocock, Spec. A.H. p. 144) and which Indian Moslems picture with human face, ass's ears, equine body and peacock's wings and tail. The "widgeon" I presume to be a mistake or a misprint for pigeon.

Sleepers' dog and Esdras's ass and Salih's camel and Duldul the mule of the Prophet (upon whom be blessings and peace!) (ع) "What man prayed a prayer neither on earth nor in heaven?" —Solomon, when he prayed on his carpet, borne by the wind. (ع) "Ree me this riddle :—A man once looked at a handmaid during dawn-prayer, and she was unlawful to him; but, at noonday she became lawful to him: by mid-afternoon, she was again unlawful, but at sundown she was lawful to him: at supper time she was a third time unlawful, but by daybreak, she became once more lawful to him."—This was a man who looked at another's slave-girl in the morning, and she was then unlawful to him; but at midday he bought her, and she became lawful to him: at mid-afternoon he freed her, and she became unlawful to him; but at sundown he married her and she was again lawful to him. At nightfall he divorced her and she was then a third time unlawful to him; but, next morning at daybreak, he took her back, and she became once more lawful to him. (ع) "Tell me what tomb went about with him that lay buried therein?"—Jonah's whale, when it had swallowed him. (ع) "What spot of lowland is it, upon which the sun shone once, but will never again shine till Judgment-Day?"—The bottom of the Red Sea, when Moses smote it with his staff, and the sea clave asunder in twelve places, according to the number of the tribes; then the sun shone on the bottom and will do so never more until Judgment-Day.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fifty-eighth Night,

She said, It hath reached me, O auspicious King, that the philosopher then addressed the damsel saying, "What was the first skirt that trailed over the face of the earth?" She replied, "That of Hagar, out of shame before Sarah; and it became a custom among the Arabs." (ع) "What is that which breatheth without life?"—Quoth Almighty Allah, 'By the morning when it breatheth!' ¹ (ع) "Ree me this riddle.—A number of pigeons came to a high tree and lighted, some on the tree and others under it. Said those on the tree to those on the ground:—If one of you come up to us, ye will be a third part of us all in number; and if one of us descend to you, we shall be like unto you in number. How many pigeons

¹ Koran lxxxi. 18. Sale translates "by the morning when it appeareth;" and the word (tanaffus) will bear this meaning. Mr. Rodwell prefers, "By the dawn when it clears away the darkness by its breath."

were there in all?"—Twelve: seven alighted on the tree and five beneath; and, if one got up, those above would be eight to four; and, if one go down, both would be six and Allah is all-knowing."¹ With this the philosopher put off his robe and fled: whereupon the next contest took place, for she turned to the Olema present and said, "Which of you is the rhetorician that can discourse of all arts and sciences?" There came forward a sage hight Ibrahim bin Siyyár and said to her, "Think me not like the rest." Quoth she, "It is the more assured that thou wilt be beaten, for that thou art a boaster; and Allah will help me to victory over thee, that I may strip thee of thy robe." Cried he, "By Allah, I will assuredly conquer thee and make thee a byword among the peoples, generation after generation!" Rejoined she, "Do penance in advance for thy broken oath." Then he asked, "What five things did Allah create before he made man?" and she answered, "Water and earth and light and darkness and the fruits of the earth." (¿) "What did Allah create with the hand of omnipotence?"—The "Arsh, throne of God or the empyreal heaven and the tree Túbá² and Adam and the garden of Eden; these Allah created with the hand of His omnipotence; but to all other created things He said, "Be,"—and they were. (¿) "Who is thy father in Al-Islam?"—Mohammed, whom Allah bless and preserve! (¿) Who was the father in Al-Islam of Mohammed?"—Abraham, the Friend of God. (¿) "What is the Faith of Al-Islam?"—The professing that there is no god but *the* God and that Mohammed is the apostle of God. (¿) "What is thy first and thy last?"—The first of me is dust and the last of me is dust. Quoth the poet:—

Of dust was I created, and man did I become * In question ever ready and aye
fluent in reply,
Then, I unto the dust return'd, became of it again, * For that, in very deed, of
dust at first create was I.

He continued, "What thing was it, whose first state was wood and its last life?"—Moses' staff,³ when he cast it on the valley-ground

¹ As a rule Moslems are absurdly ignorant of arithmetic and apparently cannot master it. Hence in Egypt they used Copts for calculating-machines and further East Hindús. The mildest numerical puzzle, like the above, is sure of success.

² The paradisaical tree, which supplied every want. Mohammed borrowed it from the Christians (Rev. xxi. 10-21 and xxii. 1-2) who placed in their paradise the Tree of Life which bears twelve sorts of fruits and leaves of healing virtue. (See also the 3rd book of Hermas, his Similitudes.) The Hebrews borrowed it from the Persians. Amongst the Hindus it appears as "Kalpavriksha;" amongst the Scandinavians as Yggdrasil. The curious reader will consult Mr. James Fergusson's learned work, "Tree and Serpent Worship," etc. London 1873.

³ Aaron's Rod becomes amongst Moslems (Koran vii. 110) Moses' Staff; the

and it became, by permission of Allah, a writhing serpent. (¿) "What is the meaning of the word of the Lord, 'And I have other occasion for it?'"¹—He, Moses, was wont to plant his staff in the ground, and it would flower and fruit and shade him from the heat and from the cold. Moreover, it would carry him when he was weary, and whilst he slept guard his sheep from lions and wild beasts. (¿) "What woman was born of a man alone and what man of a woman alone?"—Eve of Adam and Jesus of Mary. (¿) "Tell me of the four fires, what fire eateth and drinketh; what fire eateth but drinketh not; what fire drinketh but eateth not and what other neither eateth nor drinketh?"—The fire of the world eateth but drinketh not; the fire which eateth and drinketh is Hell-fire; the fire of the sun drinketh but eateth not, and the fire of the moon neither eateth nor drinketh. (¿) "Which is the open door and which the shut?"—The Traditional Ordinances are the open door, the Koranic the shut door. (¿) "Of what doth the poet speak, when he saith:—

And dweller in the tomb whose food is at his head, * When he eateth of that meat of words he waxeth fain :
 He riseth and he walketh and he talketh without tongue ; * And returneth to the tomb where his kith and kin are lain.
 No living wight is he, yet in honour he abides ; * Nor dead yet he deserveth that Allah him assain."

She replied, "The reed-pen."² Quoth he, "What doth the poet refer to in these verses:—

Two vests in one ; blood flowing easiest wise ; * Rosy red ears and mouth wide open lies ;
 It hath a cock-like form, its body pecks * And, if you price it, half a dirham buys."

She replied, "The ink-case." Quoth he, "And in these:—

Ho, say to men of wisdom, wit and lore * To sapient, reverend, clever counsellor :
 Tell me what was't you saw that bird bring forth * When wandering Arab-land and Ajam o'er ?
 No flesh it beareth and it hath no blood, * Nor down nor any feathers e'er it wore.
 'Tis eaten cooked and eke 'tis eaten cold ; * 'Tis eaten buried 'neath the flames that roar :

size being that of a top-mast (Pilgrimage i. 300, 301). In Koran xx. 18, 19, we find a notice of its uses ; and during the Middle Ages it reappeared in the Staff of Wamba the Goth (A.D. 672-680) : the witch's broomstick was its latest development.

¹ Christ, say the Eutychians, had only one nature the divine ; so he was crucified in effigy.

² In the Kalamdám, or pen-case, is a little inkstand of metal occupying the top of the long, narrow box, painted red inside.

It showeth twofold colours, silver white * And yellow brighter than pure golden ore :

'Tis not seen living or we count it dead : * So ree my riddle rich in marvel-store !”

She replied, “Thou makest longsome the questioning anent an egg worth a mite.” “And this ? :—

I waved to and fro and it waved to and fro, * with a motion so pleasant, now fast and now slow ;

And at last it sank down on my bosom of snow ; * ‘Your baby friend ?’

—“*No friend, my fan ;*”¹ said she. (ç) “How many words did Allah speak to Moses ?”—It is related of the Apostle that he said, “God spoke to Moses fifteen hundred and fifteen words.” (ç) “Tell me of fourteen things that speak to the Lord of the Worlds ?”—The seven heavens and the seven earths, when they say, ‘We come obedient to thy command.’²—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifty-ninth Night,

She said, It hath reached me, O auspicious King, that when the damsel made the answer, the philosopher continued, “Tell me of Adam and how he was first created ?” and she said, “Allah created Adam of clay : the clay He made of foam and the foam of the sea, the sea of darkness, darkness of light, light of a fish, the fish of a rock, the rock of a ruby, the ruby of water, and the water He created by His Omnipotence according to His saying (exalted be His name !), ‘His commandment when He willeth aught, is but to say, BE,—and IT IS.’”³ (ç) “What is meant by the poet in these verses :—

And eater lacking mouth and even maw ; * Yet trees and beasts to it are daily

Well fed it thrives and shows a lively life, * But give it water and you do it dead ?”

“This,” quoth she, “is Fire.” Quoth he, “Tell me of the gates of Gehenna ?” Quoth she, “They are seven in number and their names are comprised in these two couplets ;—

Jahannam, next Lazá, and third Hatím ; * Then count Sa’ir and Sakar eke, five-fold,

¹ A fair specimen of the riddle known as the “surprise.”

² Koran xli. 10.

³ Koran xxxvi. 82.

Sixth comes Jahím and Háwiyah the seventh ; * Here are seven Hells in four lines briefly told."

Quoth he, "To what doth the poet refer when he saith :—

She wears a pair of ringlets long let down * Behind her, as she comes and goes
at speed,
And eye that never tastes of sleep nor sheds * A tear, for ne'er a drop it hath at
need ;
That never all its life wore stitch of clothes ; Yet robes mankind in every mode
of weed ?"

Quoth she, "A needle." (¿) "What is the length and what the breadth of the bridge Al-Sirát ?"—Its length is three thousand years' journey, a thousand in descent and a thousand in ascent and a thousand level : it is sharper than a sword and finer than a hair."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixtieth Night,

She said, It hath reached me, O auspicious King, that when the damsel had described to him Al-Sirat, the philosopher said, "Inform me how many intercessions with Allah hath the Prophet for each soul ?"¹—Three. (¿) "Was Abu-Bakr the first who embraced Al-Islam ?"—Yes. (¿) "Yet Ali became a Moslem before him ?"—Ali came to the Prophet, when he was a boy of seven years old, for Allah vouchsafed him knowledge of the way of salvation in his tender youth, so that he never prostrated himself to idols. Quoth he, "Tell me which is the more excellent, Ali or Abbás ?" Now she knew that, in propounding this question, Ibrahim was laying a trap for her ; for if she said, "Ali is more excellent than Abbas," she would lack excuse with the Caliph for undervaluing his ancestor ; so she bowed her head awhile, now reddening, then paling, and lastly said, "Thou askest me of two excellent men, each having his own excellence. Let us return to what we were about." When the Caliph Harun al-Rashid heard her, he stood up and said, "Thou

¹ Here we enter upon a series of disputed points. The Wahhábis deny the intercession of the Apostle (Pilgrimage ii. 76-77). The Shi'ahs place Ali next in dignity to Mohammed and there is a sect (Ali-Iláhi) which believes him to be an Avatar or incarnation of the Deity. For the latter the curious reader will consult the "Dabistan," ii. 451. The Koran by its many contradictions seems to show that Mohammed never could make up his own mind on the subject, thinking himself at times an intercessor and then sharply denying all intercession.

hast spoken well, by the Lord of the Ka'abah, O Tawaddud !” Then quoth Ibrahim the rhetorician, “What meaneth the poet when he saith :—

Slim-waisted one, whose taste is sweetest-sweet, * Liketh a lance whereon no head we scan :

And all the lieges find it work them weal, * Eaten of afternoon in Ramazan.”

She answered, “The sugar-cane;” and he said, “Tell me of many things.” Asked she, “What are they?” and he said, “What is sweeter than honey; what is sharper than the sword; what is swifter than poison; what is the pleasantest of days; what is the joy of a week; what is that debt the worst debtor denieth not; what is the prison of the tomb; what is the joy of the heart; what is the snare of the soul; what is death-in-life; what is the disease that may not be healed; what is the shame that may not be wiped off; what is the beast that woneth not in cultivated fields, but lodgeth in waste places and hateth the sons of Adam and hath in him somewhat of the make of seven strong and violent brutes?” Quoth she, “Hear what I shall say in reply; then put off thy robe, that I may explain to thee;” and the Caliph said, “Expound, and he shall doff his robe.” So she said, “Now that, which is sweeter than honey, is the love of pious children to their two parents; that, which is sharper than the sword, is the tongue; that, which is swifter than poison, is the Envier’s eye; the pleasantest of days is that of profit on merchandise: the joy of a week is the bride; the debt, which the worst debtor denieth not, is death; the prison of the tomb is a bad son; the joy of the heart is a woman obedient to her husband (and it is said also that, when fleshmeat descendeth upon the heart, it rejoiceth therein); the snare of the soul is a disobedient slave; death-in-life is poverty; the disease that may not be healed is an ill-nature, and the shame that may not be wiped away is an ill daughter; lastly, the beast that woneth not in cultivated fields, but lodgeth in waste places and hateth the sons of Adam and hath in him somewhat of the make of seven strong and violent brutes, is the locust, whose head is as the head of a horse, its neck as the neck of the bull, its wings as the wings of the vulture, its feet as the feet of the camel, its tail as the tail of the serpent, its belly as the belly of the scorpion and its horns as the horns of the gazelle.” The Caliph was astounded at her quickness and understanding, and said to the rhetorician, “Doff thy robe.” So he rose up and cried, “I call all who are present in this assembly to witness that she is more learned than I and every other learned man.” And he put off his robe and gave it to her, saying, “Take it and may Allah not bless it to thee!” So the Caliph

ordered him a fresh robe and said, "O Tawaddud, there is one thing left of that for which thou didst engage, namely, chess." And he sent for extra experts of chess and cards¹ and trictrac. The chess-player sat down before her and they set the pieces, and he moved and she moved; but, every move he made she speedily countered"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Sixty-first Night,

She said, it hath reached me, O auspicious King, that when the damsel was playing chess with the expert in presence of the Commander of the Faithful, Harun al-Rashid, whatever move he made was speedily countered by her, till she beat him and he found himself checkmated. Quoth he, "I did but lead thee on, that thou mightest think thyself skilful: but set up again and thou shalt see." So they placed the pieces a second time, when he said in himself, "Open thine eyes or she will beat thee." And he fell to moving no piece, save after calculation, and ceased not to play, till she said, "The King is dead!—Checkmate." When he saw this he was confounded at her quickness and understanding; but she laughed and said, "O professor, I will make a wager with thee on this third game. I will give thee the queen and the right-hand castle and the left-hand knight; if thou beat me, take my robe, and if I beat thee, I will take thy robe." Replied he, "I agree to this;" and they replaced the pieces, she removing queen, castle and knight.² Then said she, "Move, O master." So he moved, saying to himself, "I cannot but beat her, with such odds," and planned a combination; but, behold, she moved on, little by little, till she made one of her pawns³ a queen and pushing up to him pawns and other pieces, to

¹ Arab. "Kanjifah" = a pack of cards; corrupted from the Persian "Ganjifah." We know little concerning the date or origin of this game in the East, where the packs are quite unlike ours.

² It is interesting to compare this account with the pseudo-Ovid and with Tale clxvi. in Gesta "Of the game of Schaci." Its Schacarium is the chess-board. Rochus (roccus, etc.) is not from the Germ. Rock (a coat) but from Rukh (Pers. a hero, a knight-errant), and Alphinus (Ital. Alfino) is Al-Firzân (Pers. science, wise).

³ Arab. "Baydak" or "Bayzak"; a corruption of the Persian "Piyâdah" = a footman, peon, pawn; and proving whence the Arabs derived the game. The Persians are the readiest backgammon-players known to me, better even than the Greeks; they throw the dice from the hand and continue foully abusing the fathers and mothers of the "bones" whilst the game lasts. The game is often played in the intervals of dinner by the higher classes in Persia.

take off his attention, set one in his way and tempted him to take it. Accordingly, he took it and she said to him, "The measure is meted and the loads equally balanced."¹ Eat till thou art over-full; naught shall be thy ruin, O son of Adam, save thy greed. Knowest thou not but I did but tempt thee, that I might finesse thee? See: this is check-mate!" adding, "So doff thy robe." Whereupon he swore by Allah that he would contend with none, so long as Tawaddud abode in the realm of Baghdad: then he stripped off his robe and gave it to her and went away. Therewith came the backgammon-player, and she said to him, "If I beat thee, this day, what wilt thou give me?" Quoth he, "I will give thee ten suits of brocade of Constantinople, figured with gold, and ten suits of velvet and a thousand gold pieces; and if I beat thee, I ask nothing but that thou write me an acknowledgment of my victory." Quoth she, "To it, then, and do thy best." So they played, and he lost and went away, chattering in Frankish jargon and saying, "By the bounty of the Commander of the Faithful, there is not her like in all the regions of the world!" Then the Caliph summoned players on instruments of music and asked her, "Dost thou know aught of music?" when she answered, "Even so!" He bade bring a worn lute, polished by use, whose owner forlorn and lone was by parting trodden down; and of which quoth one, describing it:—

Allah watered a land, and upsprang a tree * Struck root deep down, and raised head a-sky:
The birds o'ersang it when green its wood: * And the Fair o'ersing now the wood is dry.

So they brought the lute in a bag of red satin, whose tassels were of saffron-coloured silk: and she opened the bag, and took it out and behold on it was graven:—

Oft hath a tender bough made lute for maid, * Whose swift sweet lays at feast men's heart invade:
She sings; it follows on her song, as though * The Bulbuls² taught her all the modes she played.

She laid her lute in her lap and with bosom inclining over it, bent to it with the bending of a mother who suckleth her child; then she preluded in twelve different modes, till the whole assembly was agitated with delight, like a waving sea, and she sang the following:—

¹ Metaphor from loading camels and mules. To "eat" a piece is to take it.

² Arab. "Bilábil"; a plural of "Bulbul" with a double entendre *balábil* (plur. of *balbalah*) = heart's troubles, and "balá, bal" = a calamity, nay, etc.

Cut short this strangeness, leave unruth of you : * My heart shall love you aye,
by youth of you !
Have ruth on one who sighs and weeps and moans, * Pining and yearning for
the troth of you.

The Caliph was ravished and exclaimed, "Allah bless thee and be merciful to him who taught thee !" whereupon she rose and kissed the ground before him. Then he sent for money and paid her master Abu al-Husn an hundred thousand gold pieces to her price ; after which he said to her, "O Tawaddud, ask a boon of me !" Replied she, "I ask of thee that thou restore me to my lord who sold me." "'Tis well," answered the Caliph and returned her to her master and gave her five thousand dinars for herself. Moreover, he appointed Abu al-Husn one of his cup-companions for a permanence—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixty-second Night,

She said, It hath reached me, O auspicious King, that the Caliph gave the damsel five thousand dinars for herself and restored her to her master whom he appointed one of his cup-companions for a permanence and assigned him a monthly stipend of a thousand dinars so long as she should live ; and he abode with the damsel Tawaddud in all solace and delight of life. Marvel then, O King, at the eloquence of this damsel and the vastness of her learning and understanding and her perfect excellence in all branches of art and science ; and consider the generosity of the Commander of the Faithful, Harun al-Rashid, in that he gave her master this money and said to her, "Ask a boon of me ;" and she besought him to return her to her lord. So he restored her to him and gave her five thousand dinars for herself and made him one of his boon-companions. Where is such generosity to be found after the Abbaside Caliphs ?—May Allah Almighty have mercy upon them, one and all ! And they tell a tale of

THE ANGEL OF DEATH WITH THE PROUD KING AND THE DEVOUT MAN.

It is related, O auspicious King, that one of the olden monarchs was once minded to ride out in state with the officers of his realm and the Grandees of his retinue and display to the folk the marvels of his magnificence. So he ordered his Lords and Emirs equip

them therefor and commanded his keeper of the wardrobe to bring him of the richest of raiment, such as befitted the King in his state; and he bade them bring his steeds¹ of the finest breeds and pedigrees every man heeds; which being done, he chose out of the raiment what rejoiced him most and of the horses that which he deemed best; and, donning the clothes, together with a collar set with margarites and rubies and all manner jewels, mounted and rode forth in state, making his destrier prance and curvet among his troops and glorying in his pride and despotic power. And Iblis came to him and, laying his hand upon his nose, blew into his nostrils the breath of hauteur and conceit, so that he magnified and glorified himself and said in his heart, "Who among men is like unto me?" And he became so puffed up with arrogance and self-

¹ The popular English idea of the Arab horse is founded upon utter unfact. Book after book tells us, "There are three distinct breeds of Arabians—the *Attechi*, a very superior breed; the *Kadishi*, mixed with these and of little value; and the *Kochlani*, highly prized and very difficult to procure." "Attechi" may be At-Tázi (the Arab horse, or hound) or some confusion with "At" (Turk.) a horse. "Kadish" (Gadish or Kidish) is a nag; a hackney, a "pacer" (generally called "Rahwán"). "Kochlani" is evidently "Kohláni," the Kohl-eyed, because the skin round the orbits is dark as if powdered. This is the true blueblood; and the bluest of all is "Kohláni al-Ajúz" (of the old woman) a name thus accounted for. An Arab mare dropped a filly when in flight; her rider perforce galloped on and presently saw the foal appear in camp, when it was given to an old woman for nursing and grew up to be famous. The home of the Arab horse is the vast plateau of Al-Najd: the Tahámah or lower maritime regions of Arabia, like Malabar, will not breed good beasts. The pure blood all descends from five collateral lines called Al-Khamsah (the Cinque). Literary and pedantic Arabs derive them from the mares of Mohammed a native of the dry and rocky region, Al-Hijaz, whither horses are all imported. Others go back (with the Koran, chapt. xxviii.) to Solomon, possibly, Salmán, a patriarch fourth in descent from Ishmael and some 600 years older than the Hebrew King. The Badawi derive the five from Rabi'at al-Faras (R. of the mare) fourth in descent from Adnán, the fount of Arab genealogy. But they differ about the names: those generally given are Kahilan (Kohaylat), Sakláwi (which the Badawin pronounce Sagláwi), Abayán, and Hamdání; others substitute Manákhi (the long-named), Tanís and Jalfún. These require no certificate amongst Arabs; for strangers a simple statement is considered enough. The Badawin despise all half-breeds (Arab sires and country mares), Syrian, Turkish, Kurdish and Egyptian, (first mentioned in the reign of Ahmes, B.C. 1600). They call these the "sons of horses"; as opposed to "sons of mares," or thorough-breds. Nor do they believe in city-bred animals. I have great doubts concerning our old English sires, such as the Darley Arabian which looks like a Kurdish half-bred, the descendant of those Cappadocians so much prized by the Romans: in Syria I rode a "Harfúshi" (Kurd) the very image of it. There is no difficulty in buying Arab stallions except the price. Of course the tribe does not like to part with what may benefit the members generally; but offers of £500 to £1,000 would overcome men's scruples. It is different with mares, which are almost always the joint property of several owners. The people too dislike to see a hat on a thorough-bred mare: "What hast thou done that thou art ridden by that ill-omened Kafir?" the Badawin used to mutter when they saw a highly respectable missionary at Damascus mounting a fine Ruwalá mare. The feeling easily explains the many wars about horses occurring in Arab annals, e.g. about Dáhis and Ghabrá. (C. de Perceval, *Essai*, vol. ii.)

sufficiency, and so taken up with the thought of his own splendour and magnificence, that he would not vouchsafe a glance to any man. Presently, there stood before him one clad in tattered clothes and saluted him, but he returned not his salam; whereupon the stranger laid hold of his horse's bridle. "Lift thy hand," cried the King, "thou knowest not whose bridle-rein it is whereof thou takest hold." Quoth the other, "I have a need of thee." Quoth the King, "Wait till I alight and then name thy need." Rejoined the stranger, "It is a secret and I will not tell it save in thine ear." So the King bowed his head to him and he said, "I am the Angel of Death and I purpose to take thy soul." Replied the King, "Have patience with me a little, whilst I return to my house and take leave of my people and children and neighbours and wife." "By no means so," answered the Angel; "thou shalt never return nor look on them again, for the fated term of thy life is past." So saying, he took the soul of the King (who fell dead off his horse's back) and departed thence. Presently the Death-Angel met a devout man, of whom Almighty Allah had accepted, and saluted him. He returned the salute, and the Angel said to him, "O pious man, I have a need of thee which must be kept secret." "Tell it in my ear," quoth the devotee; and quoth the other, "I am the Angel of Death." Replied the man, "Welcome to thee and praised be Allah for thy coming! I am aweary of awaiting thine arrival; for indeed long hath been thine absence from the lover which longeth for thee." Said the Angel, "If thou have any business, make an end of it;" but the other answered, saying, "There is nothing so urgent to me as the meeting with my Lord, to whom be honour and glory!" And the Angel said, "How wouldst thou fain have me take thy soul? I am bidden to take it as thou willest and choosest." He replied, "Tarry till I make the Wuzu-ablution and pray; and, when I prostrate myself, then take my soul while my body is on the ground."¹ Quoth the Angel, "Verily, my Lord (be He extolled and exalted!) commanded me not to take thy soul but with thy consent and as thou shouldst wish; so I will do thy will." Then the devout man made the minor ablution² and prayed; and the Angel of Death took his soul in the act of prostration and Almighty Allah transported it to the place of mercy and acceptance and forgiveness. And they tell another tale of

¹ The stricter kind of Eastern Jew prefers to die on the floor not in bed. For a contrary reason to Jewish humility the Roman Emperors preferred to die standing.

² He wished to die in a state of ceremonial purity; as has before been mentioned.

THE ANGEL OF DEATH AND THE RICH KING.

A CERTAIN King had heaped up coin beyond count and gathered store of all precious things, which Allah the most High hath created. So, in order that he might take his pleasure whenas he should find leisure to enjoy all this abounding wealth he had collected, he built him a palace wide and lofty such as besitteth and beseemeth Kings ; and set thereto strong doors, and appointed, for its service and its guard, servants and soldiers and doorkeepers to watch and ward. One day he bade the cooks dress him somewhat of the goodliest of food and assembled his household and retainers and boon-companions and servants to eat with him, and partake of his bounty. Then he sat down upon the sofa of his kingship and dominion ; and, propping his elbow upon the cushion, addressed himself, saying, "O soul, thou hast gathered together all the wealth of the world ; so now take thy leisure therein and eat of this good at thine ease, in long life and prosperity ever rife !"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Sixty-third Night,

She said, It hath reached me, O auspicious King, that hardly had the King made an end of saying to himself, "Eat of this weal at thine ease, in long life and prosperity ever rife !" when a man clad in tattered raiment, with an asker's wallet hanging at his neck, as he were one who came to beg food, knocked with the door-ring a knock so loud and terrible that the whole palace shook as with quake of earth and the King's throne trembled. The servants were affrighted and rushed to the door, and when they saw the man who had knocked they cried out at him, saying, "Woe to thee ! what manner of unmannerly fashion be this ? Wait till the King eateth and we will then give thee of what is left." Quoth ne, "Tell your lord to come out and speak with me, for I have of him a pressing need and a matter to heed." They cried, "Away, fool ! who art thou that we should bid our lord come forth to thee ?" But he said, "Tell him of this." So they went in and told the King, who said, "Did ye not rebuke him and draw upon him and threaten him ?" Now as he spoke, behold, there came another knock at the gate, louder than the first knock, whereupon the servants sprang at the stranger with staves and weapons, to fall upon him and slay him ; but he shouted

at them, saying, "Bide in your steads, for I am the Angel of Death." Hereat their hearts quaked and their wits forsook them; their understandings were in confusion, their side-muscles quivered in perturbation and their limbs lost the power of motion. Then said the King to them, "Tell him to take a substitute¹ in my place and one to relieve me in this case. But the Angel answered, saying, "I will take no substitute, and I come not save on thine account, to cause separation between thee and the goods thou hast gathered together and the riches thou hast heaped up and entreaused" When the King heard this, he wept and groaned, saying, "Allah curse the treasure which hath deluded and undone me and diverted me from the service of my lord! I deemed it would profit me, but to-day it is a regret for me and a calamity to me, and behold, I go forth, empty-handed of it, and leave it to my foes." Thereupon Allah caused the Treasure to speak out and it said, "Wherefore cursest thou *me*?² Curse thyself, for Allah created both me and eke thyself of the dust and appointed *me* to be in thine hand, that thou mightest provide thee with *me* a viaticum for the next world and give alms with *me* to the poor and the needy and the sick; and build mosques and hospices and bridges and aqueducts, so might I be an aidance unto thee in the world to come. But thou didst garner me and hoard me up and on thine own vanities bestowedst me, neither gavest thou thanks for me, as was due, but wast ungrateful to me; and now thou must leave me to thy foes and thou hast naught save thy regretting and thy repenting. But what is my sin, that thou shouldest revile *me*?" Then the Angel of Death took the King's soul as he sat on the throne before he ate of the food, and he fell down dead. Quoth Allah Almighty, "While they were rejoicing for that which had been given them, we suddenly laid hold on them; and, behold, they were seized with despair."³ And they tell another tale of

¹ Arab. "Badal:" in Sind (not to speak of other places) it was customary to hire a pauper "badal" to be hanged in stead of a rich man. Sir Charles Napier signed many a death-warrant before he ever heard of the practice.

² Arab. "La'an" = curse. The word is in every mouth though strongly forbidden by religion. Even of the enemies of Al-Islam the learned say, "Ila'an Yezid wa la tazid" = curse Yezid but do not exceed (*i.e.* refrain from cursing the others). This, however, is in the Shafi'i school and the Hanafis do not allow it (Pilgrimage i. 198). Hence the Moslem when scrupulous, uses na'al (shoe) for la'an (curse) as Ina'al abuk (for Ila 'anabu-k) or, *drat* your father, as the scrupulous swearer says in vulgar English.

³ Koran vi. 44, speaking of the Infidels.

*THE ANGEL OF DEATH AND THE KING OF THE
CHILDREN OF ISRAEL.*

THERE was a puissant despot among the Kings of the Banú Isráíl, who sat one day upon the throne of his kingship, when he saw come in to him, by the gate of the hall, a man of forbidding aspect and horrible presence. The King was affrighted at his sudden intrusion and his look terrified him ; so he sprang up before him and said, "Who art thou, O man? Who gave thee leave to come in to me and who invited thee to enter my house?" Quoth the stranger, "Verily the Lord of the House sent me to thee, nor can any door-keeper exclude me, nor need I leave to come in to Kings ; for I reckon not of a Sultan's majesty neither of the multitude of his guards. I am he from whom no tyrant is at rest, nor can any man escape from my grasp : I am the Destroyer of delights and the Sunderer of societies." Now when the King heard this a palsy crept over him¹ and he fell on his face in a swoon ; but presently coming to himself, he asked, "Art thou then the Angel of Death?" and the stranger answered, "Yes." "I conjure thee, by Allah," quoth the King, "grant me one single day's respite, that I may pray pardon of my sins and ask absolution of my Lord and restore to their rightful owners the monies which are in my treasures, so I may not be burdened with the woe of a reckoning nor with the misery of punishment therefor." Replied the Angel, "Well-away ! well-away ! this may be in no way."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixty-fourth Night,

She said, It hath reached me, O auspicious King, that quoth the Death-messenger to the King, "Well-away, well-away ! this may be in no way. How can I grant thee a reprieve when the days of thy life are counted and thy breaths numbered and thy moments fixed and written?" "Grant me an hour," asked the King ; but the Angel answered saying, "The hour was in the account and hath sped, and thou unheeding aught ; and hath fled, and thou taking no thought : and now thy breathings are accomplished, and

¹ Alluding to the "formication" which accompanies a stroke of paralysis.

there remaineth to thee but one breath." Quoth the King, "Who will be with me when I am transported to my tomb?" Quoth the Angel, "Naught will be with thee but thy works good or evil." "I have no works." said the King; and the Angel, "Doubtless thy long home will be in hell-fire and thy doom the wrath of the Almighty." Then he seized the soul of the King, and he fell off his throne and dropped on the earth dead. And there arose a mighty weeping and wailing and clamour of keening for him among the people of his court, and had they known that to which he went of the wrath of his Lord, their weeping for him had been sorer and their wailing louder and more abounding. And a story is told of

*ISKANDAR ZU AL-KARNAYN¹ AND A CERTAIN
TRIBE OF POOR FOLK.*

It is related that Iskandar Zu al-Karnayn² once came, in his journeyings, upon a tribe of small folk, who owned naught of the

¹ Pronounce Zool Karnayn.

² *i.e.* the Koranic and our mediæval Alexander, Lord of the two Horns (East and West) very different from him of Macedon. The title is variously explained, from two protuberances on his head or helm, from two long locks and, possibly, from the ram-horns of Jupiter Ammon. The anecdote in the text seems suggested by the famous interview (probably a *canard*) with Diogenes: see in the Gesta, Tale cxlvi. "The answer of Diomedes the Pirate to Alexander." Iskandar was originally called Marzbán (Lord of the Marches), son of Marzabah; and, though descended from Yunán, son of Japhet, the eponymus of the Greeks, was born obscure, the offspring of an old woman. According to the Persians he was the son of the Elder Dáráb (Darius Codomannus of the Kayanian or Second dynasty), by a daughter of Philip of Macedon; and was brought up by his grandfather. When Abraham and Isaac had rebuilt the Ka'abah they foregathered with him and Allah sent him forth against the four quarters of the earth to convert men to the faith of The Friend or to cut their throats; thus he became one of the four world-conquerors with Nimrod, Solomon, Bukht al-Nasr (Nabochodonosor); and he lived down two generations of men. His Wazir was Aristú (the Greek Aristotle) and he carried a couple of flags, white and black, which made day and night for him and facilitated his conquests. At the furthest limit of Persia, where he was invited by the people, on account of the cruelty of his half brother Darab II., he came upon two huge mountains on the same line, behind which dwelt a host of abominable pygmies, two spans high, with curious eyes, ears which served as mattresses and coverlets, huge fanged mouths, lions' claws and hairy limbs. They ate men, destroyed everything, and had swarms of children. These were Yájúj and Májúj (Gog and Magog) descendants of Japhet. Sikandar built against them the famous wall with stones cemented and riveted by iron and copper. The "Great Wall" of China, the famous bulwark against the Tartars dates from B.C. 320; (Alexander of Macedon died B.C. 324) and as the Arabs knew Canton well before Mohammed's day, they may have built their romance upon it. The Guebres consigned Sikandar to hell for burning the Nusks or sections of the Zendavesta.

weals of the world and who dug their graves over against the doors of their houses and were wont at all times to visit them and sweep the earth from them and keep them clean and pray at them and worship Almighty Allah at them; and they had no meat save grasses and the growth of the ground. So Iskandar sent a man to summon their King, but he refused to come, saying, "I have no need of him." Thereupon Iskandar went to him and said, "How is it with you and what manner of men are ye? for I see with you forsooth naught of gold or silver, nor find I with you aught of the weals of the world." Answered the King, "None hath his fill of the weals of the world." Iskandar then asked "Why do you dig your graves before your house-doors?" and the King answered, "That they may be the prospective of our eye-glances; so we may look upon them and ever renew talk and thought of death, neither forget the world to come; and on this wise the love of the world be banished from our hearts and we be not thereby distracted from the service of our Lord the Almighty." Quoth Iskandar, "Why do ye eat grasses?" and the other replied, "Because we abhor to make our bellies the tombs of animals and because the pleasure of eating outstrippeth not the gullet." Then putting forth his hand he brought out a skull of a son of Adam and, laying it before Iskandar, said, O Zu al-Karnayn, Lord of the Two Horns, knowest thou who owned this skull?" Quoth he, "Nay;" and quoth the other, "He who owned this skull was a King of the Kings of the world, who dealt tyrannously with his subjects, specially wronging the weak and wasting his time in heaping up the rubbish of this world, till Allah took his sprite and made the fire his abiding-site; and this is his head." He then put forth his hand and produced another skull and, laying it before Iskandar, said to him, "Knowest thou this?" "No," answered the conqueror; and the other rejoined, "This is the skull of another King, who dealt justly by his lieges and was kindly solicitous for the folk of his realm and his dominions, till Allah took his soul and lodged him in his Garden and made high his degree in Heaven." Then laying his hands on Iskandar's head he said, "Would I knew which of these two art thou!" Whereupon Iskandar wept with sore weeping and straining the King to his bosom cried, "If thou be minded to company with me, I will commit to thee as Wazir the government of my affairs and share with thee my kingdom." Cried the other, "Well-away, well-away! I have no mind to this." "And why so?" asked Iskandar, and the King answered, "Because all men are thy foes by reason of the wealth and the worlds thou hast won: while all men are my true friends, because of my contentment and pauperdom, for that I

possess nothing, neither covet aught of the goods of life ; I have no desire to them nor wish for them, neither reck I aught save contentment." So Iskandar pressed him to his breast and kissed him between the eyes and went his way.¹ And among the tales they tell is one concerning

*THE RIGHTEOUSNESS OF KING ANUSHIRWAN.*²

It is told of Anushirwan, the just King, that once upon a time he feigned himself sick, and bade his stewards and intendants go round about the provinces of his empire and the quarters of his dominion and seek him out a mud-brick thrown away from some ruined village, that he might use it as medicine, informing his intimates that the leaches had prescribed this to him. So they went the round of the provinces of his reign and of all the lands under his sway and said to him on return, "In all the realm we have found nor ruined site nor castaway mud-brick." At this Anushirwan rejoiced and rendered thanks to the Lord, saying, "I was but minded to try my kingdom and prove mine empire, that I might know if any place therein remained ruined and deserted, so I might rebuild and repeople it ; but, since there be in it no place but is inhabited, the affairs of the reign are best-conditioned and its ordinance is excellent ; and its populousness³ hath reached the pitch of perfection."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ These terrific preachments to Eastern despots (who utterly ignore them) are a staple produce of Oriental tale-literature and form the chiaro-oscuro, as it were, of a picture whose lights are brilliant touches of profanity and indelicate humour. It certainly has the charm of contrast. Much of the above is taken from the *Sikandar-nameh* (Alexander Book) of the great Persian poet, Nizami, who flourished A.H. 515—597, between the days of Firdausi (ob. A.D. 1021) and Sa'adi (ob. A.D. 1291). In that romance Sikandar builds, "where the sun goes down," a castle of glittering stone which kills men by causing excessive laughter and surrounds it with yellow earth like gold. Hence the City of Brass. He also converts, instead of being converted by, the savages of the text. He finds a stone of special excellence which he calls *Almás* (diamond) ; and he obtains it from the Valley of Serpents by throwing down flesh to the eagles. Lastly he is accompanied by "*Bilínás*" or "*Bilínús*," who is apparently Apollonius of Tyana.

² I have explained the beautiful name in *Night cclxxxix*. He is still famous for having introduced into Persia the fables of Pilpay (*Bidyapati*, the lord of lore) and a game which the genius of Persia developed into chess.

³ Here we find an eternal truth, of which Malthusians ever want reminding ; that the power of a nation simply consists in its numbers of fighting men and in their brute bodily force. The conquering race is that which raises most foot-pounds : hence the North conquers the South in the Northern hemisphere and *vice versa*.

Now when it was the Four Hundred and Sixty-fifth Night,

She said, It hath reached me, O auspicious King, that when the high officials returned and reported, "We have found in the empire nor ruined site nor rotten brick," the Just King thanked his God and said, "Verily the affairs of the realm are best-conditioned and its ordinance is excellent and its populousness hath reached the pink of perfection." And ken thou, O King, continued Shahrazad, that these olden Kings strave not and toiled not for the peopling of their possessions, but because they knew that the more populous a country is, the more abundant is that which is desired therein ; and because they wist the saying of the wise and the learned to be true without other view, namely, "Religion dependeth on the King, the King on the troops, the troops on the treasury, the treasury on the populousness of the country and its prosperity on the justice done to the lieges." Wherefore they upheld no one in tyranny or oppression ; neither suffered their dependants and suite to work injustice, knowing that kingdoms are not established upon tyranny, but that cities and places fall into ruin when oppressors are set as rulers over them, and their inhabitants disperse and flee to other governments ; whereby ruin falleth upon the realm, the imports fail, the treasuries become empty and the pleasant lives of the subjects are perturbed ; for that they love not a tyrant and cease not to offer up successive prayers against him ; so that the King hath no ease of his kingdom, and the vicissitudes of fortune speedily bring him to destruction. And they tell a tale concerning

THE JEWISH KAZI AND HIS PIOUS WIFE.

AMONG the Children of Israel one of the Kazis had a wife of surpassing beauty, constant in fasting and abounding in patience and long-suffering ; and he, being minded to make the pilgrimage to Jerusalem, appointed his own brother Kazi in his stead, during his absence, and commended his wife to his charge. Now this brother had heard of her beauty and loveliness and had taken a fancy to her. So no sooner was his brother gone than he went to her saying "Thy husband hath fled and may be dead, so me thou mayest wed." But she denied him and held fast to her faith. The more she repelled him, the more he pressed his suit upon her ; till, despairing of her and fearing lest she should acquaint his brother

with his misconduct whenas he should return, he suborned false witnesses to testify against her; and cited her and carried her before the King of the time who adjudged her to be stoned. So they dug a pit, and seating her therein stoned her, till she was covered with stones, and the man said, "Be this hole her grave!" But when it was dark a passer-by, making for a neighbouring hamlet, heard her groaning in sore pain; and, pulling her out of the pit, carried her home to his wife, whom he bade dress her wounds. The peasant woman tended her till she recovered and presently gave her her child to be nursed; and she used to lodge with the babe in another house by night. Now a certain thief saw her and sought her in marriage. So he sent to her seeking her hand, but she denied him; wherefore he resolved to slay her and, making his way into her lodging by night (and she sleeping), thought to strike at her with a knife; but it smote the little one and killed it. As soon as he knew his misdeed, fear overtook him and he went forth the house and Allah preserved her. But as she awoke in the morning, she found the child by her side with throat cut; and presently the mother came and seeing her babe dead, said to the nurse, "'Twas thou didst murder him." Therewith she beat her a grievous beating and proposed to put her to death; but her husband interposed and delivered the woman, saying, "By Allah, thou shalt not do on this wise." So the woman, who had somewhat of money with her, fled forth for her life, knowing not whither she should wend. Presently, she came to a village, where she saw a crowd of people about a man crucified to a tree-stump, but still in the chains of life. "What hath he done?" she asked, and they answered, "He hath committed a crime, which nothing can expiate but death or the payment of such a fine by way of alms." So she said to them, "Take the money and let him go;" and, when they did so, he repented at her hands and vowed to serve her, for the love of Almighty Allah till death should release him. Then he built her a cell and lodged her therein; after which he betook himself to woodcutting and brought her daily her bread. As for her, she was constant in worship, so that there came no sick man or demoniac to her, but she prayed for him and he was straightway healed.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixty-sixth Night,

She said, It hath reached me, O auspicious King, that when the woman's cell was visited by folk (and she constant in worship), it befel by decree of the Almighty that He sent down upon her husband's brother (the same who had caused her to be stoned), a cancer in the face, and smote the villager's wife (the same who had beaten her) with leprosy, and afflicted the thief (the same who had murdered the child) with palsy. Now when the Kazi returned from his pilgrimage, he asked his brother of his wife, and he told him that she was dead, whereat he mourned sore and accounted her with her Maker. After awhile, very many folk heard of the pious recluse and flocked to her cell from all parts of the length and breadth of the earth; whereupon said the Kazi to his brother, "O my brother, wilt thou not seek out yonder pious woman? Haply Allah shall decree for thee healing at her hands!" and he replied, "O my brother, carry me to her." Moreover, the husband of the leprous woman heard of the pious devotee and carried his wife to her, as did also the people of the paralytic thief; and they all met at the door of the hermitage. Now she had a place wherefrom she could look out upon those who came to her, without their seeing her; and they waited till her servant came, when they begged admittance and obtained permission. Presently she saw them all and recognised them; so she veiled and cloaked face and body and went out and stood in the door, looking at her husband and his brother and the thief and the peasant-woman; but they could not recognise her. Then said she to them, "Ho, folk, ye shall not be relieved of what is with you till ye confess your sins; for, when the creature confesseth his sins the Creator relenteth towards him and granteth him that wherefore he resorteth to Him." Quoth the Kazi to his brother, "O my brother, repent to Allah and persist not in thy frowardness, for it will be more helpful to thy relief." And the tongue of the case spake this speech:—

This day oppressor and oppressed meet, * And Allah sheweth secrets we
secrete:

This is a place where sinners low are brought; * And Allah raiseth saint to
highest seat.

Our Lord and Master shows the truth right clear, * Though sinner froward be or
own defeat:

Alas¹ for those who rouse the Lord to wrath, * As though of Allah's wrath they
nothing weet!

¹ Arab. "Wayha," not so strong as "Woe to," etc. Al-Hariri often uses it as a formula of affectionate remonstrance.

O whoso seekest honours, know they are * From Allah, and His fear with love entreat.

(Saith the relator) Then quoth the brother, "Now I will tell the truth;" and he confessed the whole matter, adding, "And this is my offence." Quoth the leprous woman, "As for me, I had a woman with me and imputed to her that of which I knew her to be guiltless, and beat her grievously; and this is my offence." And quoth the paralytic, "And I went to a woman to kill her, after I had tempted her in vain; and I slew a child that lay by her side; and this is my offence." Then said the pious woman, "O my God, even as Thou hast made them feel the misery of revolt, so show them now the excellence of submission, for Thou over all things art Omnipotent!" And Allah (to whom belong Majesty and Might!) made them whole. Then the Kazi fell to looking on her and considering her straitly, till she asked him why he looked so hard and he said, "I had a wife and were she not dead, I had said thou art she." Hereupon, she made herself known to Him and both began praising Allah (to whom belong Majesty and Might!) for that which He had vouchsafed them of the reunion of their loves; but the brother and the thief and the villager's wife joined in imploring her forgiveness. So she forgave them one and all, and they worshipped Allah in that place and rendered her due service, till Death parted them. And one of the Sayyids¹ hath related this tale of

THE SHIPWRECKED WOMAN AND HER CHILD.

I WAS circuiting the Ka'abah one dark night, when I heard a plaintive voice, speaking from a contrite heart and saying, "O Bountiful One, Thy past boon! Indeed, by my heart shall Thy covenant never be undone." Hearing this voice, my heart fluttered so that I was like to die; but I followed the sound and behold, it came from a woman, to whom I said, "Peace be with thee, O handmaid of Allah;" whereto she replied, "And with thee be peace, and the mercy of Allah and His blessings!" Quoth I, "I conjure thee, by

¹ As a rule (much disputed) the Sayyid is a descendant from Mohammed through his grandchild Hasan, and is a man of the pen; whereas the Sharif derives from Husayn and is a man of the sword. The Najib al-taraf is the son of a common Moslemah by a Sayyid, as opposed to the "Najib al-tarafayn," when both parents are of Apostolic blood. The distinction is not noticed in Lane's "Modern Egyptians." The Sharif is a fanatic and often dangerous, as I have instanced in Pilgrimage iii. 132.

Allah the Most Great, tell me what is the covenant to which thy heart is constant." Quoth she, "But that thou adjurest me by the Omnipotent, I would not tell thee my secrets. See what is before me." So I looked and lo ! there was a child lying asleep before her and breathing heavily in his slumber. Said she, "Know, that I set forth with this babe, to make the pilgrimage to this House and took passage in a ship ; but the waves rose against us and the winds blew contrary and the vessel broke up. I saved myself and my boy on a plank ; and on that bit of wood I was tossed with this child ; and while he lay on my bosom and the waves beating upon me,"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Sixty-seventh Night,

She said, It hath reached me, O auspicious King, that the woman continued, "Now while the boy lay on my bosom and the waves beat upon me, there swam up to me one of the sailors, who climbed on the plank and said :—By Allah, there is not room for us three on this plank, so I will throw thee and thy child into the sea. Said I :—Out on thee ! hast thou no memory of that which thou hast seen and is it no warning to thee ? Quoth he :—I have seen the like of this many a time and come off safe and care not. Quoth I :—O fellow, we are now in a calamity, whence we hope to be delivered by obedience to Allah and not by disobedience. But he persisted with me, and took the child off my lap and threw him into the sea. Now when I saw this desperate deed, my heart sank and sorrow was sore upon me ; so I raised my eyes heavenwards and said :—O Thou that interposest between a man and his heart, intervene between me and this leonine brute ; for Thou over all things art Omnipotent ! And by Allah, hardly had I spoken when a beast rose out of the sea and snatched him off the plank. When I saw myself alone my sorrows redoubled and my grief and longing for my child, and I recited :—

My coolth of eyes, the darling child of me * Is lost, and wrecked my heart with agony ;

My body racked, and red-hot coals of love * Burning my liver with sore pangs, I see.

In this my sorrow shows no gleam of joy ; * Save Thy high grace and mine expectancy :

Hast seen, O Lord, what unto me befel ; * My child aye lost and parting pangs I dree ?

Take ruth on us and make us meet again ; * For now my stay and only hope's in Thee !

I abode in this condition a day and night ; and, when morning dawned, I caught sight of the sails of a vessel shining afar off, nor did the waves cease to drive me and the winds to waft me on, till I reached the ship, whose sails I had sighted. The sailors took me up and I looked and behold, my babe was amongst them : so I threw myself upon him and said :—O folk, this is my child : how and whence came ye by him? Quoth they :—Whilst we were sailing along the seas the ship suddenly stood still and lo ! that which stayed us was a beast, as it were a great city, and this babe on its back, sucking his thumbs. So we took him up. Now when I heard this, I told them my tale and all that had betided me and returned thanks to my Lord for His goodness, and vowed to Him that never, whilst I lived, would I stir from His House nor swerve from His service ; and since then I have never asked of Him aught but He hath given it me.” Now when she had made an end of her story (quoth the Sayyid), I put my hand to my alms-pouch and would have given to her, but she exclaimed, “ Away from me, thou idle man ! Have I not told thee of His mercies and the graciousness of His dealings and shall I take an alms from other than His hand ? ” And I could not prevail with her to accept aught of me : so I left her and went away, reciting these couplets :—

How many boons conceals the Deity, * Eluding human sight in mystery :
 How many graces come on heels of stresses, * And fill the burning heart with
 jubilee :
 How many a sorrow in the morn appears, * And turns at night-tide into gladdest
 gree :
 If things go hard with thee some day, yet trust * Th’ Eterne, th’ Almighty God
 of Unity :
 And pray the Prophet that he intercede ; * Through intercession every wish
 shalt see.

And she left not the service of her Lord, cleaving unto His House, till death came to her. And a tale is also told by Málik bin Dínár¹ (Allah have mercy on him !) of

¹ A theologian of Bassorah (eighth century) : surnamed Abú Yahyá. The prayer for mercy denotes that he was dead when the tale was written.

THE PIOUS BLACK SLAVE.

WE were once afflicted with drought at Bassorah and went forth sundry times to pray for rain, but saw no sign of our prayers being accepted. So I went, I and 'Itáa al-Salamí and Sábit al-Banáni and Naja al-Bakáa and Mohammed bin Wási'a and Ayyúb al-Sukhtiyáni and Habíb al-Farsi and Hassán bin Abi Sinán and 'Otbah al-Ghulám and Sálíh al-Muzani,¹ till we reached the oratory,² when the boys came out of the schools and we prayed for rain, but saw no sign of acceptance. So about mid-day the people went away and I and Sabit al-Banani tarried in the place of prayer till nightfall, when we saw a black of comely face, slender of shank³ and big of body, approach us, clad in a woollen dress; if all he wore had been priced, it would not have fetched a couple of dirhams. He brought water and made the minor ablution, then, going up to the prayer-niche, prayed two inclinations deftly, his standing and bowing and prostration being exactly similar in both. Then he raised his glance heavenwards, and said, "O my God and my Lord and Master, how long wilt Thou reject Thy servants in that which offereth no hurt to Thy sovereignty? Is that which is with Thee wasted or are the treasures of Thy Kingdom annihilated? I conjure Thee, by Thy love to me forthwith to pour out upon us Thy rain-clouds of grace?" He spake and hardly had he made an end of speaking, when the heavens clouded over and there came a rain, as if the mouths of waterskins had been opened; and when we left the oratory, we were knee-deep in water,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixty-eighth Night,

She said, It hath reached me, O auspicious King, that hardly had he spoken when the heavens clouded over and there came a rain,

¹ A theologian of Bassorah (eighth century).

² Arab. "Musallá"; lit. a place of prayer; an oratory, a chapel, opp. to "Jámi'" = a (cathedral) mosque.

³ According to all races familiar with the negro, a calf like a shut fist planted close under the ham is, like the "cucumber shin" and "lark heel," a good sign in a slave. Shapely calves and well made legs denote the idle and the ne'er-do-well. I have often found this true although the rule is utterly empirical: possibly it was suggested by the contrast of the nervous and lymphatic temperaments.

as if the mouths of waterskins had been opened. And when we left the oratory we were knee-deep in water, and we were lost in wonder at the black. So I accosted him and said to him, "Woe to thee, O black, art thou not ashamed of what thou saidst?" He turned to me and asked, "What said I?" and I, "Thy saying to Allah:—By Thy love of me; and what giveth thee to know that He loveth thee?" Replied he, "Away from me, O thou distracted by the world from the care of thine own soul. Where was I, when he gave me strength to profess the unity of the Godhead and vouchsafed unto me the knowledge of Him? How deemest thou that He aided me thus except of His love to me?" adding, "Verily, His love to me is after the measure of my love to Him." Quoth I, "Tarry awhile with me, so may Allah have mercy on thee!" But he said, "I am a chattel and the Book enjoineth me to obey my lesser master." So we followed him afar off, till we saw him enter the house of a slave-broker. Now the first half of the night was past and the last half was longsome upon us, so we went away; but next morning, we repaired to the slave-dealer and said to him, "Hast thou a lad to sell us for service?" He answered, "Yes, I have an hundred lads or so and they are all for sale." Then he showed us slave after slave, till he had shown us some seventy; but my friend was not amongst them, and the dealer said, "These are all I have." But, as we were going out from him we saw a ruinous hut behind his house and going in behold, we found the black standing there. I cried, "'Tis he, by the Lord of the Ka'abah!" and turning to the dealer, said to him, "Sell me yonder slave." Replied he, "O Abu Yahya, this is a pestilent unprofitable fellow, who hath no concern by night but weeping and by day but repentance." I rejoined, "It is not for that I want him." So the dealer called him, and he came out, showing drowsiness. Quoth his master, "Take him at thine own price, so thou hold me free of all his faults." I bought him for twenty dinars and asked, "What is his name?" and the dealer answered, "Maymún, the monkey;" and I took him by the hand and went out with him, intending to go home; but he turned to me and said, "O my lesser lord, why and wherefore didst thou buy me? By Allah, I am not fit for the service of God's creatures!" Replied I, "I bought thee that I might serve thee myself; and on my head be it." Asked he, "Why so?" and I answered, "Wast thou not in company with us yesterday in the place of prayer?" Quoth he, "And didst thou hear me?" and quoth I, "It was I accosted thee yesterday and spoke with thee." Thereupon he advanced till we came to a mosque, where he entered and prayed a two-bow prayer; after which he said, "O my God and my Lord and Master, the secret that was between

me and Thee Thou hast discovered unto Thy creatures and hast brought me to shame before the worldling. How then shall life be sweet to me, now that other than Thou hath happened upon that which is between Thee and me? I conjure Thee to take my soul to Thee forthright."¹ So saying, he prostrated himself, and I awaited awhile without seeing him raise his head; so I shook him and behold, he was indeed dead, the mercy of Almighty Allah be upon him! I laid him out stretching his arms and legs and looked at him, and lo! he was smiling. Moreover, whiteness had got the better of blackness on his brow, and his face was radiant with light like a young moon. As we wondered at his case, the door opened and a young man came in to us and said, "Peace be with you! May Allah make great our reward and yours for our brother Maymun! Here is his shroud: wrap him in it." So saying, he gave us two robes, never had we seen the like of them, and we shrouded him therein. And now his tomb is a place whither men resort to pray for rain and ask their requirements of Allah (be He extolled and exalted!); and how excellently well saith the poet on this theme:

The heart of Gnostic² homed in heavenly Garth * Heaven decks, and Allah's porters aid afford.

Lo! here they drink old wine commingled with * Tasnīm,³ the wine of union with the Lord.

Safe is the secret 'twixt the Friend and them; * Safe from all hearts but from that Heart adored.

And they recount another anecdote of

THE DEVOUT TRAY-MAKER AND HIS WIFE.

THERE was once, among the Children of Israel, a man of the worthiest, who was strenuous in the service of his Lord and abstained from things worldly and drave them away from his heart. He had a wife who was a helpmate meet for him and who was at all times obedient to him. They earned their living by making trays⁴

¹ These devotees address Allah as a lover would his beloved. The curious reader will consult for instances the *Dabistan* on *Tasawwuf* (ii. 221; i., iii. end, and *passim*.)

² Arab. "Ma'rifat," Pers. *Dānīsh*; the knowledge of the Truth. The seven steps are (1) *Shari'at*, external law like night; (2) *Tarikat*, religious rule like the stars; (3) *Hakikat*, reality, truth like the moon; (4) *Ma'arifat*, like the sun; (5) *Kurbat*, proximity to Allah; (6) *Wasilat*, union with Allah, and (7) *Suknat*, dwelling in Allah (*Dabistan* iii. 29.)

³ Name of a fountain of Paradise.

⁴ Arab. "Atbāk"; these trays are made of rushes, and the fans of palm-leaves or tail-feathers.

and fans, whereat they wrought all through the light hours ; and, at nightfall, the man went out into the streets and highways seeking a buyer for what they had made. They were wont to fast continually by day¹ and one morning they arose, fasting, and worked at their craft till the light failed them, when the man went forth, according to custom, to find purchasers for his wares, and fared on till he came to the door of the house of a certain man of wealth, one of the sons of this world, high in rank and dignity. Now the tray-maker was fair of face and comely of form, and the wife of the master of the house saw him and fell in love with him, so her husband being absent, she called her handmaid and said to her, "Contrive to bring yonder man to us." Accordingly the maid went out to him and called him and stopped him as though she would buy what he held in hand.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Sixty-ninth Night,

She said, It hath reached me, O auspicious King, that the maid-servant went out to the man and asked him, "Come in ; my lady hath a mind to buy some of thy wares, after she hath tried them and looked at them." The man thought she spoke truly and, seeing no harm in this, entered and sat down as she bade him ; and she shut the door upon him. Whereupon her mistress came out of her room and, taking him by the gaberdine,² drew him within and told him of her case, whilst he raised not his eyes from the ground, for shame before Allah Almighty and fear of the pains and penalties of His punishment. Then he said to her, "I want one thing of thee." She asked, "What is that ?" and he answered, "I wish for pure water and that I may carry it to the highest place of thy house. So she said to her slave-girl, "Carry him up to the belvedere on the house-terrace." Accordingly the maid took him up to the very top and, giving him a vessel of water, went down and left him. Then he made the ablution and prayed a two-bow prayer ; after

¹ Except on the two great Festivals when fasting is forbidden. The only religion which has shown common sense in this matter is that of the Guebres or Parsis, they consider fasting neither meritorious nor lawful ; and they honour Hormuzd by good living "because it keeps the soul stronger." Yet they have their food superstitions, *e.g.* in Gate No. xxiv. : "Beware of sin specially on the day thou eatest flesh, for flesh is the diet of Ahrimán." And in India the Guebres have copied the Hindus in not slaughtering horned cattle for the table.

² Arab. "Jallábiyah," a large-sleeved robe of coarse stuff worn by the poor.

which he looked at the ground, thinking to throw himself down, but seeing it afar off, feared to be dashed to pieces by the fall.¹ Then he bethought him of his disobedience to Allah, and the consequences of his sin ; so it became a light matter to him to offer up his life and shed his blood ; and he said, “ O my God and my Lord, Thou seest that which is fallen on me ; neither is my case hidden from Thee. Thou indeed over all things art Omnipotent and the tongue of my case reciteth and saith :—

I show my heart and thoughts to Thee, and Thou * Alone my secret's secrecy
canst know.
If I address Thee fain I cry aloud ; * Or, if I'm mute, my signs for speech I
show.
O Thou to whom no second be conjoined ! * A wretched lover seeks Thee in
his woe.
I have a hope my thoughts as true confirm ; * And heart that fainteth as right
well canst trow.
To lavish life is hardest thing that be, * Yet easy an Thou bid me life
forego ;
But, an it be Thy will to save from stowre, * Thou, O my Hope, to work this
work hast power !

Then the man cast himself down from the belvedere ; but Allah sent an angel who bore him up on his wings and brought him down to the ground, whole and without hurt or harm. Now when he found himself safe on the ground, he thanked and praised Allah (to whom belong Majesty and Might !) for His merciful protection ; and he went straight to his wife who had long expected him, and he empty-handed. Then seeing him, she asked him why he had tarried and what was come of that he had taken with him and why he returned empty-handed ; whereupon he told her of what had befallen him, and she said, “ Alhamdolillah—praised be God—for delivering thee from danger and intervening between thee and such calamity ! ” Then she added, “ O man, the neighbours used to see us light our oven every night ; and, if they see us fireless this night, they will know that we are destitute. Now it behoveth in gratitude to Allah, that we hide our destitution and conjoin the fast of this night to that of the past and continue it for the sake of Allah Almighty.” So she rose and, filling the oven with wood, lighted it, to baffle the curiosity of her women-neighbours, reciting these couplets :—

Now I indeed will hide desire and all repine ; * And light up this my fire that
neighbours see no sign :

¹ His fear was that his body might be mutilated by the fall.

Accept I what befalls by order of my Lord ; * Haply He too accept this humble act of mine.

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Seventieth Night,

She said, It hath reached me, O auspicious King, that after the goodwife had lit the fire to baffle the curiosity of her women-neighbours, she and her husband made the Wuzu-ablution and stood up to pray, when, behold, one of the neighbours' wives came and asked leave to take a fire-brand from the oven. "Do what thou wilt with the oven," answered they ; but, when she came to the fire, she cried out, saying, "Ho, Such-an-one (to the tray-maker's wife), take up thy bread ere it burn !" Quoth the wife to her husband, "Hearest thou what she saith?" Quoth he, "Go and look." So she went up to the oven, and behold, it was full of fine bread and white. She took up the scones and carried them to her husband, thanking Allah (to whom belong Majesty and Might !) for His abounding good and great bounty ; and they ate of the bread and drank water and praised the Almighty. Then said the woman to her husband, "Come let us pray to Allah the Most High, so haply he may vouchsafe us what shall enable us to dispense with the weariness of working for daily bread and devote ourselves wholly to worshipping and obeying Him." The man rose in assent and prayed, whilst his wife said, "Amen," to his prayer, when the roof clove in sunder and down fell a ruby, which lit the house with its light. Hereat, they redoubled in praise and thanksgiving to Allah praying what the Almighty willed,¹ and rejoiced at the ruby with great joy. And the night being far spent, they lay down to sleep and the woman dreamt that she entered Paradise and saw therein many chairs ranged and stools set in rows. She asked what the seats were and it was answered her, "These are the chairs of the prophets and those are the stools of the righteous and the pious." Quoth she, "Which is the stool of my husband Such-an-one ;" and it was said to her, "It is this." So she looked and seeing a hole in its side asked, "What may be this hole?" and the reply came, "It is the place of the ruby that dropped upon you from your house-roof." Thereupon she awoke, weeping and bemoaning the defect in her

¹ The phrase means "offering up many and many a prayer."

husband's stool among the seats of the Righteous; so she told him the dream and said to him, "Pray Allah, O man, that this ruby return to its place; for endurance of hunger and poverty during our few days here were easier than a hole in thy chair among the just in Paradise."¹ Accordingly, he prayed to his Lord, and lo! the ruby flew up to the roof and away whilst they looked at it. And they ceased not from their poverty and their piety, till they went to the presence of Allah, to whom be Honour and Glory! And they also tell a tale of

AL-HAJJAḡ AND THE PIOUS MAN.

AL-HAJJAḡ BIN YÚSUF AL-SAKAFÍ had been long in pursuit of a certain man of the notables, and when at last he was brought before him, he said, "O enemy of Allah, He hath delivered thee over to me;" and cried, "Hale him to prison and lay him by the heels in heavy fetters and build a closet over him, that he may not come forth of it nor any go in to him." So they bore him to jail and summoned the blacksmith with the irons; and every time the smith gave a stroke with his hammer, the prisoner raised his eyes to heaven and said, "Is not the whole Creation and the Empire thereof His?"² Then the gaolers built the cage³ over him and left him therein, lorn and lone, whereupon longing and consternation entered into him and the tongue of his case recited in extempore verse:—

O Wish of wistful men, for Thee I yearn; * My heart seeks grace of one no heart shall spurn.

Unhidden from thy sight is this my case; * And for one glance of thee I pine and burn.

They jailed and tortured me with sorest pains: * Alas for lone one can no aid discern!

But, albe lone, I find Thy name befriends * And cheers, though sleep to eyes shall ne'er return:

¹ A saying of Mohammed is recorded "Al-fakru fakhri" (poverty is my pride!), intelligible in a man who never wanted for anything. Here he is diametrically opposed to Ali who honestly abused poverty. In Syria this Holy Poverty leads to strange abuses. At Bayrut I recognised in most impudent beggars well-to-do peasants from the Kasrawán district, and presently found out that whilst their fields were under snow they came down to the coast, enjoyed a genial climate and lived on alms.

² Koran vii. 52.

³ Arab. "Al-bayt" = the house. The Arabs had probably learned this pleasant mode of confinement from the Chinese whose *Kea* or Cangué is well known. The Arabian form of it is "Ghull," or portable pillory, which reprobates will wear on Judgment Day.

An thou accept of me, I care for naught ; * And only Thou what's in my heart
canst learn !

Now when night fell dark, the gaoler left his watchmen to guard him and went to his house ; and on the morrow, when he came to the prison, he found the fetters lying on the ground and the prisoner gone ; whereat he was affrighted and made sure of death. So he returned to his place and bade his family farewell, after which he took in his sleeve his shroud and the sweet herbs for his corpse, and went in to Al-Hajjaj. And as he stood before the presence, the Governor smelt the perfumes and asked, "What is that ?" when the gaoler answered, "O my lord, it is I who have brought it." "And what moved thee to that ?" enquired the Governor ; whereupon he told his case——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventy-first Night,

She said, It hath reached me, O auspicious King, that when the gaoler told his case to Al-Hajjaj, the Governor cried, "Woe to thee ! Didst thou hear him say aught ?" Answered the gaoler, "Yes !" and, whilst the blacksmith was hammering his irons, he ceased not to look up heavenwards and say :—"Is not the whole Creation and the Empire thereof His ?" Rejoined Al-Hajjaj, "Dost thou not know that He, on whom he called in thy presence, delivered him in thine absence ?" And the tongue of the case recited on this theme :—

O Lord, how many a grief from me hast driven * Nor can I sit or stand without
Thy hold :

How many many things I cannot count, * Thou sav'st from many many and
manifold !

And they also tell a tale of

THE BLACKSMITH WHO COULD HANDLE FIRE WITHOUT HURT.

It reached the ears of a certain pious man that there abode in such a town a blacksmith, who could put his hand into the fire and pull out the iron red-hot, without the flames doing him aught of hurt.¹

¹ This commonest conjuring trick in the West becomes a miracle in the credulous East.

So he set out for the town in question and asked for the blacksmith ; and, when the man was shown to him, he watched him at work and saw him do as had been reported to him. He waited till he had made an end of his day's work ; then, going up to him, saluted him with the salam and said, "I would be thy guest this night." Replied the smith, "With gladness and goodly gree!" and carried him to his place, where they supped together and lay down to sleep. The guest watched, but saw no sign in his host of praying through the night or of special devoutness and said in his mind, "Haply he hideth himself from me." So he lodged with him a second and a third night, but found that he did not exceed the devotions prescribed by the law and custom of the Prophet and rose but little in the dark hours to pray. At last he said to him, "O my brother, I have heard of the gift with which Allah hath favoured thee and have seen the truth of it with mine eyes. Moreover, I have taken note of thine assiduity in religious exercises, but find in thee no such piety as distinguisheth those who work saintly miracles ; whence, then, cometh this to thee?" "I will tell thee," answered the smith :— "Know that I was once passionately enamoured of a certain woman and oftentimes sued her in marriage, but could not prevail upon her, because she was vowed to a single state. Presently there came a year of drought and hunger and hardship ; food failed and there befel a sore famine. As I was sitting one day at home, somebody knocked at the door ; so I went out and behold, she was standing there ; and she said to me, O my brother, I am sorely an-hungered and I lift mine eyes to thee, beseeching thee to feed me for Allah's sake!" Quoth I, "Wottest thou not how I love thee and what I have suffered for thy sake ? Now I will not give thee one bittock of bread except thou wed me." Quoth she, "Death, but not disobedience to the Lord !" Then she went away and returned after two days with the same prayer for food as before. I made her a like answer, and she entered and sat down in my house being nigh upon death. I set food before her, whereupon her eyes brimmed with tears and she cried, "Give me meat for the love of Allah, to whom belong Honour and Glory !" But I answered, "Not so, by Allah, except thou wed me." Quoth she, "Better is death to me than the wrath and wreak of Allah the Most Highest ;" and she rose and left the food untouched ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Seventy-second Night

She said, It hath reached me, O auspicious King, that when the man set food before her, the woman said, "Give me meat for the love of Allah, to whom be Honour and Glory!" But I answered, "Not so, by Allah, except thou wed me." Quoth she, "Better is death than the wrath and wreak of Allah;" and she rose and left the food untouched and went away repeating these couplets:—

O Thou, the One, whose grace doth all the world embrace; * Thine ears have heard, Thine eyes have seen my case!

Privation and distress have dealt me heavy blows; * The woes that weary me no utterance can trace.

I am like one athirst who eyes the landscape's eye, * Yet may not drink a draught of streams that rail and race.

My flesh would tempt me by the sight of savoury food * Whose joys shall pass away and pangs shall keep their place.

She then disappeared for two days, when she again came and knocked at the door; so I went out to her, and lo! hunger had taken away her voice; but, after a rest she said, "O my brother, I am worn out with want and know not what to do, for I cannot show my face to any man but to thee. Say, wilt thou feed me for the love of Allah Almighty?" But I answered, "Not so, except thou wed me." And she entered my house and sat down. Now I had no food ready; but, when the meat was dressed and I laid it in a saucer, behold, the grace of Almighty Allah entered into me and I said to myself, "Out on thee! This woman, weak of wit and faith, hath refrained from food till she can no longer, for stress of hunger; and, while she refuseth time after time, thou canst not forbear from disobedience to the Lord!" And I said, "O my God, I repent to Thee of that which my flesh purposed!" Then I took the food and carrying it to her, said, "Eat, for no harm shall betide thee; this is for the love of Allah, to whom belong honour and glory!" Then she raised her eyes to heaven and said, "O my God, if this man say sooth, I pray Thee forbid fire to harm him in this world and the next, for Thou over all things art Omnipotent and Prevalent in answering the prayer of the penitent!" Then I left her and went to put out the fire in the brazier.¹ Now the season was winter and the weather cold, and a live coal fell on my body: but by the decree of Allah

¹ Arab. "Kánún"; the usual term is Mankal (pron. Mangal) a pan of copper or brass. Some of these "chafing-dishes" stand four feet high and are works of art. Lane (M. E. chapt. iv.) gives an illustration of the simpler kind, together with the "Aziki," a smaller pan for heating coffee.

(to whom be Honour and Glory!) I felt no pain and it became my conviction that her prayer had been answered. So I took the coal in my hand, and it burnt me not; and going in to her, I said, "Be of good cheer, for Allah hath granted thy prayer!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventy-third Night

She said, It hath reached me, O auspicious King, that the blacksmith continued:—So I went in to her and said, "Be of good cheer, for Allah hath granted thy prayer!" Then she dropped the morsel from her hand and said, "O my God, now that Thou hast shown me my desire of him and hast granted me my prayer for him, take Thou my soul, for Thou over all things art Almighty!" And straightway He took her soul to Him, the mercy of Allah be upon her! And the tongue of the case extemporised and spake on this theme:—

She prayed: the Lord of grace her prayer obeyed; * And spared the sinner,
who for sin had prayed:

He showed her all she prayed Him to grant; * And Death (as prayed she) her
portion made

Unto his door she came and prayed for food, * And sued his ruth for what her
misery made:

He leant to error following his heart, * And hoped to wed her as her wants
persuade;

But he knew little of what Allah willed; * Nor was Repentance, though un-
sought, denied.

Fate comes to him who flies from Fate, O Lord, * And lot and daily bread by
Thee are weighed.

And they also tell of

THE DEVOTEE TO WHOM ALLAH GAVE A CLOUD¹ FOR SERVICE AND THE DEVOUT KING.

THERE was once, among the children of Israel, a man of the devout, for piety acclaimed and for asceticism enfolded, whose prayers were ever granted and who by supplication obtained whatever he wanted;

¹ In Mohammed's case a cloud which always accompanies him was one of the many testimonies to his Apostleship. Possibly the idea was suggested by the "Nimbus" of the Christian Saint.

and he was a wanderer in the mountains and was used to pass the night in worship. Now Almighty Allah had subjected to him a cloud which travelled with him wherever he went, and poured on him its water-treasures in abundance that he might make his ablutions and drink. After a long time when things were thus, his fervour somewhat abated, whereupon Allah took the cloud away from him and ceased to answer his prayers. On this account, great was his grief and long was his woe, and he ceased not to regret the time of grace and the miracle vouchsafed to him and to lament and bewail and bemoan himself, till he saw in a dream one who said to him, "An thou wouldest have Allah restore to thee thy cloud, seek out a certain King, in such a town, and beg him to pray for thee : so will Allah (be He extolled and exalted !) give thee back thy cloud and bespread it over thee by virtue of his pious prayers." And he began repeating these couplets :—

Wend to that pious prayerful Emir, * Who can with gladness thy condition cheer ;

An he pray Allah, thou shalt win thy wish ; * And heavy rain shall drop from welkin clear.

He stands all Kings above in potent worth ; * Nor to compare with him doth aught appear :

Near him thou soon shalt hap upon thy want, * And see all joy and gladness draw thee near :

Then cut the wolds and wilds unfounted till * The goal thou goest for anigh shalt spear !

So the hermit set out for the town named to him in the dream ; and, coming thither after long travel, enquired for the King's palace which was duly shown to him. And behold, at the gate he found a slave-officer sitting on a great chair and clad in gorgeous gear ; so he stood to him and saluted him ; and he returned his salam and asked him, "What is thy business?" Answered the devotee, "I am a wronged man, and come to submit my case to the King." Quoth the officer, "Thou hast no access to him this day ; for he hath appointed unto petitioners and enquirers one day in every seven" (naming the day), "on which they may go in to him ; so wend thy ways in welfare till then." The hermit was vexed with the King for thus veiling himself from the folk and said in thought, "How shall this man be a saint of the saints of Allah (to whom belong Majesty and Might !) and he on this wise?" Then he went away and awaited the appointed day. Now (quoth he) when it came, I repaired to the palace, where I found a great number of folk at the gate, expecting admission : and I stood with them, till there came out a Wazir robed in gorgeous raiment and attended by

guards and slaves, who said, "Let those, who have petitions to present, enter." So I entered with the rest and found the King seated facing his officers and grantees who were ranged according to their several ranks and degrees. The Wazir took up his post and brought forward the petitioners, one by one, till it came to my turn, when the King looked on me and said, "Welcome to the 'Lord of the Cloud' ! Sit thee down till I make leisure for thee." I was confounded at his words and confessed his dignity and superiority ; and, when the King had answered the petitioners and had made an end with them, he rose and dismissed his Wazirs and Grantees ; then, taking my hand he led me to the door of the private palace, where we found a black slave, splendidly arrayed, with helm a-head, and on his right hand and his left, bows and coats of mail. He rose to the King : and, hastening to obey his orders and forestall his wishes, opened the door. We went in, hand in hand, till we came to a low wicket, which the King himself opened and led me into a ruinous place of frightful desolation and thence passed into a chamber, wherein was naught but a prayer-carpet, an ewer for ablution and some mats of palm-leaves. Here the King doffed his royal robes and donned a coarse gown of white wool and a conical bonnet of felt. Then he sat down and making me sit, called out to his wife, "Ho, Such-an-one !" and she answered from within saying, "Here am I." Quoth he, "Knowest thou who is our guest to-day ?" Replied she, "Yes, it is the 'Lord of the Cloud.' " The King said, "Come forth : it mattereth not for him." And behold, there entered a woman, as she were a vision, with a face that beamed like the new moon ; and she wore a gown and veil of wool.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that when the King called to his wife, she came forth from the inner room ; and her face beamed like the new moon ; and she wore a gown and a veil of wool. Then said the King, "O my brother, dost thou desire to hear our story or that we should pray for thee and dismiss thee ?" Answered the hermit ; "Nay, I wish to hear the tale of you twain, for that to me were preferable." Said the King, "My forefathers handed down the throne, one to the other, and it descended from great one to great one, in unbroken succession, till the last died and it came to me. Now Allah had made this hateful to me, for I would fain have gone awandering over earth and left the folk to

their own affairs ; but I feared lest they should fall into confusion and anarchy and misgovernment so as to swerve from divine law, and the union of the Faith be broken up. Wherefore, abandoning my own plans, I took the kingship and appointed to every head of them a regular stipend ; and donned the royal robes ; and posted slave-officers at the doors, as a terror to the dishonest and for the defence of honest folk and the maintenance of law and limitations. Now when free of this, I entered this place and, doffing my royal habit, donned these clothes thou seest ; and this my cousin, the daughter of my father's brother, hath agreed with me to renounce the world and helpeth me to serve the Lord. So we are wont to weave these palm-leaves and earn, during the day, a wherewithal to break our fast at nightfall ; and we have lived on this wise nigh upon forty years. Abide thou with us (so Allah have mercy on thee !) till we sell our mats ; and thou shalt sup and sleep with us this night and on the morrow wend thy ways with that thou wishest, Inshallah !” So he tarried with them till the end of the day, when there came a boy five years old who took the mats they had made and carrying them to the market, sold them for a carat ;¹ and with this bought bread and beans and returned with them to the King. The hermit broke his fast and lay down to sleep with them ; but in the middle of the night, they both arose and fell to praying and weeping. When daybreak was near, the King said, “O my God, this Thy servant beseecheth Thee to return him his cloud ; and to this Thou art able ; so, O my God, let him see his prayer granted and restore him his cloud.” The Queen amen'd to his orisons and behold, the cloud grew up in the sky ; whereupon the King gave the hermit joy and the man took leave of them and went away, the cloud accompanying him as of old. And whatsoever he required of Allah after this, in the names of the pious King and Queen, He granted it without fail and the man made thereon these couplets :—

My Lord hath servants fain of piety ; * Hearts in the Wisdom-garden ranging free :

Their bodies' wants at peace, and motionless * For breasts that bide in purest secresy.

Thou seest all silent, awesome of their Lord, * For hidden things unseen and seen they see.

And they tell a tale of

The system is that of the Roman As and Unciæ. Here it would be the twenty-fourth part of a dinar or miskal ; something under 5d. I have already noted that all Moslem rulers are religiously bound to some handicraft, if it be only making toothpicks. Mohammed abolished kingship proper as well as priesthood.

*THE MOSLEM CHAMPION AND THE CHRISTIAN
DAMSEL.*

THE Commander of the Faithful, 'Omar bin al-Khattáb (whom Allah accept!), once levied for holy war an army of Moslems, to encounter the foe before Damascus, and they laid close siege to one of the Christians' strongholds. Now there were amongst the Moslems two men, brothers, whom Allah had gifted with fire and bold daring against the enemy; so that the commander of the besieged fortress said to his chiefs and braves, "Were but yonder two Moslems ta'en or slain, I would warrant you against the rest of their strain." Wherefore they left not to set for them all manner of toils and snares and ceased not to manœuvre and lie in wait and ambush for them, till they took one of them prisoner and slew the other who died a martyr. They carried the captive to the Captain of the fort, who looked at him and said, "Verily, to kill this man were indeed a pity; but his return to the Moslem would be a calamity."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventy-fifth Night,

She said, It hath reached me, O auspicious King, that when the enemy carried their Moslem captive before the Captain of the fort, the Captain looked at him and said, "Verily to kill this man were indeed a pity; but his return to the Moslem would be a calamity. Oh that he might be brought to abjure the Moslem Faith and be to us an aid and an arm!" Quoth one of his Patrician Knights, "O Emir, I will tempt him to abjure his faith and on this wise: we know that the Arabs are much devoted to women, and I have a daughter, a perfect beauty, whom when he sees, he will be charmed by her and abjure his faith." Quoth the Captain, "I give him into thy charge." So he carried him to his place and clad his daughter in raiment, such as added to her beauty and loveliness. Then he brought the Moslem into the room and set before him food and made the fair girl stand in his presence, as she were a handmaid obedient to her lord and awaiting his orders that she might do his bidding. When the Moslem saw the evil sent down upon him, he commended himself to Allah Almighty and closing his eyes, applied himself to worship and to reciting the Koran. Now he had a pleasant voice and a piercing

wit ; and the Nazarene damsel presently loved him with passionate love and pine for him with extreme repine. This lasted seven days, at the end of which she said to herself, "Would to Heaven he would admit me into the Faith of Al-Islam !" And the tongue of her case recited these couplets :—

Wilt turn thy face from heart that's all thine own, * This heart thy ransom
and this soul thy wone?

I'm ready home and kin to quit for aye, * And every Faith for that of sword ¹
disown :

I testify that Allah hath no mate : * This proof is stablished and this truth is
known.

Haply shall deign He union grant with one * Averse, and hearten heart love-
overthrown ;

For oftentimes door erst shut, is opened wide, * And after evil case all good is
shown.

At last her patience failed her and her breast was straitened and she threw herself on the ground before him, saying, "I conjure thee by thy Faith, that thou give ear to my words !" Asked he, "What are they?" and she answered, "Expound unto me Al-Islam." So he expounded to her the tenets of the Faith, and she became a Moslemah, and he taught her to pray. Then said she to him, "O my brother, I did but embrace Al-Islam for thy sake." Quoth he, "The law of Al-Islam commandeth marriage before two legal witnesses, and a dowry and a guardian are also requisite. Now I know not where to find witnesses or friend or dowry ; but, an thou can contrive and bring us out of this place, I may hope to make the land of Al-Islam, and pledge myself to thee that none other than thou in all Al-Islam shall be wife to me." Answered she, "I will manage that ;" and, calling her father and mother, said to them, "Indeed this Moslem's heart is softened and he longeth to enter the faith, so I will wed him ; but he saith :—It befitteth me not to wed in a town where my brother was slain. Could I but get outside it my heart would be solaced and I would wed in peace. Now there is no harm in letting me go forth with him to another town, and I will be a surety to you both and to the Emir for that which ye wish of him. Therefore her father went to their Captain and told him this, whereat he joyed with exceeding joy and bade him carry them forth to a village that she named. So they went out and made the village where they abode the rest of their day, and when night fell, they got ready for the march and went their way, even as saith the poet :—

¹ Al-Islam, where salvation is found under the shade of the swords.

“The time of parting,” cry they, “draweth nigh” * “How oft this parting-
threat?” I but reply :
I’ve naught to do but cross the wild and wold * And, mile by mile, o’er fount-
less wastes to fly,
If the beloved seek another land * Sons of the road, whereso they wend,
wend I !
I make desire direct me to their side, * The guide to show me where the way
doth lie.

And Shahrazad perceived the dawn of day and ceased to say her
permitted say.

Now when it was the Four Hundred and Seventy-sixth Night,
She said, It hath reached me, O auspicious King, that the prisoner
and the lady abode in the village the rest of their day and, when
night fell, made ready for the march and went upon their way ; and
travelled all night without stay or delay. The young Moslem,
mounting a swift blood-horse and taking up the maiden behind him,
ceased not devouring the ground till it was bright morning, when
he turned aside with her from the highway and, alighting, they made
the Wuzu-ablution and prayed the dawn-prayer. Now as they were
thus engaged behold, they heard the clank of swords and clink of
bridles and men’s voices and tramp of horse ; whereupon he said to
her, “Ho, Such-an-one, the Nazarenes are after us ! What shall we
do ? the horse is so jaded and broken down that he cannot stir
another step.” Exclaimed she, “Woe to thee ! art thou then afraid
and affrighted ?” “Yes,” answered he ; and she said, “What didst
thou tell me of the power of thy Lord and His readiness to succour
those who succour seek ? Come, let us humble ourselves before
Him and beseech Him : haply He shall grant us His succour and
endue us with His grace, extolled and exalted be He !” Quoth he,
“By Allah, thou sayst well !” So they began humbling themselves
and supplicating Almighty Allah and he recited these couplets :—

Indeed I hourly need thy choicest aid, * And should, though crown were placed
upon my head :
Thou art my chiefest want, and if my hand * Won what it wisheth, all my wants
were sped.
Thou hast not anything withholdest Thou ; * Like pouring rain Thy grace is
showerèd :
I’m shut therefrom by sins of me, yet Thou, * O Clement, deignest pardon-light
to shed.
O Care-Dispeller, deign dispel my grief ! * None can, save Thou, dispel a grief
so dread.

Whilst he was praying and she was saying, “Amen,” and the thunder

of horse-tramp nearing them, lo ! the Brave heard the voice of his dead brother, the Martyr, speaking and saying, "O my brother, fear not, nor grieve ! for the host whose approach thou hearest is the host of Allah and his Angels, whom He hath sent to serve as witnesses to your marriage. Of a truth Allah hath made His Angels glorify you and He bestoweth on you the meed of the meritorious and the martyrs ; and He hath rolled up the earth for you as it were a rug so that, by morning, you will be in the mountains of Al-Medinah. And thou, when thou foregatherest with Omar bin al-Kattab (of whom Allah accept !) give him my salutation and say to him :—Allah abundantly requite thee for Al-Islam, because thou hast counselled faithfully and hast striven diligently." Thereupon the Angels lifted up their voices in salutation to him and his bride, saying, "Verily, Almighty Allah appointed her in marriage to thee two thousand years before the creation of your father Adam (with whom be peace evermore !)" Then joy and gladness and peace and happiness came upon the twain ; confidence was confirmed and established was the guidance of the pious pair. So when dawn appeared, they prayed the accustomed prayer and fared forward. Now it was the wont of Omar son of Al-Khattab (Allah accept him !) to rise for morning-prayer in the darkness before dawn and at times he would stand in the prayer-niche with two men behind him, and begin reciting the Chapter entitled Cattle¹ or that entitled Women ;² whereupon the sleeper awoke and he who was making his Wuzu-ablution accomplished it and he who was afar came to prayer ; nor had he made an end of the first bow, ere the mosque was full of folk ; then he would pray his second bow quickly, repeating a short chapter. But, on that morning he hurried over both first and second inclinations, repeating in each a short chapter ; then, after the concluding salutation, turning to his companions, he said to them, "Come, let us fare forth to meet the bride and bridegroom ;" at which they wondered, not understanding his words. But he went out and they followed him, till they came to the gate of the city, where they met the young Moslem who, when the day broke and the standards of Al-Medinah appeared to him, had pushed forward for the gate closely followed by his bride. There he was received by Omar who bade make a marriage feast ; and the Moslems came and ate. Then the young Moslem married his bride and Almighty Allah vouchsafed him children,——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ Koran vi. So called because certain superstitions about cattle are therein mentioned.

² Koran iv. So called because it treats of marriages, divorces, etc.

Now when it was the Four Hundred and Seventy-seventh Night

She said, It hath reached me, O auspicious King, that Omar (on whom be peace!) bade make a marriage-feast; and the Moslems came and ate. Then the young Moslem married his bride and Almighty Allah vouchsafed him children, who fought in the Lord's way and preserved genealogies, for they gloried therein. And how excellent is what is said on such theme:—

I saw thee weep before the gates and 'plain, * Whilst only curious wight reply
would deign:
Hath eye bewicht thee, or hath evil lot * 'Twixt thee and door of friend set
bar of bane?
Wake up this day, O wretch, persist in prayer, * Repent as wont repent departed
men.
Haply shall wash thy sins Forgiveness-showers; * And on thine erring head
some ruth shall rain:
And prisoner shall escape despite his bonds; * And slave from thralldom free-
dom shall attain.

And they ceased not to be in all solace and delight of life, till there came to them the Destroyer of delights and the Sunderer of societies. And a tale is told by Sîdi Ibrahim bin Al-Khawwâs¹ (on whom be the mercy of Allah!) concerning himself and

THE CHRISTIAN KING'S DAUGHTER AND THE MOSLEM.

My spirit urged me, once upon a time, to go forth into the country of the Infidels; and I strove with it and struggled to put away from me this inclination; but it would not be rejected. So I fared forth and journeyed about the land of the Unbelievers and traversed it in all its parts; for divine grace enveloped me and heavenly protection encompassed me, so that I met not a single Nazarene but he turned away his eyes and drew off from me, till I came to a certain great city at whose gate I found a gathering of black slaves, clad in

¹ Sîdi (contracted from Sayyidî = my lord) is a title still applied to holy men in Marocco and the Maghrib; on the East African coast it is assumed by negro and negroid Moslems, e.g. Sîdi Mubârak Bombay; and "Seedy boy" is the Anglo-Indian term for a Zanzibar-man. "Khawwâs" is one who weaves palm-leaves (Khos) into baskets, mats, etc.: here, however, it may be an inherited name.

armour and bearing iron maces in her hands. When they saw me they rose to their feet and asked me, "Art thou a leach?" and I answered, "Yes." Quoth they, "Come speak to our King," and carried me before their ruler, who was a handsome personage of majestic presence. When I stood before him, he looked at me and said, "Art a physician, thou?" "Yes," quoth I; and quoth he to his officers, "Carry him to her, and acquaint him with the condition before he enter." So they took me out and said to me, "Know that the King hath a daughter, and she is stricken with a sore disease, which no doctor hath been able to cure: and no leach goeth in to her and treateth, without healing her, but the King putteth him to death. So bethink thee what thou seest fitting to do." I replied, "The King drove me to her; so carry me to her." Thereupon they brought me to her door and knocked; and behold, I heard her cry out from within, saying, "Admit to me the physician, lord of the wondrous secret!" And she began reciting:

Open the door! the leach now draweth near; * And in my soul a wondrous secret speer:

How many of the near far distant are!¹ * How many distant far are nearest near!

I was in strangerhood amidst you all: * But willed the Truth² my solace should appear.

Joined us the potent bonds of Faith and Creed; * We met as dearest fere greets dearest fere:

He sued for interview whenas pursued * The spy, and blamed us envy's jibe and jeer:

Then leave your chiding and from blame desist, * For, fie upon you! not a word I'll hear.

I care for naught that disappears and fleets; * My care's for Things nor fleet nor disappear.

And lo! a Shaykh, a very old man, opened the door in haste and said to me, "Enter." So I entered and found myself in a chamber strewn with sweet-scented herbs and with a curtain drawn across one corner, from behind which came a sound of groaning and grame, weak as from an emaciated frame. I sat down before the curtain and was about to offer my salam when I bethought me of his words (whom Allah save and assain!) "Accost not a Jew nor a Christian with the salam salutation;³ and, when ye meet them in

¹ *i.e.* in spirit; the "strangers yet" of poor dear Richard Monckton Milnes, Lord Houghton.

² Al-Hakk = the Truth, one of the ninety-nine names of Allah.

³ The Moslem is still unwilling to address Salâm (Peace be with you) to the Christian as it is obligatory (Farz) to a Moslem (Koran, chapt. iv. and lxviii.) He usually evades the difficulty by saluting the nearest Moslem or by a change

the way, constrain them to the straitest part thereof." So I withheld my salutation, but she cried out from behind the curtain, saying, "Where is the salutation of Unity and Indivisibility, O Khawwás?" I was astonished at her speech, and asked, "How knowest thou me?" whereto she answered, "When the heart and thoughts are whole the tongue speaketh eloquently from the secret recesses of the soul. I begged Him yesterday to send me one of His saints, at whose hands I might have deliverance, and behold, it was cried to me from the dark places of my house:—Grieve not; for we soon will send thee Ibrahim the Basket-maker." Then I asked her, "What of thee?" and she answered, "It is now four years since there appeared to me the Manifest Truth, and He is the Relator and the Ally, and the Uniter and the Sitter-by; whereupon my folk looked askance upon me with an evil eye and taxed me with insanity and suspected me of depravity, and there came not in to me doctor but terrified me, nor visitor but confounded me." Quoth I, "And who led thee to the knowledge of what thou wottest?" Quoth she, "The manifest signs and visible portents of Allah; and, when the path is patent to thee, thou espiest with thine own eyes both proof and prover." Now whilst we were talking, behold, in came the old man appointed to guard her and said, "What doth thy doctor?" and she replied, "He knoweth the hurt and hath hit upon the healing."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that when the Shaykh, her guardian, went in to her he said, "What doth thy doctor?" and she replied, "He knoweth the hurt and hath hit upon the healing." Hereupon he manifested joy and gladness and accosted me with a cheerful countenance, then went and told the King, who enjoined to treat me with all honour and regard. So I visited her daily for seven days, at the end of which time she said to me, "O Abú Ishák, when shall be our flight to the land of Al-Islam?" "How canst thou go forth," replied I, "and who would dare to aid thee?" Rejoined she, "He who sent thee to me, driving thee as it

of words Allah yahdí-k (Allah direct thee to the right way) or "Peace be upon us and the righteous worshippers of Allah" (not you) or Al-Samm (for Salam) alayka = poison to thee. The idea is old: Alexander of Alexandria in his circular letter describes the Arian heretics as "men whom it is not lawful to salute or to bid God-speed."

were!" and I observed, "Thou sayest sooth." So when the morrow dawned, we fared forth by the city-gate and all eyes were veiled from us, by commandment of Him who when He desireth aught, saith to it, "Be," and it becometh;¹ so that I journeyed with her in safety to Meccah, where she made a home hard by the Holy House of Allah and lived seven years; till the appointed day of her death. The earth of Meccah was her tomb, and never saw I any more steadfast in prayer and fasting than she, Allah send down upon her His mercies and have compassion on him who saith:—

When they to me had brought the leach (and surely showed * The signs of flowing tears and pining malady),

The face-veil he withdrew from me, and 'neath it naught * Save breath of one unsouled, unbodied, could he see.

Quoth he, "This be a sickness Love alone shall cure: * Love hath a secret from all guess of man wide free."

Quoth they, "An folk ignore what here there be with him * Nature of ill and eke its symptomology,

How then shall medicine work a cure?" At this quoth I * "Leave me alone; I have no guessing speciality."

And they tell a tale of

THE PROPHET & THE JUSTICE OF PROVIDENCE.

A CERTAIN Prophet² made his home for worship on a lofty mountain, at whose foot was a spring of running water, and he was wont to sit by day on the summit, that no man might see him, calling upon the name of Allah the Most Highest and watching those who frequented the spring. One day, as he sat looking upon the fountain, behold, he espied a horseman who came up and dismounted thereby and taking a bag from his neck, set it down beside him, after which he drank of the water and rested awhile, then he rode away, leaving behind him the bag which contained gold pieces. Presently up came another man to drink of the spring, who saw the bag and finding it full of money took it up; then, after satisfying

¹ Koran xxxvi. 82. I have before noted that this famous phrase was borrowed from the Hebrews, who borrowed it from the Egyptians

² The story of Moses and Khizr has been noticed before. See Koran chapt. xviii. 64 *et seq.* It is also related, says Lane (ii. 642), by Al-Kazwini in the *Ajáib al-Makhlúkát*. This must be "The Angel and the Hermit" in the *Gesta Romanorum*, Tale lxxx., which possibly gave rise to Parnell's Hermit; and Tale cxxvii. "Of Justice and Equity." The Editor says it "contains a beautiful lesson:" I can find only excellent excuses for "doing evil that good may come of it."

his thirst, he made off with it in safety. A little after came a woodcutter wight with a heavy load of fuel on his back, and sat down by the spring to drink, when lo! back came the first horseman in great trouble and asked him, "Where is the bag which was here?" and when he answered, "I know nothing of it," the rider drew his sword and smote him and slew him. Then he searched his clothes, but found naught; so he left him and wended his ways. Now when the Prophet saw this, he said, "O Lord, one man hath taken a thousand dinars and another man hath been slain unjustly." But Allah answered him, saying, "Busy thyself with thy devotions, for the ordinance of the universe is none of thine affair. The father of this horseman had violently despoiled of a thousand dinars the father of the second horseman; so I gave the son possession of his sire's money. As for the woodcutter, he had slain the horseman's father, wherefore I enabled the son to obtain retribution for himself." Then cried the Prophet, "There is none other god than Thou! Glory be to Thee only! Verily, Thou art the Knower of Secrets."¹—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventy-ninth Night

She said, It hath reached me, O auspicious King, that when the Prophet was bidden by inspiration of Allah to busy himself with his devotions and learned the truth of the case, he cried, "There is none other god but Thou! Glory be to Thee only! Verily, Thou and Thou alone wottest hidden things." Furthermore, one of the poets hath made these verses on the matter:—

The Prophet saw whatever eyes could see, * And fain of other things enquired he;

And, when his eyes saw things misunderstood, * Quoth he, "O Lord, this slain from sin was free,

This one hath won him wealth withouten work; * Albe appeared he garbed in penury.

And that in joy of life was slain, although, * O man's Creator, free of sin he be."

God answered, "'Twas his father's good thou saw'st * Him take; by heirship not by roguery;

Yon woodman too that horseman's sire had slain; * Whose son avenged him with just victory:

¹ Koran chapt. v. 108.

Put off, O slave of Me, this thought for I * In men have set mysterious secrecy !

Bow to Our Law and humble thee, and learn * For Good and Evil issues our decree."¹

And a certain pious man hath told us the tale of

THE FERRYMAN OF THE NILE AND THE HERMIT.

I WAS once a ferryman on the Nile and used to ply between the eastern and the western banks. Now one day, as I sat in my boat, there came up to me an old man of a bright and beaming countenance, who saluted me and I returned his greeting ; and he said to me, "Wilt thou ferry me over for the love of Allah Almighty?" I answered, "Yes," and he continued, "Wilt thou moreover give me food for Allah's sake?" to which again I answered, "With all my heart." So he entered the boat and I rowed him over to the eastern side, remarking that he was clad in a patched gown and carried a gourd-bottle and a staff. When he was about to land, he said to me, "I desire to lay on thee a heavy trust." Quoth I, "What is it?" Quoth he, "It hath been revealed to me that my end is nearhand and that to-morrow about noon thou wilt come and find me dead under yonder tree. Wash me and wrap me in the shroud thou wilt see under my head and after thou hast prayed over me, bury me in this sandy ground and take my gown and gourd and staff, which do thou deliver to one who shall come and demand them of thee." I marvelled at his words, and I slept there. On the morrow I waited till noon the event he had announced, and then I forgot what he had said till near the hour of afternoon-prayer, when I remembered it and hastening to the appointed place, found him under the tree, dead, with a new shroud under his head, exhaling a fragrance of musk. So I washed him and shrouded him and prayed over him, then dug a hole in the sand and buried him, after I had taken his ragged gown and bottle and staff, with which I crossed the Nile to the western side and there nighted. As soon as morning dawned and the city gate opened, I sighted a young man known to me as a loose fellow, clad in fine clothes and his hands stained with Henna, who said to me, "Art thou not Such-an-one?" "Yes," answered I ; and he said, "Give me the trust." Quoth I, "What is that?" Quoth he, "The gown, the gourd and the staff." I asked him, "Who told

¹ The doggrel is phenomenal.

thee of them?" and he answered, "I know nothing save that I spent yesternight at the wedding of one of my friends singing and carousing till daylight, when I lay me down to sleep and take my rest; and behold, there stood by me a personage who said, Verily, Allah Almighty hath taken such a saint to Himself and hath appointed thee to fill his place; so go thou to a certain person (naming the ferryman), and take of him the dead man's gown and bottle and staff, for he left them with him for thee." So I brought them out and gave them to him; whereupon he doffed his clothes and, donning the gown, went his way and left me.¹ And when the glooms closed around me, I fell a-weeping; but, that night, while sleeping I saw the Lord of Holiness (glorified and exalted be He!) in a dream, saying, O my servant, is it grievous to thee that I have granted to one of My servants to return to me? Indeed, this is of My bounty, that I vouchsafe to whom I will, for I over all things am Almighty. So I repeated these couplets:—

Lover with lovèd² loseth will and aim; * All choice (an couldst thou know)
were sinful shame.

Or grant He favour and with union grace, * Or from thee turn away, He hath
no blame.

An from such turning thou no joy enjoy * Depart! the place for thee no place
became.

Or canst His near discern not from his far, * Then Love's in vain and thou'rt
a-rear and lame.

If pine for Thee afflict my sprite, or men * Hale me to death, the rein Thy hand
shall claim!

So turn Thee to and fro, to me 'tis one; * What Thou ordainest none shall dare
defame:

My love hath naught of aim but Thine approof * And if Thou say we part I say
the same.

And of the tales they tell is one concerning

¹ He went in wonder and softened heart to see the miracle of saintly affection.

² In *Sufistical* parlance, the creature is the lover and the Creator the Beloved: worldly existence is Disunion, parting, severance; and the life to come is Reunion. The basis of the idea is the human soul being a *divinæ particula auræ*, a disjoined molecule from the Great Spirit, imprisoned in a jail of flesh; and it is so far valuable that it has produced a grand and pathetic poetry; but Common Sense asks, Where is the proof? And Reason wants to know, What does it all mean?

THE ISLAND KING AND THE PIOUS ISRAELITE.

THERE was once a notable of the children of Israel, a man of wealth who had a pious and blessed son. When his last hour drew nigh, his son sat down at his head and said to him, "O my lord, give me an injunction." Quoth the father, "O dear son, I charge thee, swear not by Allah or truly or falsely." Then he died, and certain evil fellows of the Children of Israel heard of the charge he had laid on his son and began coming to the latter and saying, "Thy father had such and such monies of mine, and thou knowest it; so give me what was entrusted to him or else make oath that there was no trust." The good son would not disobey his sire's injunction, so gave them all they claimed; and they ceased not to deal thus with him, till his wealth was spent and he fell into straitest predicament. Now the young man had a pious and blessed wife, who had borne him two little sons; so he said to her, "The folk have multiplied their demands on me and, while I had the wherewithal to free myself of debt, I rendered it freely; but naught is now left us, and if others make demands upon me, we shall be in absolute distress, I and thou; our best way were to save ourselves by fleeing to some place, where none knoweth us, and earn our bread among the lower of the folk." Accordingly, he took ship with her and his two children, knowing not whither he should wend; but, When Allah judgeth, there is none to reverse His judgment;"¹ and quoth the tongue of the case:—

O flier from thy home when foes affright! * Whom lead to weal and happiness
such flight,
Grudge not this exile when he flees abroad * Where he on wealth and welfare
may alight.
An pearls for ever did abide in shell, * The kingly crown they ne'er had deckt
and dight.

The ship was wrecked, yet the man saved himself on a plank and his wife and children also saved themselves, but on other planks. The waves separated them and the wife was cast up in one country and one of the boys in another. The second son was picked up by a ship, and the surges threw the father on a desert island, where he landed and made the Wuzu-ablution. Then he called the prayer-call—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Koran xiii. 41.

Now when it was the Four Hundred and Eightieth Night,

She said, It hath reached me, O auspicious King, that when the man landed upon the island, he made the Wuzu-ablution to free himself from the impurities of the sea and called the prayer-call and stood up to his devotions, when, behold, there came forth of the sea creatures of various kinds and prayed with him. When he had finished, he went up to a tree and stayed his hunger with its fruits; after which he found a spring of water and drank thereof and praised Allah, to whom be honour and glory! He abode thus three days, and whenever he stood up to pray, the sea-creatures came out and prayed in the same manner as he prayed. Now after the third day, he heard a voice crying aloud and saying, "O thou just man, and pious, who didst so honour thy father and revere the decrees of thy Lord, grieve not, for Allah (be He extolled and exalted!) shall restore to thee all which left thy hand. In this isle are hoards and monies and things of price which the Almighty willeth thou shalt inherit, and they are in such a part of this place. So bring thou them to light; and verily, we will send ships unto thee; and do thou bestow charity on the folk and bid them to thee." So he sought out that place, and the Lord discovered to him the treasures in question. Then the ships began resorting to him, and he gave abundant largesse to the crews, saying to them, "Be sure ye direct the folk unto me and I will give them such and such a thing and appoint to them this and that." Accordingly, there came folk from all parts and places, nor had ten years passed over him ere the island was peopled and the man became its King.¹ No one came to him but he entreated him with munificence, and his name was noised abroad, throughout the length and breadth of the earth. Now his elder son had fallen into the hands of a man who reared him and taught him polite accomplishments; and, in like manner, the younger was adopted by one who gave him a good education and brought him up in the ways of merchants. The wife also happened upon a trader who entrusted to her his property and made a covenant with her that he would not deal dishonestly by her, but would aid her to obey Allah (to whom belong Majesty and Might!); and he used to make her the companion of his voyages and his travels. Now the elder son heard the report of the King and resolved to visit

Robinson Crusoe, with a touch of Arab prayerfulness. Also the story of the Knight Placidus, in the *Gesta* (cx.), etc.

him, without knowing what he was ; so he went to him and was well received by the King, who made him his secretary. Presently the other son heard of the King's piety and justice and was also taken into his service as a steward. Then the brothers abode awhile, neither knowing the other, till it chanced that the merchant, in whose home was their mother, also hearing of the King's righteous and generous dealing with the lieges, freighted a ship with rich stuffs and other excellent produce of the land, and taking the woman with him, set sail for the island. He made it in due course and landing, presented himself with his gift before the King ; who rejoiced therein with exceeding joy and ordered him a splendid return-present. Now there were, among the gifts, certain aromatic roots of which he would have the merchant acquaint him with the names and uses ; so he said to him, "Abide with us this night,"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eighty-first Night,

She said, It hath reached me, O auspicious King, that when the King, said, "Abide with us this night," the merchant replied, "We have in the ship one to whom I have promised to entrust the care of her to none save myself ; and the same is a holy woman whose prayers have brought me weal and I have felt the blessing of her counsels." Rejoined the King, "I will send her some trusty men, who shall pass the night in the ship and guard her and all that is with her." The merchant agreed to this and abode with the King, who called his secretary and steward and said to them, "Go and pass the night in this man's ship and keep it safe, Inshallah !" So they went up into the ship and seating themselves, this on the poop and that on the bow, passed a part of the night in repeating the names of Allah (to whom belong Majesty and Might !). Then quoth one to the other, "Ho, Such-an-one ! The King bade us keep watch and I fear lest sleep overtake us ; so, come, let us discourse of stories of fortune and of the good we have seen and the trials of life." Quoth the other, "O my brother, as for my trials Fate parted me from my mother and a brother-german of mine, whose name was even as thine ; and the cause of our parting was this. My father took ship with us from such a place, and the winds rose against us and were contrary, so that the ship was wrecked and Allah broke our fair companionship." Hearing this the first asked, "What was the name of thy mother, O my brother ?" and the second answered,

"So and so." Said the elder, "And of thy father?" said the younger, "So and so." Thereat brother threw himself upon brother crying, "By Allah, thou art my very brother!" And each fell to telling the other what had befallen him in his youth, whilst the mother heard all they said, but held her peace and in patience possessed her soul. Now when it was morning, one said to the other, "Come, brother, let us go to my lodging and talk there;" and the other said, "'Tis well." So they went away and presently, the merchant came back and finding the woman in great trouble, quoth he to her, "What hath befallen thee and why this concern?" Quoth she, "Thou sentest to me yesternight men who tempted me to evil and I have been in sore annoy with them." At this, he was wroth and, repairing to the King, reported the conduct of his two trusty wights. The King summoned the twain forthwith, as he loved them for their fidelity and piety; and, sending for the woman, that he might hear from her own lips what she had to say against them, thus bespake her, "O woman, what hath betided thee from these two men in whom I trust?" She replied, "O King, I conjure thee by the Almighty, the Bountiful One, the Lord of the Empyrean, bid them repeat the words they spoke yesternight." So he said to them, "Say what ye said and conceal naught thereof." Accordingly, they repeated their talk, and lo! the King rising from his throne, gave a great cry and threw himself upon them, embracing them and saying, "By Allah, ye are my very sons!" Therewith the woman unveiled her face and said, "And by Allah, I am their very mother." So they were united and abode in all solace of life and its delight till Death parted them; and so glory be to Him who delivereth His servant when he resorteth to Him, and disappointeth not his hope in Him and his trust! And how well saith the poet on the subject:—

Each thing of things hath his appointed tide * When 'tis, O brother, granted or denied,

Repine not if affliction hit thee hard; * For woe and welfare aye conjoint abide :

How oft shall women see all griefs surround * Yet feel a joyance thrill what lies inside !

How many a wretch, on whom the eyes of folk * Look down, shall grace exalt to pomp and pride !

This man is one long suffering grief and woe; * Whom change and chance of Time hath sorely tried :

The World divided from what held he dearest * After long union scattered far and wide ;

But deigned his Lord unite them all again, * And in the Lord is every good descried.

Glory to Him whose Providence rules all * Living, as surest proofs for us decide.

Near is the Near One; but no wisdom clearer * Shows him, nor distant wayfare brings Him nearer.

And this tale is told of

*ABU AL-HASAN AND ABU JA'AFAR THE LEPER.*¹

I HAD been many times to Meccah (Allah increase its honour!) and the folk used to follow me for my knowledge of the road and remembrance of the water-stations. It happened one year that I was minded to make the pilgrimage to the Holy House and visitation of the tomb of His Prophet (on whom be blessing and peace!), and I said in myself, "I well know the way and will fare alone." So I set out and journeyed till I came to Al-Kadisiyah² and, entering the mosque there, saw a man suffering from black leprosy seated in the prayer-niche. Quoth he on seeing me, "O Abu al-Hasan, I crave thy company to Meccah." Quoth I to myself, "I fled from all my companions, and how shall I company with lepers?" So I said to him, "I will bear no man company;" and he was silent at my words. Next day I walked on'alone, till I came to Al-Akabah,³ where I entered the mosque and found the leper seated in the prayer-niche. So I said to myself, "Glory be to Allah! how hath this fellow preceded me hither?" But he raised his head to me and said with a smile, "O Abu al-Hasan, He doth for the weak that which surpriseth the strong!" I passed that night confounded at what I had seen; and, as soon as morning dawned, set out again by myself; but when I came to Arafat⁴ and entered the mosque,

¹ Arabs note two kinds of leprosy, "Bahak" or "Baras" the common or white, and "Juzám," the black leprosy; the leprosy of the joints, mal rouge. Both are attributed to undue diet, as eating fish and drinking milk; and both are treated with tonics, especially arsenic. Leprosy is regarded by Moslems as a Scriptural malady on account of its prevalence amongst the Israelites who, as Manetho tells us, were expelled from Egypt because they infected and polluted the population. In mediæval Christendom an idea prevailed that the Saviour was a leper; hence the term "morbus sacer"; the honours paid to the sufferers by certain Saints and the Papal address (Clement III. A.D. 1189) dilectis filiis leprosis. (Farrar's *Life of Christ*, i. 149.)

² A city in Irak, famous for the three days' battle which caused the death of Yazdegird, last Sassanian king.

³ A mountain-pass near Meccah famous for the "First Fealty of the Steep" (*Pilgrimage* ii. 126). The mosque was built to commemorate that event.

⁴ To my surprise I read in Mr. Redhouse's "*Mesnevi*" (Trübner, 1881), "Arafat, the mount where the victims are slaughtered by the pilgrims" (p. 60). This ignorance is phenomenal. Did Mr. Redhouse never read Will. Pitt or Ali Bey, Burckhardt, Burton or Bicknell?

behold, there was the leper seated in the niche ! So I threw myself upon him and kissing his feet said, "O my lord, I crave thy company." But he answered, "This may in no way be." Then I began weeping and wailing at the loss of his converse, when he said, "Spare thy tears which will avail thee naught !"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Eighty-second Night

She said, It hath reached me, O auspicious King, that Abu al-Hasan continued :—Now when I saw the leper-man seated in the prayer-niche, I threw myself upon him and said, "O my lord, I crave thy company ;" and fell to kissing his feet. But he answered, "This may in no way be !" Then I began weeping and wailing at the loss of his company when he said, "Spare thy tears which will avail thee naught !" and he recited these couplets :—

Why dost thou weep when I depart and thou didst parting claim ; * And cravest union when we ne'er shall reunite the same ?

Thou lookedest on nothing save my weakness and disease ; * And saidst, "Nor goes nor comes, or night or day, this sickly frame."

Seest not how Allah (glorified His glory ever be !) * Deigneth to grant His slave's petition wherewithal he came.

If I, to eyes of men be that and only that they see, * And this my body show itself so full of grief and grieve,

And have I naught of food that shall supply me to the place * Where crowds unto my Lord resort impelled by single aim,

I have a high Creating Lord whose mercies aye are hid ; * A Lord who hath none equal and no fear is known to Him.

So fare thee safe and leave me lone in strangerhood to wone * For He, the only One, consoles my loneliness so lone.

Accordingly, I left him ; but every station I came to, I found he had foregone me, till I reached Al-Medinah, where I lost sight of him and could hear no tidings of him. Here I met Abu Yazid al-Bustami and Abu Bakr al-Shibli and a number of other Shaykhs and learned men, to whom with many complaints, I told my case and they said, "Heaven forbid that thou shouldst gain his company after this ! He was Abu Ja'afar the leper, in whose name folk at all times pray for rain and by whose blessing-prayers their end attain." When I heard their words, my desire for his company redoubled and I implored the Almighty to reunite me with him. Whilst I was standing on Arafat,¹ one pulled me from behind, so I turned and behold it was

¹ *i.e.* listening to the sermon.

my man. At this sight I cried out with a loud cry and fell down in a fainting fit ; but, when I came to myself he had disappeared from my sight. This increased my yearning for him and the ceremonies were tedious to me and I prayed Almighty Allah to give me sight of him ; nor was it but a few days after, when lo ! one pulled me from behind, and I turned and it was he again. Thereupon he said, "Come, I conjure thee and ask thy want of me." So I begged him to pray for me thrée prayers ; first, that Allah would make me love poverty ; secondly, that I might never lie down at night upon provision assured to me ; and thirdly, that He would vouchsafe me to look upon His bountiful Face. So he prayed for me, as I wished, and departed from me. And indeed Allah hath granted me what the devotee asked in prayer : to begin with He hath made me so love poverty that, by the Almighty ! there is naught in the world dearer to me than it, and secondly since such a year, I have never lain down to sleep upon assured provision ; withal hath He never let me lack aught. As for the third prayer, I trust that He will vouchsafe me that also, even as He hath granted the two precedent for right Bountiful and Beneficent is His Godhead, and Allah have mercy on him who said :¹—

Garb of Fakir, renouncement, lowliness ;
His robe of tatters and of rags his dress ;

And pallor ornamenting brow as though
'Twere wanness such as waning crescents show.

Wasted him prayer a-through the long-lived night,
And flooding tears ne'er cease to dim his sight.

Memory of Him shall cheer his lonely room :—
Th'Almighty nearest is in nightly gloom.

The Refuge helpeth such Fakir in need ;
Help e'en the cattle and the wingèd breed :

Allah for sake of him of wrath is fain,
And for the grace of him shall fall the rain ;

And if he pray one day for plague to stay,
'Twill stay, and 'bate man's wrong and tyrants slay.

When folk are sad, afflicted one and each,
He in his mercy's rich, the generous leach :

Bright shines his brow ; an thou regard his face
Thy heart illumined shines by light of grace.

¹ It is sad doggrel.

O thou who shunnest souls of worth innate,
Departs thee (woe to thee !) of sins the weight.

Thou think'st to overtake them, while thou bearest
Follies, which slay thee whatso way thou farest.

Didst wot their worth thou hadst all honour showed
And tears in streamlets from thine eyes had flowed.

To catarrh-troubled men flowers lack their smell ;
And brokers ken for how much clothes can sell ;

So haste and with thy Lord reunion sue,
And haply Fate shall lend thee aidance due,

Rest from rejection and estrangement-stress,
And Joy thy wish and will shall choicely bless.

His court wide open for the suer is dight :—
One, very God, the Lord, th' Almighty might.

And they also tell a tale of

THE QUEEN OF THE SERPENTS.¹

THERE was once, in days of yore and in ages and times long gone before, a Grecian sage called Daniel, who had disciples and scholars ; and the wise men of Greece were obedient to his bidding and relied upon his learning. Withal had Allah denied him a man-child. One night, as he lay musing and weeping over the lack of a son who might inherit his lore, he bethought him that Allah (extolled and exalted be He !) heareth the prayer of those who resort to Him and that there is no doorkeeper at the door of His bounties and that He favoureth whom He willeth without compt and sendeth no supplicant empty away ; nay He filleth their hands with favours and benefits. So he besought the Almighty, the Bountiful, to vouchsafe him a son to succeed him, and to endow him abundantly with His beneficence. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ This long story, containing sundry episodes and occupying fifty-three Nights, is wholly omitted by Lane (ii. 643) because " it is a compound of the most extravagant absurdities." He should have enabled his readers to form their own judgment.

Now when it was the Four Hundred and Eighty-third Night,

She said, It hath reached me, O auspicious King, that the Grecian sage besought Allah to vouchsafe him a son to succeed him. A few days after this he took ship for a certain place, but the craft was wrecked and he saved himself on one of her planks, while only five leaves remained to him of all the books he had. When he returned home, he laid the five leaves in a box and locking it, gave the key to his wife, and said to her, "Know that my decease is at hand and that the time draweth nigh for my translation from this abode temporal to the home which is eternal. Now after my death thou wilt haply bear a son : if this be so, name him Hásib Karím al-Dín¹ and rear him with the best of rearing. When the boy shall grow up and shall say to thee :—What inheritance did my father leave me? give him these five leaves, which as soon as he shall have read and understood, he will be the most learned man of his time." Then he farewelled her and heaving one sigh, departed the world and all that is therein—the mercy of Allah the Most High be upon him! His family and friends wept over him and washed him and bore him forth in great state and buried him; after which they wended their ways home. But few days passed ere his widow bare a handsome boy and named him Hasib Karim al-Din, as her husband charged her; and immediately after his birth she summoned the astrologers, who calculated his ascendants and drawing his horoscope, said to her, "Know, O woman! that this birth will live many a year; but that will be after a great peril in the early part of his life, wherefrom an he escape, he will be given the knowledge of all the exact sciences." So saying they went their ways. She suckled him for two years,² then weaned him, and when he was five years old, she placed him in a school to learn his book, but he would read nothing. So she took him from school and set him to learn a trade; but he would not master any craft and there came no work from his hands. The mother wept over this and the folk said to her, "Marry him : haply he will take heart for his wife and learn him a trade." So she sought out a girl and married him to her; but, despite marriage and the lapse of time, he remained

¹ Called Jamasp (brother and minister of the ancient Persian King Gushtasp) in the translations of Trébutien and others from Von Hammer.

² The usual term of lactation in the East, prolonged to two years and a-half, which is considered the rule laid down by the Shara' or precepts of the Prophet. But it is not unusual to see children of three and even of four years still at their mothers' breasts.

idle as before, and would do nothing. One day, some neighbours of hers, who were woodcutters, came to her and said, "Buy thy son an ass and cords and an axe and let him go with us to the mountain and we will all of us cut wood for fuel. The price of the wood shall be his and ours, and he shall provide thee and his wife with his share." When she heard this, she joyed with exceeding joy and bought her son an ass and cords and hatchet ; then, carrying him to the woodcutters, delivered him into their hands and solemnly committed him to their care. Said they, "Have no concern for the boy, our Lord will provide him : he is the son of our Shaykh." So they carried him to the mountain, where they cut firewood and loaded their asses therewith : then returned to the city and, selling what they had cut, spent the monies on their families. This they did on the next day and the third and ceased not for some time, till it chanced one day, a violent storm of rain broke over them, and they took refuge in a great cave till the downfall should pass away. Now Hasib Karim al-Din went apart from the rest into a corner of the cavern and sitting down, fell to smiting the floor with his axe. Presently he noted that the ground sounded hollow under the hatchet ; so he dug there awhile and came to a round flagstone with a ring in it. When he saw this, he was glad and called his comrades the woodcutters,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Eighty-fourth Night,

She said, It hath reached me, O auspicious King, that when Hasib Karim al-Din saw the flagstone with the ring, he was glad and called his comrades the woodcutters, who came to him and, finding it was fact, soon pulled up the stone and discovered under it a trap-door, which, being opened, showed a cistern full of bees' honey.¹ Then said they to one another, "This is a large store and we have nothing for it but to return to the city and fetch vessels wherein to carry away the honey, and sell it and divide the price, whilst one of us stands by the cistern, to guard it from outsiders." Quoth Hasib, "I will stay and keep watch over it till you bring your pots and pans." So they left him on guard there and, repairing to the city, fetched vessels, which they filled with honey and loading their asses therewith, carried them to the streets and sold the contents.

¹ Thus distinguishing it from "Asal-kasab," cane honey or sugar. See vol. i. 239.

They returned on the morrow and thus they did several days in succession, sleeping in the town by night and drawing off the stuff by day, whilst Hasib abode on guard by it till but little remained, when they said to one another, "It was Hasib Karim al-Din found the honey, and to-morrow he will come down to the city and complain against us and claim the price of it, saying, 'Twas I found it; nor is there escape for us but that we let him down into the cistern, to bale out the rest of the honey, and leave him there; so will he die of hunger, and none shall know of him." They all fell in with this plot as they were making for the place; and, when they reached it, one said to him, "O Hasib, go down into the pit and bale out for us the rest of the honey." So he went down and passed up to them what remained of the honey, after which he said to them, "Draw me up, for there is nothing left." They made him no answer; but, loading their asses, went off to the city and left him alone in the cistern. Thereupon he fell to weeping and crying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Such was his case; but as regards his comrades, when they reached the city and sold the honey, they repaired to Hasib's mother, weeping, and said to her, "May thy head outlive thy son Hasib!" She asked, "What brought about his death?" and they answered, "We were cutting wood on the mountain-top, when there fell on us a heavy downfall of rain and we took shelter from it in a cavern; and suddenly thy son's ass broke loose and fled into the valley, and he ran after it, to turn it back, when there came out upon them a great wolf, who tore thy son in pieces and ravened the ass." When the mother heard this, she beat her face and strewed dust on her head and fell to mourning for her son; and she kept life and soul together only by the meat and drink which they brought her every day. As for the woodcutters they opened them shops and became merchants and spent their lives in eating and drinking and laughing and frolicking. Meanwhile Hasib Karim al-Din, who ceased not to weep and call for help, sat down upon the cistern-edge when behold, a great scorpion fell down on him; so he rose and killed it. Then he took thought and said, "The cistern was full of honey; how came this scorpion here. Accordingly he got up and examined the well right and left, till he found a crevice from which the scorpion had fallen and saw the light of day shining through it. So he took out his woodman's knife and enlarged the hole, till it was big as a window, when he crept through it and, after walking for some time, came to a vast gallery, which led him to a huge door of black iron bearing a padlock of silver wherein was a key of gold. He stole up to the door and, looking through

the chink, saw a great light shining within; so he took the key and, opening the door, went on for some time, till he came to a large artificial lake, wherein he caught sight of something that shimmered like silver. He walked up to it and at last he saw, hard by a hillock of green jasper and on the hill-top, a golden throne studded with all manner gems,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eighty-fifth Night

She said, It hath reached me, O auspicious King, that when Hasib reached the hillock he found it of green jasper surmounted by a golden throne studded with all manner gems, round which were set many stools, some of gold, some of silver and others of leek-green emerald. He clomb the hillock and, counting the stools, found them twelve thousand in number; then he mounted the throne which was set on the centre and, seating himself thereon, fell to wondering at the lake and the stools, and he marvelled till drowsiness overcame him and he dropt asleep. Presently, he was aroused by a loud snorting and hissing and rustling, so he opened his eyes; and, sitting up, saw each stool occupied by a huge serpent, an hundred cubits in length. At this sight, great fear gat hold of him; his spittle dried up for the excess of his dread and he despaired of life, as all their eyes were blazing like live coals. Then he turned towards the lake and saw that what he had taken for shimmering water was a multitude of small snakes, none knoweth their count save Allah the Most High. After awhile, there came up to him a serpent as big as a mule, bearing on its back a tray of gold, wherein lay another serpent which shone like crystal and whose face was as that of a woman¹ and who spake with human speech. And as soon as she was brought up to Hasib, she saluted him and he returned the salutation. Thereupon, one of the serpents seated on the stools came up and, lifting her off the tray, set her on one of the seats and she cried out to the other serpents in their language, whereupon they all fell down from their stools and did her homage. But she signed to them to sit and they did so. Then she addressed Hasib, saying, “Have no fear of us, O youth; for I am the Queen

¹ The student of Hinduism will remember the Nága-Kings and Queens (Melusines and Echidnæ) who guard the earth-treasures in Naga-land. The first appearance of the snake in literature is in Egyptian hieroglyphs, where he forms the letters f and t, and acts as a determinative in the shape of a Cobra di Capello (*Coluber Naja*) with expanded hood.

of the Serpents and their Sultánah." When he heard her speak on this wise, he took heart and she bade the serpents bring him somewhat of food.¹ So they brought apples and grapes and pomegranates and pistachio-nuts and filberts and walnuts and almonds and bananas and set them before him, and the Queen-serpent said, "Welcome, O youth! What is thy name?" Answered he, "Hasib Karim al-Din;" and she rejoined, "O Hasib, eat of these fruits, for we have no other meat and fear thou nothing from us at all." Hearing this, he ate his fill and praised Allah Almighty; and presently they took away the trays from before him, and the Queen said, "Tell me, O Hasib, whence thou art and how camest thou hither and what hath befallen thee." So he told her his story from first to last, the death of his father; his birth; his being sent to school where he learnt nothing; his becoming a woodcutter; his finding the honey-cistern; his being abandoned therein; his killing the scorpion; his widening the crevice; his finding the iron door and his coming upon the Queen, and he ended his long tale with saying, "These be my adventures from beginning to end and only Allah wotteth what will betide me after all this!" Quoth the Queen, after listening to his words, "Nothing save good shall betide thee:"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Eighty-sixth Night,

She said, It hath reached me, O auspicious King, that when the Serpent-queen had heard his story she said, "Nothing save good shall betide thee: but I would have thee, O Hasib, abide with me some time, that I may tell thee my history and acquaint thee with the wondrous adventures which have happened to me." "I hear and obey thy hest," answered he; and she began to tell in these words,

THE ADVENTURES OF BULUKIYA.

Know thou, O Hasib, there was once in the city of Cairo a King of the Banu Isra'íl, a wise and a pious, who was bent double by poring over books of learning, and he had a son named Bulúkiyá. When he grew old and weak and was nigh upon death, his Grandees and

¹ In token that he was safe.

Officers of state came up to salute him, and he said to them, "O folk, know that at hand is the hour of my march from this world to the next, and I have no charge to lay on you, save to commend to your care my son Bulukiya." Then said he, "I testify that there is no god save *the* God;" and, heaving one sigh, departed the world—the mercy of Allah be upon him! They laid him out and washed him and buried him with a procession of great state. Then they made his son Bulukiya Sultan in his stead; and he ruled the kingdom justly and the people had peace in his time. Now it befel one day that he entered his father's treasuries, to look about him, and coming upon an inner compartment and finding the semblance of a door opened it and passed in. And lo! he found himself in a little closet, wherein stood a column of white marble, on the top of which was a casket of ebony; he opened this also and saw therein another casket of gold, containing a book. He read the book and found in it an account of our lord Mohammed (whom Allah bless and preserve!) and how he should be sent in the latter days¹ and would be the lord of the first Prophets and the last. On seeing the personal description Bulukiya's heart was taken with love of him, so he at once assembled all the notables of the Children of Israel, the Cohens or diviners, the scribes and the priests, and acquainted them with the book, reading portions of it to them and, adding, "O folk, needs must I bring my father out of his grave and burn him." The lieges asked, "Why wilt thou burn him?" and he answered, "Because he hid this book from me and imparted it not to me." Now the old King had excerpted it from the Torah or Pentateuch and the Books of Abraham; and had set it in one of his treasuries and concealed it from all living. Rejoined they, "O King, thy father is dead; his body is in the dust and his affair is in the hands of his Lord; thou shalt not take him forth of his tomb." So he knew that they would not suffer him to do this thing by his sire and leaving them he repaired to his mother, to whom said he, "O my mother, I have found, in one of my father's treasuries, a book containing a description of Mohammed (whom Allah bless and keep!), a prophet who shall be sent in the latter days; and my heart is captivated with love of him. Wherefore am I resolved to wander over the earth till I foregather with him; else I shall die of longing for his love." Then he doffed his clothes and donned an Abá-cloak of goat's hair and coarse sandals, saying, "O my mother forget me not in thy prayers." She wept over him and said, "What will become of us after thee?" but Bulukiya answered.

¹ "Ahkir al-Zamán."

"I can endure no longer, and I commit my affair and thine to Allah which is Almighty." Then he set out on foot Syria-wards without the knowledge of any of his folk, and coming to the sea-board found a vessel whereon he shipped as one of the crew. They sailed till he made an island, where Bulukiya landed with the crew, but straying away from the rest he sat down under a tree and sleep got the better of him. When he awoke, he sought the ship but found that she had set sail without him, and in that island he saw serpents as big as camels and palm-trees, which repeated the names of Allah (be He extolled and exalted!) and blessed Mohammed (whom the Lord assain and save!), proclaiming the Unity and glorifying the Glorious; whereat he wondered—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eighty-seventh Night

She said, It hath reached me, O auspicious King, that when Bulukiya saw the serpents glorifying God and proclaiming the Unity, he wondered with extreme wonder. When they saw him, they flocked to him and one of them said to him, "Who and whence art thou, and whither goest thou, and what is thy name?" Quoth he, "My name is Bulukiya; I am of the Children of Israel and, being distracted for love of Mohammed (whom Allah bless and keep!), I came in quest of him. But who are ye, O noble creatures?" Answered they, "We are of the dwellers in the Jahannam-hell; and Almighty Allah created us for the punishment of Kafirs." "And how came ye hither?" asked he, and the Serpents answered, "Know, O Bulukiya, that Hell¹ of the greatness of her boiling, breatheth twice a year, expiring in the summer and inspiring in the winter, and hence the summer-heat and winter-cold. When she exhaleth, she casteth us forth of her maw, and we are drawn in again with her inhaled breath." Quoth Bulukiya, "Say me, are there greater serpents than you in Hell?" and they said, "Of a truth we are cast out with the expired breath but by reason of our smallness; for in Hell every serpent is so great, that were the biggest of us to pass over its nose it would not feel us."² Asked Bulukiya, "Ye sing the

¹ Jahannam and the other six Hells are personified as feminine; and they are somewhat addicted to prolix speechification.

² These puerile exaggerations are fondly intended to act as nurses frighten naughty children.

praises of Allah and invoke blessings on Mohammed (whom the Almighty assain and save !). Whence wot ye of Mohammed ?” and they answered, “O Bulukiya, verily his name is written on the gates of Paradise ; and but for him, Allah had not created the worlds¹ nor Paradise, nor heaven nor hell nor earth, for He made all things that be, solely on his account, and hath conjoined his name with His own in every place ; wherefore we love Mohammed, whom Allah bless and preserve !” Now hearing the serpents’ converse did but inflame Bulukiya’s love for Mohammed and yearning for his sight ; so he took leave of them ; and, making his way to the sea-shore, found there a ship bound fast to the beach ; he embarked therein as a sea-man and sailed nor ceased sailing till he came to another island. Here he landed and walking about awhile found serpents great and small, none knoweth their number save Almighty Allah, and amongst them a white Serpent, clearer than crystal, seated in a golden tray borne on the back of another serpent as big as an elephant. Now this, O Hasib, was the Serpent-queen, none other than myself. Quoth Hasib, “And what answer didst thou make him ?” Quoth she :—Know, O Hasib, that when I saw Bulukiya, I saluted him with the salam, and he returned my salutation, and I said to him, “Who and what art thou and what is thine errand and whence comest thou and whither goest thou ?” Answered he :—I am of the Children of Israel ; my name is Bulukiya, and I am a wanderer for the love of Mohammed, whose description I have read in the revealed scriptures, and of whom I go in search. But what art thou and what are these serpents about thee ?” Quoth I, “O Bulukiya, I am the Queen of the Serpents ; and when thou shalt foregather with Mohammed (whom Allah assain and save !) bear him my salutation.” Then Bulukiya took leave of me and journeyed till he came

¹ Alluding to an oft-quoted saying “Lau lá-ka,” etc. Without thee (O Mohammed) We (Allah) had not created the spheres,” which may have been suggested by “Before Abraham was, I am” (John viii. 58) ; and by Gate xci. of Zoroastrianism “O Zardusht, for thy sake I have created the world” (Dabistan i. 344). The sentiment is by no means “Shi’ah,” as my learned friend Prof. Aloys Sprenger supposes. In his Mohammed (p. 220) we find an extract from a sectarian poet, “For thee we dispread the earth ; for thee we caused the waters to flow ; for thee we vaulted the heavens.” As Baron Alfred von Kremer, another learned and experienced Orientalist, reminds me, the “Shi’ahs” have always shown a decided tendency to this kind of apotheosis and have deified or quasi-deified Ali and the Imams. But the formula is first found in the highly orthodox Burdah-poem of Al-Busiri :—

“But for him (Lau lá-hu) the world had never come out of nothingness.”

Hence it has been widely diffused. See *Les Aventures de Kamrup* (pp. 146-7) and *Les Œuvres de Wali* (pp. 51-52), by M. Garcin de Tassy and the *Dabistan* (vol. i. pp. 2-3).

to the Holy City which is Jerusalem. Now there was in that stead a man who was deeply versed in all sciences, more especially in geometry and astronomy and mathematics, as well as in white magic¹ and Spiritualism; and he had studied the Pentateuch and the Evangel and the Psalms and the Books of Abraham. His name was Affán; and he had found in certain of his books, that whoever should wear the seal-ring of our lord Solomon, men and Jinn and birds and beasts and all created things would be bound to obey him. Moreover, he had discovered that our lord Solomon had been buried in a coffin which was miraculously transported beyond the Seven Seas to the place of burial.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Eighty-eighth Night,

She said, It hath reached me, O auspicious King, that Affan had found in certain books that none, mortal or spirit, could pluck the seal-ring from the lord Solomon's finger; and that no navigator could sail his ship upon the Seven Seas over which the coffin had been carried. Moreover, he had found out by reading that there was a herb of herbs and that if one express its juice and anoint therewith his feet, he should walk upon the surface of any sea that Allah Almighty had created without wetting his soles; but none could obtain this herb, without he had with him the Serpent-queen. When Bulukiya arrived at the Holy City, he at once sat down to do his devotions and worship the Lord; and, whilst he was so doing, Affan came up and saluted him as a True Believer. Then seeing him reading the Pentateuch and adoring the Almighty, he accosted him saying, "What is thy name, O man; and whence comest thou and whither goest thou?" He answered, "My name is Bulukiya; I am from the city of Cairo and am come forth wandering in quest of Mohammed, whom Allah bless and preserve!" Quoth Affan, "Come with me to my lodging that I may entertain thee." "To hear is to obey," replied Bulukiya. So the devotee took him by the hand and carried him to his house where he entreated him with the utmost honour and presently said to him, "Tell me thy history, O

¹ Arab. "Sîmiyá" from the Pers., a word apparently built on the model of "Kîmiyá" = alchemy, and applied, I have said, to fascination, minor miracles and white magic generally, like the Hindu "Indrajâl." The common term for Alchemy is *Ilm al-Káf* (the K-science) because it is not safe to speak of it openly as alchemy.

my brother, and how thou camest by the knowledge of Mohammed (whom Allah assain and save!) that thy heart hath been taken with love of him and compelled thee to fare forth and seek him; and lastly tell me who it was directed thee in this road." So he related to him his tale in its entirety; whereupon Affan, who well-nigh lost his wits for wonder, said to him, "Make tryst for me with the Queen of the Serpents and I will bring thee in company with Mohammed, albeit the date of his mission is yet far distant. We have only to prevail upon the Queen and carry her in a cage to a certain mountain where the herbs grow; and, as long as she is with us, the plants as we pass them will parley with human speech and discover their virtues by the ordinance of Allah the Most High. For I have found in my books that there is a certain herb and all who express its juice and anoint therewith their feet shall walk upon whatsoever sea Almighty Allah hath 'made, without wetting sole. When we have found the magical herb, we will let her go her way; and then will we anoint our feet with the juice and cross the Seven Seas, till we come to the burial-place of our lord Solomon. Thereupon we will take the ring off his finger and rule even as he ruled and win all our wishes; we will enter the Main of Murks¹ and drink of the Lymph of Life, and so the Almighty will let us tarry till the End of Time and we shall foregather with Mohammed, whom Allah bless and preserve!" Hearing these words Bulukiya replied, "O Affan, I will make tryst for thee with the Serpent-queen and at once show thee her abiding place." So Affan made him a cage of iron; and, providing himself with two bowls, one full of wine and the other of milk, took ship with Bulukiya and sailed till they came to the island, where they landed and walked upon it. Presently Affan set up the cage, in which he laid a noose and withdrew after placing in it the two bowls; when he and Bulukiya concealed themselves afar off. Presently, up came the Queen of the Serpents (that is, myself) and examined the cage. When she (that is I) smelt the savour of the milk, she came down from the back of the snake which bore her tray and, entering the cage, drank up the milk. Then she went to the bowl of wine and drank of it, whereupon her head became giddy and she slept. When Affan saw this, he ran up and locking the cage upon her, set it on his head and made for the ship, he and Bulukiya. After awhile she awoke and finding herself in a cage of iron on a man's head and seeing Bulukiya walking beside the bearer, said to him, "This is the reward of those who do no harm to the sons of

¹ Mare Tenebrarum = Sea of Darknesses; usually applied to the "mournful and misty Atlantic."

Adam." Answered he, "O Queen, have no fear of us, for we will do thee no hurt at all. We wish thee only to show us the herb which, when pounded and squeezed, yieldeth a juice, and this rubbed upon the feet conferreth the power of walking dryshod upon what sea soever Almighty Allah hath created; and when we have found that we will return thee to thy place and let thee wend thy way." Then Affan and Bulukiya fared on for the hills where grew the herbs; and, as they went about with the Queen, each plant they passed began to speak and avouch its virtues by permission of Allah the Most High. As they were thus doing and the herbs talking right and left behold, a plant spoke out and said, "I am the herb ye seek, and all who gather and crush me and anoint their feet with my juice shall fare over what sea soever Allah Almighty hath created and yet ne'er wet sole." When Affan heard this, he set down the cage from his head and, gathering what might suffice them of the herb, crushed it and filling two vials with the juice kept them for future use; and with what was left they anointed their feet. Then they took up the Serpent-queen's cage and journeyed days and nights, till they reached the island, where they opened the cage and let out her, that is me. When I found myself at liberty, I asked them what use they would make of the juice; and they answered, "We design to anoint our feet and to cross the Seven Seas to the burial-place of our lord Solomon¹ and take the seal-ring from his finger." Quoth I, "Far, far is it from your power to possess yourselves of the ring!" They enquired, "Wherefore?" and I replied, "Because Almighty Allah vouchsafed unto our lord Solomon the gift of this ring and distinguished him thereby, for that he said to Him:—O Lord, give me a kingdom which may not be obtained after me; for Thou verily art the Giver of kingdoms.² So that ring is not for you." And I added, "Had ye twain taken the herb, whereof all who eat shall not die until the First Blast,³ it had better availed you than this ye have gotten; for ye shall nowise come at your desire thereby." Now when they heard this, they repented them with exceeding penitence and went their

¹ Some Moslems hold that Solomon and David were buried in Jerusalem; others on the shore of Lake Tiberias. Mohammed, according to the history of Al-Tabari (p. 56, vol. i. Dubeux's "Chronique de Tabari") declares that the Jinni bore Solomon's corpse to a palace hewn in the rock upon an island surrounded by a branch of the "Great Sea" and set him on a throne, with his ring still on his finger, under a guard of twelve Jinns. "None hath looked upon the tomb save only two, Affan who took Bulukiya as his companion: with extreme pains they arrived at the spot, and Affan was about to carry off the ring when a thunder-bolt consumed him. So Bulukiya returned."

² Koran xxxviii. 34; or, "art the liberal giver."

³ *i.e.* of the last trumpet blown by the Archangel Israfil: an idea borrowed from the Christians. Hence the title of certain churches—*ad Tubam*.

ways.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eighty-ninth Night,

She said, It hath reached me, O auspicious King, that when Bulukiya and Affan heard these words, they repented them with exceeding penitence and went their ways. Such was their case; but as regards myself (continued the Serpent-queen) I went in quest of my host and found it fallen in piteous case, the stronger of them having grown weaker in my absence and the weaker having died. When they saw me, they rejoiced and flocking about me, asked, "What hath befallen thee, and where hast thou been?" So I told them what had passed, after which I gathered my forces together and repaired with them to the mountain Kaf, where I went to winter, summer-freshing in the place where thou now seest me, O Hasib Karim al-Din. This, then, is my story and what befel me. Thereupon Hasib marvelled at her words and said to her, "I beseech thee, of thy favour, bid one of thy guards bear me forth to the surface of the earth, that I may go to my people." She replied, "O Hasib, thou shalt not have leave to depart from us till winter come, and needs must thou go with us to the Mountain Kaf and solace thyself with the sight of the hills and sands and trees and birds magnifying the One God, the Victorious; and look upon Marids and Ifrits and Jinn, whose number none knoweth save Almighty Allah." When Hasib heard this, he was sore chafed and chagrined; then he said to her, "Tell me of Affan and Bulukiya: when they departed from thee and went their way, did they cross the Seven Seas and reach the burial-place of our lord Solomon or not; and if they did had they power to take the ring or not?" Answered she, "Know that when they left me, they anointed their feet with the juice; and, walking over the water, fared on from sea to sea, diverting themselves with the wonders of the deep, nor ceased they faring till they had traversed the Seven Seas and came in sight of a mountain, soaring high in air, whose stones were emeralds and whose dust was musk; and in it was a stream of running water. When they made it they rejoiced, saying each to other:—Verily we have won our wish; and they entered the passes of the mountain and walked on, till they saw from afar a cavern surmounted by a great dome, shining with light. So they made for the cavern, and entering it beheld therein a throne of gold studded with all manner jewels and about it stools whose number none knoweth save Allah

Almighty. And they saw lying at full length upon the throne our lord Solomon, clad in robes of green silk inwoven with gold and brodered with jewels and precious minerals: his right hand was passed over his breast and on the middle finger was the seal-ring, whose lustre outshone that of all other gems in the place. Then Affan taught Bulukiya many abjurations and conjurations and said to him:—Repeat these conjurations and cease not repeating until I take the ring. Then he went up to the throne; but, as he drew near unto it lo! a mighty serpent came forth from beneath it and cried out at him with so terrible a cry that the whole place trembled and sparks flew from its mouth, saying, Begone, or thou art a dead man! But Affan busied himself with his incantations and suffered himself not to be startled thereby. Then the serpent blew such a fiery blast at him, that the place was like to be set on fire, and said to him, Woe to thee! Except thou turn back, I will consume thee! Hearing these words Bulukiya left the cave, but Affan, who suffered himself not to be troubled, went up to the Prophet: then he put out his hand to the ring and touched it and strove to draw it off the lord Solomon's finger; and behold, the serpent blew on him once more and he became a heap of ashes. Such was his case; but as regards Bulukiya, he fell down in a swoon.”—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninetieth Night,

She said, It hath reached me, O auspicious King, that the Queen continued:—When Bulukiya saw Affan burnt up by the fire and become a heap of ashes, he fell down in a swoon. Thereupon the Lord (magnified be His Majesty!) bade Gabriel descend earthwards and save him ere the serpent should blow on him. So Gabriel descended without delay and, finding Affan reduced to ashes and Bulukiya in a fit, aroused him from his trance and saluting him, asked, “How camest thou hither?” Bulukiya related to him his history from first to last, adding, “Know that I came not hither but for the love of Mohammed (whom Allah assain and save!), of whom Affan informed me that his mission would take place at the End of Time; moreover, that none should foregather with him but those who endured to the latter days by drinking of the Water of Life through means of Solomon's seal. So I companied him hither, and there befel him what befel; but I escaped the fire and now it is my desire that thou inform me where Mohammed is to be found.”

Quoth Gabriel, "O Bulukiya, go thy ways, for the time of Mohamed's coming is yet far distant." Then he ascended up to heaven forthright, and Bulukiya wept with sore weeping and repented of that which he had done, calling to mind my words, when I said to them, "Far is it from man's power to possess himself of the ring." Then he descended from the mountain and returned in exceeding confusion to the sea-shore and passed the night there, marvelling at the mountains and seas and islands around him. When morning dawned, he anointed his feet with the herb-juice and descending to the water, set out and fared on over the surface of the seas days and nights, astonished at the terrors of the main and the marvels and wonders of the deep, till he came to an island as it were the Garden of Eden. So he landed and, finding himself in a great and pleasant island, paced about it and saw with admiration that its dust was saffron and its gravel carnelian and precious minerals; its hedges were of jessamine, its vegetation was of the goodliest of trees and of the brightest of odoriferous shrubs; its brushwood was of Comorin and Sumatran aloes-wood and its reeds were sugar-canes. Round about it were roses and narcissus and amaranths and gilly-flowers and chamomiles and white lilies and violets, and other flowers of all kinds and colours. Of a truth the island was the goodliest place, abounding in space, rich in grace, a compendium of beauty material and spiritual. The birds warbled on the boughs with tones far sweeter than chaunt of Koran and their notes would console a lover whom longings unman; and therein the gazelle frisked free and fain and wild cattle roamed about the plain. Its trees were of tallest height: its streams flowed bright; its springs welled with waters sweet and light; and all therein was a delight to sight and sprite. Bulukiya marvelled at the charms of the island but knew that he had strayed from the way he had first taken in company with Affan. He wandered about the place and solaced himself with various spectacles until nightfall, when he climbed into a tree to sleep; but as he sat there, musing over the beauty of the sight, behold, the sea became troubled and there rose up to the surface a great beast, which cried out with a cry so terrible that every living thing upon the isle trembled. As Bulukiya gazed upon him from the tree and marvelled at the bigness of his bulk, he was presently followed unexpectedly by a multitude of other sea-beasts in kind manifold, each holding in his fore-paw a jewel which shone like a lamp, so that the whole island became as light as day for the lustre of the gems. After awhile, there appeared, from the heart of the island, wild beasts of the land, none knoweth their number save Allah the Most High; amongst which Bulukiya noted lions and panthers and

lynxes and other wildlings ; and these land-beasts flocked down to to the shore ; and, foregathering with the sea-beasts, conversed with them till daybreak, when they separated and each went his own way. Thereupon Bulukiya, terrified by what he had seen, came down from the tree and, making the sea-shore, anointed his feet with the magical juice, and set out once more upon the surface of the water. He fared on days and nights over the Second Sea, till he came to a great mountain skirting which ran a Wady without end, the stones whereof were magnetic iron and its beasts lions and hares and panthers. He landed on the mountain-foot and wandered from place to place till nightfall, when he sat down sheltered by one of the base-hills on the sea-side, to eat of the dried fish thrown up by the sea. Presently, he turned from his meal and behold, a huge panther was creeping up to rend him ; so he anointed his feet in haste with the juice and, descending to the surface of the water, fled walking over the Third Sea in the darkness ; for the night was black and the wind blew cold. Nor did he stay his course till he reached another island, whereon he landed and found there trees bearing fruitage both fresh and dry.¹ So he took of these fruits and ate and praised Allah Almighty ; after which he walked for solace about the island till eventide.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that Bulukiya (continued the Queen) walked for solace about the island till eventide, when he lay down to sleep. As soon as day brake, he began to explore the place and ceased not for ten days, after which he again made the shore and anointed his feet and, setting out over the Fourth Sea, walked upon it many nights and days, till he came to a third island of fine white sand without sign of trees or grass. He walked about it awhile but, finding its only inhabitants Sakers which nested in the sand, he again anointed his feet and trudged over the Fifth Sea, walking night and day till he came to a little island, whose soil and hills were like crystal. Therein were the veins wherefrom gold is worked ; and therein also were marvellous trees whose like he had never seen in his wanderings, for their blossoms were in hue as gold. He landed and walked about for diversion till it was nightfall,

¹ This may mean that the fruits were fresh and dried, like dates or tamarinds (a notable wonder), or soft and hard of skin, like grapes and pomegranates.

when the flowers began to shine through the gloom like stars. Seeing this sight, he marvelled and said, "Assuredly, the flowers of this island are of those which wither under the sun and fall to the earth, where the winds smite them and they gather under the rocks and become the Elixir,¹ which the folk collect and thereof make gold." He slept there all that night and at sunrise he again anointed his feet and, descending to the shore, fared on over the Sixth Sea nights and days, till he came to a fifth island. Here he landed and found, after walking an hour or so, two mountains covered with a multitude of trees, whose fruits were as men's heads hanging by the hair, and others whose fruits were green birds hanging by the feet; also a third kind, whose fruits were like aloes, if a drop of the juice fell on a man it burnt like fire; and others, whose fruits wept and laughed, besides many other marvels which he saw there. Then he returned to the sea-shore and, finding there a tall tree, sat down beneath it till supper-time when he climbed up into the branches to sleep. As he sat considering the wonderful works of Allah behold, the waters became troubled, and there rose therefrom the daughters of the sea, each mermaid holding in her hand a jewel which shone like the morning. They came ashore and, foregathering under the trees, sat down and danced and sported and made merry whilst Bulukiya amused himself with watching and wondering at their revels, which were prolonged till the morning, when they returned to the sea and disappeared. Then he came down and, anointing his feet, set out on the surface of the Seventh Sea, over which he journeyed two whole months, without getting sight of highland or island or broadland or lowland or shoreland, till he came to the end thereof. And thus doing he suffered exceeding hunger, so that he was forced to snatch up fishes from the surface of the sea and devour them raw, for stress of famine. In such case he pushed on till in early forenoon he came to the sixth island, with trees growing and rills flowing, where he landed and walked about, looking right and left, till he came to an apple-tree and put forth his hand to pluck of the fruit, when lo! one cried out to him from the tree, saying, "An thou draw near to this tree and cut of it aught, I will cut thee in twain." So he looked and saw a giant forty cubits high, being the cubit of the people of that day; whereat he feared with sore fear and refrained from that tree. Then said he to the giant, "Why dost thou forbid me to eat of this tree?" Replied the other, "Because thou art a son of Adam and thy father Adam forgot the covenant of Allah and sinned against Him and ate of the tree." Quoth Bulukiya,

¹ Arab. "Al-Iksir" meaning lit. an essence; also the philosopher's stone.

"What thing art thou and to whom belongeth this island, with its trees, and how art thou named?" Quoth the tall one, "My name is Sharáhiyá and the trees and island belong to King Sakhr ;¹ I am one of his guards and in charge of his dominion," presently adding, "But who art thou and whence comest thou hither?" Bulukiya told him his story from beginning to end and Sharahiya said, "Be of good cheer," and brought him to eat. So he ate his fill and, taking leave of the giant, set out again and ceased not faring on over the mountains and sandy deserts for ten days ; at the end of which time he saw, in the distance, a dustcloud hanging like a canopy in air ; and, making towards it, he heard a mighty clamour, cries and blows and sounds of strife. Presently he reached a great Wady, two months' journey long ; and, looking whence the shouts came, he saw a multitude of horsemen engaged in fierce fight and the blood running from them till it railed like a river. Their voices were thunderous and they were armed with lance and sword and iron mace and bow and arrow, and all fought with the utmost fury. At this sight he felt sore affright——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-second Night,

She said, It hath reached me, O auspicious King, that the Queen continued :—When Bulukiya saw the host in fight, he felt sore affright and was perplexed about his case ; but whilst he hesitated, behold, they caught sight of him and held their hands one from other and left fighting. Then a troop of them came up to him, wondering at his make, and one of the horsemen said to him, "What art thou and whence camest thou hither and whither art wending ; and who showed thee the way that thou hast come to our country?" Quoth he, "I am of the sons of Adam and am come out, distracted for the love of Mohammed (whom Allah bless and preserve!) ; but I have wandered from my way." Quoth the horseman, "Never saw we a son of Adam till now, nor did any ever come to this land." And all marvelled at him and at his speech. "But what are ye, O creatures?" asked Bulukiya ; and the rider replied, "We are of the Jánn." So he said, "O Knight, what is the cause of the fighting amongst you and where is your abiding-place and what is the name of this valley and this land?" He replied, "Our abiding-place is the White Country ; and, every year, Allah Almighty

¹ Namesake of the Jinni whom Solomon imprisoned in Lake Tiberias.

commandeth us to come hither and wage war upon the unbelieving Jann." Asked Bulukiya, "And where is the White Country?" and the horseman answered, "It is behind the mountain Kaf, and distant seventy-five years' journey from this place which is termed the Land of Shaddád son of 'Ád: we are here for Holy War; and we have no other business, when we are not doing battle, than to glorify God and hallow Him. Moreover, we have a ruler, King Sakhr hight, and needs must thou go with us to him, that he may look upon thee for his especial delight." Then they fared on (and he with them) till they came to their abiding-place; where he saw a multitude of magnificent tents of green silk, none knoweth their number save Allah the Most High, and in their midst a pavilion of red satin, some thousand cubits in compass, with cords of blue silk and pegs of gold and silver. Bulukiya marvelled at the sight and accompanied them as they fared on and behold, this was the royal pavilion. So they carried him into the presence of King Sakhr, whom he found seated upon a splendid throne of red gold, set with pearls and studded with gems; the Kings and Princes of the Jann being on his right hand, and on his left his Councillors and Emirs and Officers of state, and a multitude of others. The King seeing him bade introduce him, which they did; and Bulukiya went up to him and saluted him after kissing the ground before him. The King returned his salute and said, "Draw near me, O mortal!" and Bulukiya went close up to him. Hereupon the King, commanding a chair to be set for him by his royal side, bade him sit down and asked him, "Who art thou?" and Bulukiya answered, "I am a man, and one of the Children of Israel." "Tell me thy story," cried King Sakhr, "and acquaint me with all that hath befallen thee and how thou camest to this my land." So Bulukiya related to him all that had occurred in his wanderings from beginning to end.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-third Night,

She said, It hath reached me, O auspicious King, that the Queen continued:—When Bulukiya related to Sakhr what befel him in his wanderings, he marvelled thereat. Then he bade the servants bring food and they spread the tables and set on one thousand and five hundred platters of red gold and silver and copper, some containing twenty and some fifty boiled camels, and others some fifty head of sheep; at which Bulukiya marvelled with exceeding marvel. Then

they ate and he ate with them, till he was satisfied and returned thanks to Allah Almighty; after which they cleared the tables and set on fruits, and they ate thereof, glorifying the name of God and invoking blessings on His prophet Mohammed (whom Allah bless and preserve!) When Bulukiya heard them make mention of Mohammed, he wondered and said to King Sakhr, "I am minded to ask thee some questions." Rejoined the King, "Ask what thou wilt," and Bulukiya said, "O King what are ye and what is your origin and how came ye to know of Mohammed (whom Allah assain and save!) that ye draw near to him and love him?" King Sakhr answered, "O Bulukiya, of very sooth Allah created the fire in seven stages, one above the other, and each distant a thousand years' journey from its neighbour. The first stage he named Jahannam¹ and appointed the same for the punishment of the transgressors of the True-believers, who die unrepentant; the second he named Lazá and appointed for Unbelievers: the name of the third is Jahím and is appointed for Gog and Magog.² The fourth is called Sa'ír and is appointed for the host of Iblis. The fifth is called Sakar and is prepared for those who neglect prayer. The sixth is named Hatamah and is appointed for Jews and Christians. The seventh is termed Háwiyah and is prepared for hypocrites. Such be the seven stages." Quoth Bulukiya, "Haply Jahannam hath least of torture for that it is the uppermost." "Yes," quoth King Sakhr, "the most endurable of them all is Jahannam; nathless in it are a thousand mountains of fire, in each mountain seventy thousand cities of fire, in each city seventy thousand castles of fire, in each castle seventy thousand houses of fire, in each house seventy thousand couches of fire and in each couch seventy thousand manners of torment. As for the other hells, O Bulukiya, none knoweth the number of kinds of torment that be therein save Allah most Highest." When Bulukiya heard this, he fell down in a fainting-fit, and when he came to himself, he wept and said, "O King, what will be my case?" Quoth Sakhr, "Fear not, and know thou that whoever loveth Mohammed

¹ Vulgarly pronounced "Jahannum." The second hell is usually assigned to Christians. As there are seven Heavens (the planetary orbits) so, to satisfy Moslem love of symmetry, there must be as many earths and hells under the earth. The Egyptians invented these grim abodes, and the marvellous Persian fancy worked them into poem.

² Arab. "Yájúj and Majúj," first named in Gen. x. 2, which gives the ethnology of Asia Minor, circ. B.C. 800. "Gomer" is the Gimri or Cymmerians; "Magog" the original Maji, a division of the Medes; "Javan" the Ionian Greeks; "Meshesh" the Moschi; and "Tiras" the Turusha, or primitive Cymmerians. In subsequent times, "Magog" was applied to the Scythians, and modern Moslems determine from the Koran (chapt. xviii. and xxi.) that Yajug and Majug are the Russians, whom they call Moska or Moskoff from the Moskwa River.

(whom Allah bless and keep !) the fire shall not burn him, for he is made free therefrom for his sake ; and whoever belongeth to his Faith the fire shall fly him. As for us, the Almighty Maker created us of the fire ; for the first that he made in Jahannam were two of His host, whom he called Khalít and Malít. Now Khalít was fashioned in the likeness of a lion, with a tail like a tortoise twenty years' journey in length ; while Malik was like a pied wolf whose tail was of length as great. Then Almighty Allah created serpents and scorpions whose dwelling is in the fire, that Allah may therewith torment those whom He casteth therein ; and these increased and multiplied. Then Khalit wedded Malit, and Malit bore fourteen children, seven male and seven female, who grew up and intermarried one with other. All were obedient to their sire, save one who disobeyed him and was changed into a worm which is Iblis (the curse of Allah be upon him !). Now Iblis was one of the Cherubim, for he had served Allah till he was raised to the heavens and cherished¹ by the especial favour of the Merciful One, who made him chief of the Cherubim."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-fourth Night,

She said, It hath reached me, O auspicious King, that the Queen continued :—Iblis served God and became chief of Cherubim. When, however, the Lord created Adam (with whom be peace !), He commanded Iblis to prostrate himself to him, but he drew back ; so Allah Almighty expelled him from heaven and cursed him.² This Iblis had issue and of his lineage are the devils ; and as for the other six males who were his elders, they are the ancestors of the true-believing Jann, and we are their descendants. Such, O Bulukiya, is our provenance.³ Bulukiya marvelled at the King's words and said, "O King, I pray thee bid one of thy guards bear me back to my native land." "Naught of this may we do," answered Sakhr, "save

¹ I attempt to preserve the original pun : "Mukarrabin" (those near Allah) being the Cherubim, and the Creator causing Iblis to draw near Him (karraba).

² A vulgar version of the Koran (chapt. vii.), which seems to have borrowed from the Gospel of Barnabas. Hence Adam becomes a manner of God-man.

³ These wild fables are caricatures of Rabbinical legends which began with "Lilith," the Spirit-wife of Adam : Nature and her counterpart, Physis and Antiphysis, supplying a solid basis for folk-lore. Amongst the Hindus we have Brahma (the Creator) and Viswakarmá, the Anti-Creator : the former makes a horse and a bull and the latter caricatures them with an ass and a buffalo, and so forth.

by commandment of Allah Almighty. However, if thou desire to leave us and return home, I will mount thee on one of my mares and cause her carry thee to the farthest frontiers of my dominions, where thou wilt meet with the troops of another King, Barákhiyá hight, who will recognize the mare at sight and take thee off her and send her back to us ; and this is all we can do for thee, and no more." When Bulukiya heard these words, he wept and said, "Do whatever thou wilt." So King Sakhr caused bring the mare and, setting Bulukiya on her back, said to him, "Beware lest thou alight from her or strike her or cry out in her face ; for if thou do so she will slay thee ; but abide quietly riding on her back till she stop with thee ; then dismount and wend thy ways." Quoth Bulukiya, "I hear and I obey ;" he then mounted and setting out, rode on a long while between the rows of tents ; and stinted not riding till he came to the royal kitchens where he saw the great cauldrons, each holding fifty camels, hung up over the fires which blazed fiercely under them. So he stopped there and gazed with a marvel ever increasing till King Sakhr thinking him to be hungered, bade bring him two roasted camels ; and they carried them to him and bound them behind him on the mare's crupper. Then he took leave of them and fared on, till he came to the end of King Sakhr's dominions, where the mare stood still and Bulukiya dismounted and began to shake the dust of the journey from his raiment. And behold, there accosted him a party of men who, recognising the mare, carried her and Bulukiya before their King Barakhiya. So he saluted him, and the King returned his greeting and seated him beside himself in a splendid pavilion, in the midst of his troops and champions and vassal Princes of the Jann ranged to right and left ; after which he called for food and they ate their fill and pronounced the Alhamdolillah. Then they set on fruits, and when they had eaten thereof, King Barakhiya, whose estate was like that of King Sakhr, asked his guest, "When didst thou leave King Sakhr?" And Bulukiya answered, "Two days ago." Quoth Barakhiya, "Dost thou know how many days' journey thou hast come in these two days?" Quoth he, "No," and the King rejoined, "Thou hast come a journey of threescore and ten months ;"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-fifth Night,

She said, It hath reached me, O auspicious King, that the Queen continued:—Barakhiya said to Bulukiya, "In two days thou hast

come a journey of threescore and ten months ; moreover when thou mountedst the mare, she was affrighted at thee, knowing thee for a son of Adam, and would have thrown thee ; so they bound on her back these two camels by way of weight to steady her." When Bulukiya heard this, he marvelled and thanked Allah Almighty for safety. Then said the King, "Tell me thy adventures and what brought thee to this our land." So he told him his story from first to last, and the King marvelled at his words, and kept Bulukiya with him two months. Upon this Hasib Karim al-Din, after he had marvelled at her story, again besought the Serpent-queen, saying, "I pray thee of thy goodness and graciousness command one of thy subjects conduct me to the surface of the earth, that I may return to my family ;" but she answered, "O Hasib, I know that the first thing thou wilt do, after seeing the face of the earth will be to greet thy family and then repair to the Hammam-bath and bathe ; and the moment thou endest thine ablutions will see the last of me, for it will be the cause of my death." Quoth Hasib, "I swear that I will never again enter the Hammam-bath so long as I live, but when washing is incumbent on me, I will wash at home." Rejoined the Queen, "I would not trust thee though thou shouldst swear to me an hundred oaths ; for such abstaining is not possible ; and I know thee to be a son of Adam, for whom no oath is sacred. Thy father Adam made a covenant with Allah the most High, who kneaded the clay whereof He fashioned him forty mornings and made His Angels prostrate themselves to him ; yet after all his promise did he forget and his oath violate, disobeying the commandment of his Lord." When Hasib heard this, he held his peace and burst into tears ; nor did he leave weeping for the space of ten days, at the end of which time he said to the Queen, "Prithee acquaint me with the rest of Bulukiya's adventures." Accordingly, she began again as follows :—Know, O Hasib, that Bulukiya, after abiding two months with King Barakhiya, farewelled him and fared on over wastes and deserts nights and days, till he came to a high mountain which he ascended. On the summit he beheld seated a great Angel glorifying the names of God and invoking blessings on Mohammed. Before him lay a Tablet covered with characters, these white and those black,¹ whereon his eyes were fixed, and his two wings were outspread to the full, one to the western

¹ This is the "*Lauh al-Mahfûz*," the Preserved Tablet, upon which are written all Allah's decrees and the actions of mankind good (white) and evil (black) : it is the "*perspicuous Book*" of the Koran, chapt. vi. 59. And the idea again is Guebre.

and the other to the eastern horizon. Bulukiya approached and saluted the Angel, who returned his salam adding, "Who art thou and whence comest thou and whither wendest thou and what is thy story?" Accordingly, he repeated to him his history, from first to last, and the Angel marvelled mightily thereat, whereupon Bulukiya said to him, "I pray thee in return acquaint me with the meaning of this Table and what is writ thereon; and what may be thine occupation and thy name." Replied the Angel, "My name is Michael, and I am charged with the shifts of night and day; and this is my occupation till the Day of Doom." Bulukiya wondered at his words and at his aspect and the vastness of his stature, and, taking leave of him, fared onwards, night and day, till he came to a vast meadow over which he walked observing that it was traversed by seven streams and abounded in trees. He was struck by its beauty and in one corner thereof he saw a great tree and under it four Angels. So he drew near to them and found the first in the likeness of a man, the second in the likeness of a wild beast, the third in the likeness of a bird and the fourth in the likeness of a bull, engaged in glorifying Almighty Allah, and saying, "O my God and my Master and my Lord, I conjure Thee, by Thy truth and by the degree of Thy Prophet Mohammed (on whom be blessings and peace!) to vouchsafe Thy mercy and grant Thy forgiveness to all things created in my likeness; for Thou over all things art Almighty!" Bulukiya marvelled at what he heard but continued his journey till he came to another mountain and ascending it, found there a great Angel seated on the summit, glorifying God and hallowing Him and invoking blessings on Mohammed (whom Allah assain and save!); and he saw that Angel continually opening and shutting his hands and bending and extending his fingers. He accosted him and saluted him; whereupon the Angel returned his salam and enquired who he was and how he came thither. So Bulukiya acquainted him with his adventures including his having lost the way; and besought him to tell him, in turn, who he was and what was his function and what mountain was that. Quoth the Angel, "Know, O Bulukiya, that this is the mountain Kaf, which encompasseth the world; and all the countries the Creator hath made are in my grasp. When the Almighty is minded to visit any land with earthquake or famine or plenty or slaughter or prosperity, He biddeth me carry out His commands and I carry them out without stirring from my place; for know thou that my hands lay hold upon the roots of the earth,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that the Queen continued :—When the angel said “And know thou that my hands lay hold upon the roots of the earth,” he asked, “And hath Allah created other worlds than this within the mountain Kaf?” The Angel answered, “Yes, He hath made a world white as silver, whose vastness none knoweth save Himself, and hath peopled it with Angels, whose meat and drink are His praise and hallowing and continual blessings upon His Prophet Mohammed (whom Allah bless and keep!). Every Thursday night¹ they repair to this mountain and worship in congregation Allah until the morning, and they assign the future recompense of their lauds and litanies to the sinners of the Faith of Mohammed (whom Allah assain and save!) and to all who make the Ghushl-ablution of Friday; and this is their function until the Day of Resurrection.” Asked Bulukiya, “And hath Allah created other mountains behind the mountain Kaf?” whereto he answered, “Yes, behind this mountain is a range of mountains five hundred years’ journey long, of snow and ice, and this it is that wardeth off the heat of Jahannam from the world, which verily would else be consumed thereby. Moreover, behind the mountain Kaf are forty worlds, each one the bigness of this world forty times told, some of gold and some of silver and others of carnelian. Each of these worlds hath its own colour, and Allah hath peopled them with angels, that know not Eve nor Adam nor night nor day, and have no other business than to celebrate His praises and hallow Him and make profession of His Unity and proclaim His Omnipotence and supplicate Him on behalf of the followers of Mohammed (whom Allah bless and keep!). And know, also, O Bulukiya, that the earths were made in seven stages, one upon another, and that Allah hath created one of His Angels, whose stature and attributes none knoweth but Himself and who beareth the seven stages upon his shoulders. Under this Angel Almighty Allah hath created a great rock, and under the rock a bull, and under the bull a huge fish, and under the fish a mighty ocean.² God once told Isa (with whom be peace!) of this fish, and he said, “O Lord, show me the fish, that I may look upon it.” So the Almighty commanded an angel to take Isa and show him the

¹ *i.e.* the night before Friday which in Moslem parlance would be Friday night.

² Again Persian “Gáw-i-Zamín” = the Bull of the Earth. “The cosmogony of the world,” etc., as we read in the *Vicar of Wakefield*.

fish. Accordingly, he took him up and carried him (with whom be peace !) to the sea, wherein the fish dwelt, and said, "Look, O Isa, upon the fish." He looked but at first saw nothing, when, suddenly, the fish darted past like lightning. At this sight Isa fell down aswoon, and when he came to himself, Allah spake to him by inspiration, saying, "O Isa, hast thou seen the fish and comprehended its length and its breadth?" I replied, "By thy honour and glory, O Lord, I saw no fish; but there passed me by a great bull, whose length was three days' journey, and I know not what manner of thing this bull is." Quoth Allah, "O Isa, this that thou sawest and which was three days in passing by thee, was but the head of the fish;¹ and know that every day I create forty fishes like unto this." And Isa hearing this marvelled at the power of Allah the Almighty. Asked Bulukiya, "What hath Allah made beneath this sea which containeth the fish?" and the Angel answered, "Under the sea the Lord created a vast abyss of air, under the air fire, and under the fire a mighty serpent, by name Falak; and were it not for fear of the Most Highest, this serpent would assuredly swallow up all that is above it, air and fire and the Angel and his burden, without sensing it."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-seventh Night,

She said, It hath reached me, O auspicious King, that the Angel said to Bulukiya when describing the serpent, "And were it not for fear of the Most Highest, this serpent would assuredly swallow up all that is above it, air and fire, and the Angel and his burden, without sensing it. When Allah created this serpent He said to it by inspiration:—I will give thee somewhat to keep for me, so open thy mouth. The serpent replied:—Do whatever Thou wilt; and opened his mouth and God placed Hell into his maw, saying:—Keep it until the Day of Resurrection. When that time comes, the Almighty will send His angels with chains to bring Hell and bind it until the Day when all men shall meet; and the Lord will order Hell to open its gates and there will issue therefrom sparks bigger than the mountains." When Bulukiya heard these things he wept with sore weeping and, taking leave of the Angel, fared on westwards, till he came in sight of two creatures sitting before a great shut gate.

¹ The Calc. Edit. ii. 614, here reads by a clerical error "bull."

As he drew near, he saw that one of the gatekeepers had the semblance of a lion and the other that of a bull; so he saluted them and they returned his salam and enquired who and whence he was and whither he was bound. Quoth he, "I am of the sons of Adam, a wanderer for the love of Mohammed (whom Allah assain and save !), and I have strayed from my way." Then he asked them what they were and what was the gate before which they sat, and they answered, "We are the guardians of this gate thou seest and we have no other business than the praise and hallowing of Allah and the invocation of blessings on Mohammed (whom may He bless and keep !)." Bulukiya wondered and asked them, "What is within the gate?" and they answered, "We wot not." Then quoth he, "I conjure you, by the truth of your glorious Lord, open to me the gate, that I may see that which is therein." Quoth they, "We cannot, and none may open this gate, of all created beings save Gabriel, the Faithful One, with whom be peace !" Then Bulukiya lifted up his voice in supplication to Allah, saying, "O Lord, send me Thy messenger Gabriel, the Faithful One, to open for me this gate that I may see what be therein;" and the Almighty gave ear unto his prayer and commanded the Archangel to descend to earth and open to him the gate of the Meeting-place of the Two Seas. So Gabriel descended and, saluting Bulukiya, opened the gate to him, saying, "Enter this door, for Allah commandeth me to open to thee." So he entered and Gabriel locked the gate behind him and flew back to heaven. When Bulukiya found himself within the gate, he looked and beheld a vast ocean, half salt and half fresh, bounded on every side by mountain-ranges of red ruby whereon he saw angels singing the praises of the Lord and hallowing Him. So he went up to them and saluted them and having received a return of his salam, questioned them of the sea and the mountains. Replied they, "This place is situate under the Arsh or empyreal heaven; and this Ocean causeth the flux and flow of all the seas of the world; and we are appointed to distribute them and drive them to the various parts of the earth, the salt to the salt and the fresh to the fresh,¹ and this is our employ until the Day of Doom. As for the mountain-ranges they serve to limit and to contain the waters. But thou, whence comest thou and whither art thou bound?" So he told them his story and asked them of the road. They bade him traverse the surface of the ocean which lay before him: so he anointed his feet with the juice of the herb he had with him, and taking leave of the angels, set out upon the face of the sea and sped on over the water

¹ *i.e.* lakes and rivers.

nights and days ; and as he was faring behold, he met a handsome youth journeying along like himself, whereupon he greeted him and he returned his greeting. After they parted he espied four great Angels wayfaring over the face of the sea, and their going was like the blinding lightning ; so he stationed himself in their road, and when they came up to him, he saluted them and said to them, " I ask you by the Almighty, the Glorious, to tell me your names and whither are ye bound ? " Replied the first Angel, " My name is Gabriel and these my companions are called Isráfíl and Míká'il and Azrá'íl. There hath appeared in the East a mighty dragon, which hath laid waste a thousand cities and devoured their inhabitants ; wherefore Allah Almighty hath commanded us to go to him and seize him and cast him into Jahannam." Bulukiya marvelled at the vastness of their stature and fared on, as before, days and nights, till he came to an island where he landed and walked about for a while,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-eighth Night

She said, It hath reached me, O auspicious King, that Bulukiya landed on the island and walked about for a while, till he saw a comely young man with light shining from his visage, sitting weeping and lamenting between two built tombs. So he saluted him and he returned his salutation, and Bulukiya said to him, " Who art thou and what are these two built tombs between which thou sittest, and wherefore this wailing ? " He looked at him and wept with sore weeping, till he drenched his clothes with his tears ; then said, " Know thou, O my brother, mine is a marvellous story and a wondrous ; but I would have thee sit by me and first tell me thy name and thine adventures and who thou art and what brought thee hither ; after which I will, in turn, relate to thee my history." So Bulukiya sat down by him and related to him all that had befallen him from his father's death,¹ adding, " Such is my history, the whole of it, and Allah alone knoweth what will happen to me after this." When the youth heard his story, he sighed and said, " O thou unhappy ! How few things thou hast seen in thy life compared with mine ! Know, O Bulukiya, that unlike thyself I have looked upon our lord Solomon, in his life, and have seen things past count or

¹ Here some abridgment is necessary, for we have another recital of what has been told more than once.

reckoning. Indeed, my story is strange and my case out of range, and I would have thee abide with me, till I tell thee my history and acquaint thee how I come to be sitting here." Hearing this much Hasib again interrupted the Queen of the Serpents and said to her, "Allah upon thee, O Queen, release me and command one of thy servants carry me forth to the surface of the earth, and I will swear an oath to thee that I will never enter the Hammam-bath as long as I live." But she said, "This is a thing which may not be, nor will I believe thee upon thine oath." When he heard this, he wept and all the serpents wept on his account and took to interceding for him with their Queen, saying, "We beseech thee, bid one of us carry him forth to the surface of the earth, and he will swear thee an oath never to enter the bath his life long." Now when Yamlaykhá (for such was the Queen's name) heard their appeal, she turned to Hasib and made him swear to her an oath; after which she bade a serpent carry him forth to the surface of the earth. The serpent made ready, but as she was about to go away with him, he turned to Queen Yamlaykha and said, "I would fain have thee tell me the history of the youth whom Bulukiya saw sitting between two tombs." So she said:—Know, O Hasib, that when Bulukiya sat down by the youth and told him his tale, from first to last, in order that the other might also recount his adventures and explain the cause of his sitting between the two tombs,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-ninth Night,

She said, It hath reached me, O auspicious King, that the Queen continued:—When Bulukiya ended his recount, the youth said, "How few things of marvel hast thou seen in thy life, O unhappy! Now I have looked upon our lord Solomon while he was yet living and I have witnessed wonders beyond count and conception." And he began to relate

THE STORY OF JANSHAH.¹

KNOW, O my brother, that my sire was a King called Teghmús, who reigned over the land of Kabul and the Banu Shahlán, ten thousand warlike chiefs, each overruling an hundred walled cities and an hun-

¹ This name, "King of Life" is Persian: "Tegh" or "Tigh" means a scymitar and "Bahrwán," is, I conceive, a mistake for "Bihrán," the Persian name of Alexander the Great.

dred citadels ; and he was suzerain also over seven vassal princes, and tribute was brought to him from the broad lands between East and West. He was just and equitable in his rule and Allah Almighty had given him all this and had bestowed on him such mighty empire ; yet had He not vouchsafed him a son (though this was his dearest wish) to inherit the kingdom after his decease. So one day it befel that he summoned the Olema and astrologers, the mathematicians and almanac-makers, and said, "Draw me my horoscope and look if Allah will grant me a son to succeed me." Accordingly, they consulted their books and calculated his dominant star and the aspects thereof ; after which they said to him, "Know, O King, that thou shalt be blessed with a son, but by none other than the daughter of the King of Khorásán." Hearing this Teghmus joyed with exceeding joy and, bestowing on the astrologers and wizards treasure beyond numbering or reckoning, dismissed them. His chief Wazir was a renowned warrior, by name 'Ayn Zár, who in battle was equal to a thousand cavaliers ; so him he summoned and, repeating to him what the astrologers had predicted, he said, "O Wazir, 'tis my will that thou equip thee for a march to Khorasan and demand for me the hand of its King Bahrwán's daughter." Receiving these orders the Wazir at once proceeded to get ready for the journey and encamped without the town with his troops and braves and retinue, whilst King Teghmus prepared as presents for the King of Khorasan fifteen hundred loads of silks and precious stones, pearls and rubies and other gems, besides gold and silver ; and he also made ready a prodigious quantity of all that goeth to the equipment of a bride ; then loading them upon camels and mules, delivered them to Ayn Zar, with a letter to the following purport. "After invoking the blessing of Heaven, King Teghmus to King Bahrwan, greeting. Know that we have taken counsel with the astrologers and sages and mathematicians, and they tell us that we shall have boon of a boy-child, and that by none other than thy daughter. Wherefore I have despatched unto thee my Wazir Ayn Zar, with great store of bridal gear, and I have appointed him to stand in my stead and to enter into the marriage-contract in my name. Furthermore I desire that of thy favour thou wilt grant him his request without stay or delay ; for it is my own, and all graciousness thou showest him I take for myself ; but beware of crossing me in this, for know, O King Bahrwan, that Allah hath bestowed upon me the Kingdom of Kabul, and hath given me dominion over the Banu Shahlan and vouchsafed me a mighty empire ; and if I marry thy daughter, we will be, I and thou, as one thing in kingship ; and I will send thee every year as much treasure as will suffice thee.

And this is my desire of thee." Then King Teghmus sealed the letter with his own ring and gave it to the Wazir, who departed with a great company and journeyed till he drew near the capital of Khorasan. When King Bahrwan heard of his approach, he despatched his principal Emirs to meet him,¹ with a convoy of food and drink and other requisites, including forage for the steeds. So they fared forth with the train till they met the Wazir; then, alighting without the city, they exchanged salutations and abode there, eating and drinking, ten days; at the end of which time they mounted and rode on into the town, where they were met by King Bahrwan, who came out to greet the Wazir of King Teghmus and alighting, embraced him and carried him to his citadel. Then Ayn Zar brought out the presents and laid them before King Bahrwan, together with the letter of King Teghmus, which when the King read and understood, he joyed with joy exceeding and welcomed the Wazir, saying, "Rejoice in winning thy wish; and know that if King Teghmus sought of me my life, verily I would give it to him." Then he went in forthright to his daughter and her mother and his kinsfolk, and acquainting them with the King of Kabul's demand, sought counsel of them, and they said, "Do what seemeth good to thee."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fife Hundredth Night,

She said, It hath reached me, O auspicious King, that King Bahrwan consulted his daughter and her mother and his kinsfolk and they said, "Do what seemeth good to thee." So he returned straightway to the Minister Ayn Zar and notified to him that his desire had been fulfilled; and the Wazir abode with him two months, at the end of which time he said to him, "We beseech thee to bestow upon us that wherefore we came, so we may depart to our own land." "I hear and obey," answered the King. Then he prepared all the gear wanted for the wedding; and when this was done he assembled his Wazirs and all his Emirs and the Grandees of his realm and the monks and priests who tied by proxy the knot of marriage between his daughter and King Teghmus. And King Bahrwan bade decorate the city after the goodliest fashion and

¹ Arab. "Mulákát" or meeting the guest which, I have said, is an essential part of Eastern ceremony; the distance from the divan, room, house or town being carefully proportioned to his rank or consideration.

spread the streets with carpets. Then he equipped his daughter for the journey and gave her all manner of presents and rarities and precious metals, such as none may describe ; and Ayn Zar departed with the Princess to his own country. When the news of their approach reached King Teghmus, he bade celebrate the wedding festivities and adorn the city ; after which he wedded the Princess and in due time she bare a man-child like the moon on the night of its full. When King Teghmus knew that his wife had given birth to a goodly son, he rejoiced with exceeding joy and, summoning the sages and astrologers and mathematicians, said to them, "I would that ye draw the horoscope of the new-born child with his ascendant and its aspects and acquaint me with that shall befall him in his lifetime." So they made their calculations and found them favourable ; but, that he would, in his fifteenth year, be exposed to perils and hardships, and that if he survived, he would be happy and fortunate and become a greater king than his father and a more powerful. The King rejoiced mightily in this prediction and named the boy Janshah. Then he delivered him to the nurses, who reared him excellently well till he reached his fifth year, when his father taught him to read the Evangel and instructed him in the art of arms and lunge of lance and sway of sword, so that in less than seven years he was wont to ride, hunting and chasing ; he became a doughty champion, perfect in all the science of chivalry and his father was delighted to hear of his knightly prowess. It chanced one day that King Teghmus and his son accompanied by the troops rode out for sport into the wolds and wilds and hunted till mid-afternoon of the third day, when the Prince started a gazelle of a rare colour, which fled before him. So he gave chase to it, followed by seven of King Teghmus's white slaves all mounted on swift steeds, and rode at speed after the gazelle, which fled before them till she brought them to the sea-shore. They all ran at her to take her as their quarry, but she escaped from them and, throwing herself into the waves,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Fife Hundred and First Night,

She said, It hath reached me, O auspicious King, that when Janshah and the Mamelukes ran at the gazelle, to take her as their quarry, she escaped from them and, throwing herself into the waves, swam out to a fishing bark that was moored near the shore, and sprang on board. Janshah and his followers dismounted and, board-

ing the boat, made prize of the gazelle and were minded to return to shore with her, when the Prince espied a great island in the offing and said to his merry men, "I have a longing to visit yonder island." They answered, "We hear and obey," and sailed on till they came to the island, where they landed and amused themselves with exploring the place. Then they again embarked and taking with them the gazelle, set out to return homeward, but the murk of evening overtook them and they missed their way on the main. Moreover a strong wind arose and drove the boat into mid-ocean, so that when they awoke in the morning, they found themselves lost at sea. Such was their case; but as regards King Teghmus, when he missed his son, he commanded his troops to make search for him in separate bodies; so they dispersed on all sides and a company of them, coming to the sea-shore, found there the Prince's white slave whom he had left in charge of the horses. They asked him what was come of his master and the other six, and he told them what had passed; whereupon they took him with them and returned to the King and acquainted him with what they had learnt. When Teghmus heard their report, he wept with sore weeping and cast the crown from his head, biting his hands for vexation. Then he rose forthright and wrote letters and despatched them to all the islands of the sea. Moreover he got together an hundred ships and filling them with troops, sent them to sail about in quest of Janshah, while he himself withdrew with his troops to his capital, where he abode in sore concern. As for Janshah's mother, when she heard of his loss she buffeted her face and began the mourning ceremonies for her son making sure that he was dead. Meanwhile, Janshah and his men ceased not driving before the wind and those in search of them cruised about for ten days till, finding no trace they returned and reported failure to the King. But a stiff gale caught the Prince's craft which went spooning till the crew made a second island, where they landed and walked about. Presently they came upon a spring of running water in the midst of the island and saw from afar a man sitting hard by it. So they went up to him and saluted him, and he returned their salam, speaking in a voice like the whistle¹ of birds. Whilst Janshah stood marvelling at the man's speech he looked right and left and suddenly split himself in twain, and each half went a different way.² Then there came down from the hills a multitude of

¹ Arab. "Sifr": whistling is held by the Badawi to be the speech of devils, and the excellent explorer Burckhardt got a bad name by the ugly habit.

The Arabs call "Shikk" (split man) and the Persians "Nimchahrah" (half-face), a kind of demon like a man divided longitudinally: this gruesome creature runs with amazing speed and is very cruel and dangerous. For the celebrated soothsayers Shikk and Satih see Chenery's *Al-Hariri*, p. 371.

men of all kinds, beyond count and reckoning ; and they no sooner reached the spring, than each one divided into two halves and rushed on Janshah and his Mamelukes to eat them. When the voyagers saw this, they turned and fled seawards ; but the cannibals pursued them and caught and ate three of the thralls, leaving only three slaves who with Janshah reached the boat in safety ; then launching her they made for the water and sailed nights and days without knowing whither the craft went. They killed the gazelle and lived on her flesh, till the winds drove them to a third island which was full of trees and waters and flower-gardens and orchards laden with all fashion of fruits : and streams strayed under the tree-shade : brief, the place was a Garden of Eden. The island pleased the Prince and he said to his companions, "Which of you will land and explore?" Then said one of the slaves, "That will I do ;" but he replied, "This thing may not be ; you must all land and explore the place while I abide in the boat." So he set them ashore,— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fife Hundred and Second Night,

She said, It hath reached me, O auspicious King, that the Prince set them ashore, and they searched the island, East and West, but found no one ; then they fared on inland to the heart thereof, till they came to a Castle compassed about with ramparts of white marble, within which was a palace of the clearest crystal and, set in its centre a garden containing all manner fruits beyond description, both fresh and dry, and flowers of grateful odour and trees and birds singing upon the boughs. Amiddlemost the garden was a vast basin of water, and beside it a great open hall with a raised daïs whereon stood a number of stools surrounding a throne of red gold, studded with all kinds of jewels and especially rubies. Seeing the beauty of the Castle and of the Garden they entered and explored in all directions, but found no one there, so after rummaging the Castle they returned to Janshah and told him what they had seen. When he heard their report, he cried, "Needs must I solace myself with a sight of it ;" so he landed and accompanied them to the palace, which he entered marvelling at the goodliness of the place. They then visited every part of the gardens and ate of the fruits and continued walking till it waxed dark, when they returned to the estrade and sat down, Janshah on the throne in the centre and the three others on the stools ranged to the right and left. Then the Prince,

there seated, called to mind his separation from his father's throne-city¹ and country and friends and kinsfolk ; and fell a-weeping and lamenting over their loss, whilst his men wept around him. And as they were thus sorrowing behold, they heard a mighty clamour, that came from seaward, and looking in the direction of the clamour saw a multitude of apes, as they were swarming locusts. Now the Castle and the island belonged to these apes, who, finding the strangers' boat moored to the strand, had scuttled it and after repaired to the palace, where they came upon Janshah and his men seated. Here the Serpent-queen again broke off her recital, saying, "All this, O Hasib, was told to Bulukiya by the young man sitting between the two tombs." Quoth Hasib, "And what did Janshah with the apes?" so the Queen resumed her tale:—He and his men were sore affrighted at the appearance of the apes, but a company of them came up to the throne whereon he sat and, kissing the earth before him, stood awhile in his presence with their paws upon their breasts in posture of respect. Then another troop brought to the Castle gazelles which they slaughtered and skinned ; and roasting pieces of the flesh till fit for food they laid them on platters of gold and silver and spreading the table, made signs to Janshah and his men to eat. The Prince and his followers came down from their seats and ate, and the apes ate with them, till they were satisfied, when the apes took away the meat and set on fruits of which they partook and praised Allah the Most High. Presently Janshah asked the apes by signs what they were and to whom the palace belonged, and they answered him by signals, "Know ye that this island belonged of yore to our lord Solomon son of David (on both of whom be peace!), and he used to come hither once every year for his solace, —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Fife Hundred and Third Night,

She said, It hath reached me, O auspicious King, that when Janshah asked the apes by signs to whom the palace belonged, they answered him by signals, "Of a truth this palace belonged of yore to our lord Solomon son of David (on both of whom be peace!), who used to come hither once every year for his solace, and then wend his ways." Presently the apes continued, "And know, O King, that thou art become our Sultan and we are thy servants ; so eat and drink, and whatever thou

¹ Arab. "Takht" (Persian)=a throne or a capital.

bid us, that will we do." So saying, they severally kissed the earth between the hands of Janshah and all took their departure. The Prince slept that night on the throne and his men on the stools about him, and on the morrow, at daybreak, the four Wazirs or Captains of the apes presented themselves before him, attended by their troops, who ranged themselves about him, rank after rank, until the place was crowded. Then the Wazirs approached and exhorted him by signs to do justice amongst them and rule them righteously ; after which the apes cried out to one another and went away, all save a small party which remained in presence to serve him. After awhile, there came up a company of apes with huge dogs in the semblance of horses, each wearing about his head a massive chain ; and signed to Janshah and his three followers to mount and go with them. So they mounted, marvelling at the greatness of the dogs, and rode forth, attended by the four Wazirs and a host of apes like swarming locusts, some riding on dogs and others afoot till they came to the sea-shore. Janshah looked for the boat which brought him and finding it scuttled turned to the Wazirs and asked how this had happened ; whereto they answered, "Know, O King, that, when thou camest to our island, we kenned that thou wouldst be Sultan over us and we feared lest ye all flee from us during our absence, and embark in the boat ; so we sank it." When Janshah heard this, he turned to his Mamelukes and said to them, "We have no means of escaping from these apes, and we must patiently await the ordinance of the Almighty." Then they fared on inland and ceased not faring till they came to the banks of a river, on whose other side rose a high mountain, whereon Janshah saw a multitude of Ghúls. So he turned to the apes and asked them, "What are these Ghúls ?" and they answered, "Know, O King, that these Ghúls are our mortal foes and we come hither to do battle with them." Janshah marvelled to see them riding horses, and was startled at the vastness of their bulk and the strangeness of their semblance ; for some of them had heads like bulls and others like camels. As soon as the Ghúls espied the army of the apes, they charged down to the river-bank and standing there, fell to pelting them with stones as big as maces ; and between them there befel a sore fight. Presently, Janshah, seeing that the Ghúls were getting the better of the apes, cried out to his men, saying, "Uncase your bows and arrows and shoot at them your best shafts and keep them off from us." They did so and slew of the Ghúls much people, when there fell upon them sore dismay and they turned to flee ; but the apes, seeing Janshah's prowess, forded the river and headed by their Sultan, chased the Ghúls, killing many of them in the pursuit, till they reached the high mountain,

where they disappeared. And while exploring the said mountain Janshah found a tablet of alabaster, whereon was written, "O thou who enterest this land, know that thou wilt become Sultan over these apes and that from them there is no escape for thee, except by the passes that run east and west through the mountains. If thou take the eastern pass, thou wilt fare through a country swarming with Ghuls and wild beasts, Marids and Ifrits, and thou wilt come, after three months' journeying, to the ocean which encompasseth the earth; but, if thou travel by the western pass, it will bring thee, after four months' journeying, to the head of the Wady of Emmets.¹ When thou hast followed the road, that leads through this mountain, ten days,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that Janshah read this much upon the tablet and found, at the end of the inscription, "Then thou wilt come to a great river, whose current is so swift that it blindeth the eyes. Now this river drieth up every Sabbath,² and on the opposite bank lies a city wholly inhabited by Jews, who the faith of Mohammed refuse; there is not a Moslem among the band nor is there other than this city in the land. Better therefore lord it over the apes, for so long as thou shalt tarry amongst them they will be victorious over the Ghuls. And know also that he who wrote this tablet was the lord Solomon, son of David (on both be peace!)." When Janshah read these words, he wept sore and repeated them to his men. Then they mounted again and, surrounded by the army of the apes who were rejoicing in their victory, returned to the castle. Here Janshah abode, Sultaning over them, for a year and a half. And at the end of this time, he one day commanded the ape-army to mount and go forth a-hunting with him, and they rode out into the wolds and wilds, and fared on from place to place, till they approached the Wady of Emmets, which Janshah knew by the description of it upon the alabaster tablet. Here he bade them dismount and they all abode there, eating and drinking a space of ten days, after which Janshah took his men

¹ Arab. "Wady al-Naml;" a reminiscence of the Koranic Wady (chapt. xxvii.), which some place in Syria and others in Táif.

² This is the old, old fable of the River Sabbath which Pliny (xxxi. 18) reports as "drying up every Sabbath-day" (Saturday): and which Josephus reports as breaking the Sabbath by flowing only on the Day of Rest.

apart one night and said, "I purpose we flee through the Valley of Emmets and make for the town of the Jews; it may be Allah wil deliver us from these apes and we will go God's ways." They replied, "We hear and we obey;" so he waited till some little of the night was spent, then, donning his armour and girding his sword and dagger and such like weapons, and his men doing likewise, they set out and fared on westwards till morning. When the apes awoke and missed Janshah and his men, they knew that they had fled. So they mounted and pursued them, some taking the eastern pass and others that which led to the Wady of Emmets, nor was it long before the apes came in sight of the fugitives, as they were about to enter the valley, and hastened after them. When Janshah and his men saw them, they fled into the Emmet-valley; but the apes soon overtook them and would have slain them, when behold, there rose out of the earth a multitude of ants like swarming locusts, as big as dogs, and charged home upon the apes. They devoured many of their foes, and these also slew many of the ants; but help came to the Emmets: now an ant would go up to an ape and smite him and cut him in twain; whilst ten apes could hardly master one ant and bear him away and tear him in sunder. The sore battle lasted till the evening, but the Emmets were victorious. In the gloaming Janshah and his men took to flight and fled along the sole of the Wady—— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifth Night,

She said, It hath reached me, O auspicious King, that in the gloaming Janshah and his men took to flight and fled along the sole of the Wady till the morning. With the break of day, the apes were up and at them, which when the Prince saw, he shouted to his men, "Smite with your swords." So they bared their blades and laid on load right and left, till there ran at them an ape, with tusks like an elephant, and smote one of the Mamelukes and cut him in sunder. Then the apes redoubled upon Janshah and he fled with his followers into the lower levels of the valley, where he saw a vast river and by its side a mighty many of ants. When the Emmets espied Janshah they pushed on and surrounded him, and one of the slaves fell to smiting them with his sword and cutting them in twain; whereupon the whole host set upon him and slew him. At this pass, behold, up came the apes from over the mountain and fell in numbers upon Janshah; but he tore off his clothes and, plunging

into the river, with his remaining servant, struck out for the middle of the stream. Presently, he caught sight of a tree on the other bank; so he swam up to it and laying hold of one of its branches, hung to it and swung himself ashore, but as for the last Mameluke the current carried him away and dashed him to pieces against the mountain. Thereupon Janshah fell to wringing his clothes and spreading them in the sun to dry, what while there befel a fierce fight between the apes and the ants, until the apes gave up the pursuit and returned to their own land. Meanwhile, Janshah, who abode alone on the river-bank, could do naught but shed tears till nightfall, when he took refuge in a cavern and there passed the dark hours, in great fear and feeling desolate for the loss of his slaves. At day-break awaking from his sleep he set out again and fared on nights and days, eating of the herbs of the earth, till he came to the mountain which burnt like fire, and thence he made the river which drieth up every Sabbath. Now it was a mighty stream and on the opposite bank stood a great city, which was the capital of the Jews mentioned in the tablet. Here he abode till the next Sabbath, when the river dried up and he walked over to the other side and entered the Jew city, but saw none in the streets. So he wandered about till he came to the door of a homestead, which he opened and entering, espied within the people of the house sitting in silence and speaking not a syllable. Quoth he, "I am a stranger and an-hungered;" and they signed to him, as to say, "Eat and drink, but speak not."¹ So he ate and drank and slept that night and, when morning dawned, the master of the house greeted him and bade him welcome and asked him, "Whence comest thou and whither art thou bound?" At these words Janshah wept sore and told him all that had befallen him and how his father was King of Kabul; whereat the Jew marvelled and said, "Never heard we of that city, but we have heard from the merchants of the caravans that in that direction lieth a land called Al-Yaman." "How far is that land from this place?" asked Janshah, and the Jew answered, "The Cafilah merchants pretend that it is a two years and three months' march from their land hither." Quoth Janshah, "And when doth the caravan come?" Quoth the Jew, "Next year 'twill come."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ They were keeping the Sabbath. When lodging with our Israelite friends at Tiberias and Safet, my wife and I made a point of never speaking to them (after the morning salutation) till the Saturday was over.

Now when it was the Fife Hundred and Sixth Night,

She said, It hath reached me, O auspicious King, that when the Jew was questioned anent the coming of the caravan, he replied, "Next year 'twill come." At these words the Prince wept sore and fell a-sorrowing for himself and his Mamelukes; and lamenting his separation from his mother and father and all which had befallen him in his wanderings. Then said the Jew, "O young man, do not weep, but sojourn with us till the caravan shall come, when we will send thee with it to thine own country." So he tarried with the Jew two whole months and every day he went out walking in the streets for his solace and diversion. Now it chanced one day, whilst he paced about the main thoroughfares, as of wont, and was bending his steps right and left, he heard a crier crying aloud and saying, "Who will earn a thousand gold pieces and a slave-girl of surpassing beauty and loveliness by working for me between morning and noon-tide?" But no one answered him and Janshah said in his mind, "Were not this work dangerous and difficult, he would not offer a thousand dinars and a fair girl for half a day's labour." Then he accosted the crier and said, "I will do the work;" so the man carried him to a lofty mansion where they found one who was a Jew and a merchant, seated on an ebony chair, to whom quoth the crier, standing respectfully before him, "O merchant, I have cried every day these three months, and none hath answered, save this young man." Hearing his speech the Jew welcomed Janshah, led him into a magnificent sitting-room and signalled to bring food. So the servants spread the table and set thereon all manner meats, of which the merchant and Janshah ate, and washed their hands. Then wine was served up and they drank; after which the Jew rose and bringing Janshah a purse of a thousand dinars and a slave-girl of rare beauty, said to him, "Take maid and money to thy hire." Janshah took them and seated the girl by his side when the trader resumed, "Tomorrow to the work!" and so saying he withdrew and Janshah slept in his house that night. As soon as it was morning, the merchant bade his slaves clothe him in a costly suit of silk when he came out of the Hammam-bath. So they did as he bade them and brought him back to the house, whereupon the merchant called for harp and lute and wine and they drank and played and made merry till the half of the night was past, when the Jew retired to his Harim and Janshah went to rest till the dawn. Then he went to the bath and on his return, the merchant came to him and said, "Now I wish thee to do the work for me." "I hear and

obey," replied Janshah. So the merchant bade his slaves bring two she-mules and set Janshah on one, mounting the other himself. Then they rode forth from the city and fared on from morn till noon, when they made a lofty mountain, to whose height was no limit. Here the Jew dismounted, ordering Janshah to do the same ; and when he obeyed, the merchant gave him a knife and a cord, saying, "I desire that thou slaughter this mule." So Janshah tucked up his sleeves and skirts and going up to the mule, bound her legs with the cord, then threw her and cut her throat ; after which he skinned her and lopped off her head and legs and she became a mere lump of flesh. Then said the Jew, "Slit open the mule's body and enter it and I will sew it up on thee. There must thou abide awhile and whatsoever thou seest in her body, acquaint me therewith." So Janshah slit the mule's body and crept into it, whereupon the merchant sewed it up on him and withdrawing to a distance,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Fife Hundred and Seventh Night,

She said, It hath reached me, O auspicious King, that the merchant sewed up the mule's body on Janshah and, withdrawing to a distance, hid himself in the skirts of the mountain. After a while a huge bird swooped down on the dead mule and snatching it up, flew up with it to the top of the mountain, where it set down the quarry and would have eaten it ; but Janshah, feeling the bird begin to feed, slit the mule's body and came forth. When the bird saw him, it took fright at him and flew right away ; whereupon he stood up and looking right and left, saw nothing but the carcasses of dead men, mummied by the sun, and exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great !" Then he glanced adown the precipice and espied the merchant standing at the mountain-foot, looking for him. As soon as the Jew caught sight of him, he called out to him, "Throw me down of the stones which are about thee, that I may direct thee to a way whereby thou mayst descend." So Janshah threw him down some two hundred of the stones, which were all rubies,¹ chrysolites and other gems of

¹ Arab. "La'al" and "Yákút," the latter also applied to the garnet and to a variety of inferior stones. The ruby is supposed by Moslems to be a common mineral thoroughly "cooked" by the sun, and produced only on the summits of mountains inaccessible even to Alpinists. The idea may have originated from

price ; after which he called out to him, saying, "Show me the way down and I will throw thee as many more." But the Jew gathered up the stones and, binding them on the back of the mule, went his way without answering a word and left Janshah alone on the mountain-top. When the Prince found himself deserted, he began to weep and implore help of Heaven, and thus he abode three days ; after which he rose and fared on over the mountainous ground two months' space, feeding upon hill-herbs ; and he ceased not faring till he came to its skirts and espied afar off a Wady full of fruitful trees and birds harmonious singing the praises of Allah, the One, the Victorious. At this sight he joyed with great joy and stayed not his steps till, after an hour or so, he came to a ravine in the rocks, through which the rain-torrents fell into the valley. He made his way down the cleft till he reached the Wady which he had seen from the mountain-top and walked on therein, gazing right and left, nor ceased so doing until he came in sight of a great castle, towering high in air. As he drew near the gates he saw an old man of comely aspect and face shining with light standing thereat with a staff of carnelian in his hand, and going up to him, saluted him. The Shaykh returned his

exaggerated legends of the Badakhshán country (supposed to be the home of the ruby) and its terrors of break-neck foot-paths, jagged peaks and horrid ravines : hence our "*balass-ruby*" through the Spanish corruption "*Balaxe*." Epiphanius, archbishop of Salamis in Cyprus, who died A.D. 403, gives, in a little treatise (*De duodecim gemmis rationalis summi sacerdotis Hebræorum Liber*, opera Fogginii, Romæ, 1743, p. 30), a precisely similar description of the mode of finding jacinths in Scythia. "In a wilderness in the interior of Great Scythia," he writes, "there is a valley begirt with stony mountains as with walls. It is inaccessible to man, and so excessively deep that the bottom of the valley is invisible from the top of the surrounding mountains. So great is the darkness that it has the effect of a kind of chaos. To this place certain criminals are condemned, whose task it is to throw down into the valley slaughtered lambs, from which the skin has been first taken off. The little stones adhere to these pieces of flesh. Thereupon the eagles, which live on the summits of the mountains, fly down following the scent of the flesh, and carry away the lambs with the stones adhering to them. They, then, who are condemned to this place, watch until the eagles have finished their meal, and run and take away the stones." Epiphanius, who wrote this, is spoken of in terms of great respect by many ecclesiastical writers, and St. Jerome styles the treatise here quoted, "*Egregium volumen, quod si legere volueris, plenissimam scientiam consequeris*," and, indeed, it is by no means improbable that it was from the account of Epiphanius that this story was first translated into Arabic. A similar account is given by Marco Polo and by Nicolò de Conti, as of a usage which they had heard was practised in India, and the position ascribed to the mountain by Conti, namely, fifteen days' journey north of Vijanagar, renders it highly probable that Golconda was alluded to. He calls the mountain *Albenigaras*, and says that it was infested with serpents. Marco Polo also speaks of these serpents, and while his account agrees with that of Sindbad, inasmuch as the serpents, which are the prey of Sindbad's *Rukh*, are devoured by the Venetian's eagles, that of Conti makes the vultures and eagles fly away with the meat to places where they may be safe from the serpents. (Introd. p. xlii., *India in the Fifteenth Century*, etc., R. H. Major, London, Hakluyt Soc. MDCCCLVII.)

salam and bade him welcome, saying, "Sit down, O my son." So he sat down at the door of the castle and the old man said to him, "How camest thou to this land, untrudged by son of Adam before thee, and whither art thou bound?" When Janshah heard his words he wept bitterly at the thought of all the hardships he had suffered and his tears choked his speech. Quoth the Shaykh, "O my son, leave weeping: for indeed thou makest my heart ache." So saying, he rose and set somewhat of food before him and said to him, "Eat." He ate and praised Allah Almighty; after which the old man besought him saying, "O my son, I would have thee tell me thy tale and acquaint me with thine adventures." Accordingly, Janshah related to him all that had befallen him, from first to last, whereat the Shaykh marvelled with exceeding marvel. Then said the Prince, "Prithee inform me who is the lord of this valley and to whom doth this great castle belong?" Answered the old man, "Know, O my son, this valley and all that is therein and this castle with all it containeth belong to the lord Solomon, son of David (on both be peace!). As for me, my name is Shaykh Nasr,¹ King of the Birds; for thou must know that the lord Solomon committed this castle to my charge"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that Shaykh Nasr pursued, "Thou must know that the lord Solomon committed this castle to my charge and taught me the language of birds and made me ruler over all the fowls which be in the world; wherefore each and every come hither once in the twelvemonth, and I pass them in review: then they depart; and this is why I dwell here." When Janshah heard this, he wept sore and said to the Shaykh, "O my father, how shall I do to get back to my native land?" Replied the old man, "Know, O my son, that thou art near to the mountain Kaf, and there is no departing for thee from this place till the birds come, when I will give thee in charge to one of them, and he shall bear thee to thy native country. Meanwhile tarry with me here and eat and drink and divert thyself with viewing the apartments of this castle." So Janshah abode with Shaykh Nasr, taking his pleasure in the Wady and eating of its fruits and laughing and making merry

¹ Elder Victory: "Nasr" is a favourite name with Moslems.

with the old man, and leading a right joyous life till the day appointed for the birds to pay their annual visit to the Governor. Thereupon the Shaykh said to him, "O Janshah, take the keys of the castle and solace thyself with exploring all its apartments and viewing whatever be therein, but as regards such a room, beware and again beware of opening its door; and if thou gainsay me and open it and enter therethrough, nevermore shalt thou know fair fortune." He repeated this charge again and again with much instance; then he went forth to meet the birds, which came up, kind by kind, and kissed his hands. Such was his case; but as regards Janshah, he went round about the castle, opening the various doors and viewing the apartments into which they led, till he came to the room which Shaykh Nasr had warned him not to open or enter. He looked at the door and its fashion pleased him, for it had on it a padlock of gold, and he said to himself, "This room must be goodlier than all the others; would Heaven I wist what is within it, that Shaykh Nasr should forbid me to open its door! There is no help but that I enter and see what is in this apartment; for whatever is decreed unto the creature perforce he must fulfil." So he put out his hand and unlocked the door and entering, found himself before a great basin; and hard by it stood a little pavilion, builded all of gold and silver and crystal, with lattice-windows of jacinth. The floor was paved with green beryl and balass rubies and emeralds and other jewels, set in the ground-work mosaic-fashion, and in the midmost of the pavilion was a jetting fountain in a golden basin, full of water and girt about with figures of beasts and birds, cunningly wrought of gold and silver and casting water from their mouths. When the zephyr blew on them, it entered their ears and therewith the figures sang out with birdlike song, each in its own tongue. Beside the fountain was a great open saloon with a high dais whereon stood a vast throne of carnelian, inlaid with pearls and jewels, over which was spread a tent of green silk fifty cubits in width and embroidered with gems fit for seal-rings and purpled with precious metals. Within this tent was a closet containing the carpet of the lord Solomon (on whom be peace!); and the pavilion was compassed about with a vast garden full of fruit-trees and streams; while near the palace were beds of roses and basil and eglantine and all manner sweet-smelling herbs and flowers. And the trees bore on the same boughs fruits fresh and dry and the branches swayed gracefully to the wooing of the wind. All this was in that one apartment and Janshah wondered thereat till he was weary of wonderment; and he set out to solace himself in the palace and the garden and to divert himself with the quaint and curious things they contained. And first looking at the

basin he saw that the gravels of its bed were gems and jewels and noble metals ; and many other strange things were in that apartment. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Ninth Night,

She said, It hath reached me, O auspicious King, that Janshah saw many strange things and admirable in that apartment. Then he entered the pavilion and mounting the throne fell asleep under the tent set up thereover. He slept for a time and, presently awaking, walked forth and sat down on a stool before the door. As he sat, marvelling at the goodliness of that place, there flew up from mid-sky three birds, in dove-form but big as eagles, and lighted on the brink of the basin, where they sported awhile. Then they put off their feathers and became three maidens,¹ as they were moons, that had not their like in the whole world. They plunged into the basin and swam about and disported themselves and laughed, while Janshah marvelled at their beauty and loveliness and the grace and symmetry of their shapes. Presently, they came up out of the water and began walking about and taking their solace in the garden ; and Janshah seeing them land was like to lose his wits. He rose and followed them, and when he overtook them, he saluted them and they returned his salam ; after which quoth he, “Who are ye, O illustrious Princesses, and whence come ye ?” Replied the youngest damsel, “We are from the invisible world of Almighty Allah and we come hither to divert ourselves.” He marvelled at their beauty and said to the youngest, “Have ruth on me and deign kindness to me and take pity on my case and on all that hath befallen me in my life.” Rejoined she, “Leave this talk and wend thy ways ;” whereat the tears streamed from his eyes, and he sighed heavily and repeated these couplets :—

She shone out in the garden in garments all of green, * With open vest and
collars and flowing hair beseen :

“What is thy name ?” I asked her, and she replied, “I’m she * Who roasts the
hearts of lovers on coals of love and teen.”

¹ These are the “Swan-maidens” of whom Europe in late years has heard more than enough. It appears to me that we go much too far for an explanation of the legend ; a high-bred girl is so like a swan in many points that the idea readily suggests itself. And it is also aided by the old Egyptian (and Platonic) belief in pre-existence and by the Rabbinic and Buddhistic doctrine of ante-natal sin, to say nothing of metempsychosis (Joseph Ant. xvii. 153).

Of passion and its anguish to her I made my moan; * "Upon a rock," she answered, "thy plaints are wasted clean."
 "Even if thy heart," I told her, "be rock in very deed, * Yet hath God made fair water well from the rock, I ween."¹

When the maidens heard his verses, they laughed and played and sang and made merry. Then he brought them somewhat of fruit, and they ate and drank and talked with him till the morning, when they donned their feather-suits, and resuming dove shape flew off and went their way. But as he saw them disappearing from sight, his reason well-nigh fled with them, and he gave a great cry and fell down in a fainting-fit and lay a-swooning all that day. While he was in this case Shaykh Nasr returned from the Parliament of the Fowls and sought for Janshah, that he might send him with them to his native land, but found him not and knew that he had entered the forbidden room. Now he had already said to the birds, "With me is a young man, a mere youth, whom destiny brought hither from a distant land; and I desire of you that ye take him up and carry him to his own country." And all answered, "We hear and we obey." So he ceased not searching for Janshah till he came to the forbidden door and seeing it open he entered and found the Prince lying a-swoon under a tree. He fetched scented waters and sprinkled them on his face, whereupon he revived and turned—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Tenth Night,

She said, It hath reached me, O auspicious King, that when Shaykh Nasr saw Janshah lying a-swoon under the tree he fetched him somewhat of scented waters and sprinkled them on his face. Thereupon he revived and turned right and left, but seeing none by him save the Shaykh, sighed heavily and repeated these couplets:—

"Like fullest moon she shines on happiest night, * Soft-sided fair, with slender shape bedight.
 Her eye-babes charm the world with gramarye; * Her lips remind of rose and ruby light.
 Her jetty locks make night upon her waist; * Ware, lovers, ware ye of that curl's despight!
 Yea, soft her sides are, but in love her heart * Outhardens flint, surpasses syenite:

¹ The lines have occurred before. I quote Mr. Payne for variety.

And bows of eyebrows shower glancey shafts * Despite the distance never fail to smite.

Then, ah, her beauty ! all the fair it passes ; * Nor any rival her who see the light."

When Shaykh Nasr heard these verses, he said, "O my son, did I not warn thee not to open that door and enter that room? But now, O my son, tell me what thou sawest therein and acquaint me with all that betided thee." So Janshah related to him all that had passed between him and the three maidens, and Shaykh Nasr, who sat listening in silence said, "Know, O my son, that these three maidens are of the daughters of the Jann and come hither every year for a day, to divert themselves and make merry until mid-afternoon, when they return to their own country." Janshah asked, "And where is their country?" and the old man answered, "By Allah, O my son, I wot not:" presently adding, "but now take heart and put away this love from thee and come with me, that I may send thee to thine own land with the birds." When Janshah heard this, he gave a great cry and fell down in a trance; and presently he came to himself, and said, "O my father, indeed I care not to return to my native land: all I want is to meet with these maidens, and know, O my father, that I will never again name my people, though I die before thee." Then he wept and cried, "Enough for me that I look upon the face of her I love, although it be only once in the year!" And he sighed deeply and repeated these couplets:—

Would Heaven the Phantom¹ spared the friend at night * And would this love for man were ever dight!

Were not my heart afire for love of you, * Tears ne'er had stained my cheeks nor dimmed my sight.

By night and day, I bid my heart to bear * Its griefs, while fires of love my body blight.

Then he fell at Shaykh Nasr's feet and kissed them and wept sore, crying, "Take pity on me, so Allah take pity on thee, and aid me in my strait so Allah aid thee!" Replied the old man, "By Allah, O my son, I know nothing of these maidens nor where may be their country; but, O my son, if thy heart be indeed set on one of them, tarry with me till this time next year for they will assuredly reappear; and, when the day of their coming draweth near, hide thyself under a tree in the garden. As soon as they have alighted and doffed their feather-robcs and plunged into the lake and are swimming

¹ Arab. "Al-Khayál": it is a synonym of "al-Tayf" and the nearest approach to our "ghost," as has been explained. In poetry it is the figure of the beloved seen when dreaming, and plays a prominent part in love-tales.

about at a distance from their clothes, seize the vest of her whom thy soul loveth. When they see thee, they will come to the bank and she, whose coat thou hast taken, will accost thee and say to thee with the sweetest of speech and the most witching of smiles, "Give me my dress, O my brother, that I may don it." But if thou yield to her prayer and give her back the vest thou wilt never win her love, nay, she will don it and fly away to her folk and thou wilt nevermore see her again. Now when thou hast gained the vest, clap it under thine armpit and hold it fast, till I return from the Parliament of the Fowls, when I will make accord between thee and her and send thee back to thy native land, and the maiden with thee. And this, O my son, is all I can do for thee, nothing more."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Fife Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that quoth Shaykh Nasr to Janshah, "Hold fast the feather-robe of her thy soul loveth and give it not back to her till I return from the Parliament of the Fowls. And this, O my son, is all I can do for thee, nothing more." When Janshah heard this, his heart was solaced and he abode with Shaykh Nasr yet another year, counting the days as they passed until the day of the coming of the birds. And when at last the appointed time arrived the old man said to him, "Do as I enjoined thee and charged thee with the maidens in the matter of the feather-dress, for I go to meet the birds;" and Janshah replied, "I hear and I obey, O my father." Then the Shaykh departed whilst the Prince walked into the garden and hid himself under a tree, where none could see him. Here he abode a first day and a second and a third, but the maidens came not; whereat he was sore troubled and wept and sighed from a heart hard tried; and he ceased not weeping and wailing till he fainted away. When he came to himself, he fell to looking now at the basin and now at the welkin, and anon at the earth and anon at the open country, whilst his heart grieved for stress of love. As he was in this case, behold, the three doves appeared in the firmament, eagle-sized as before, and flew till they reached the garden and lighted down beside the basin. They turned right and left; but saw no one, man or Jann; so they doffed their feather-suits and became three maidens. Then they plunged into the basin and swam about, laughing and frolicking; and all were fair as bars of virgin

silver. Quoth the eldest, "O my sister, I fear lest there be some one lying ambushed for us in the pavilion." Answered the second, "O sister, since the days of King Solomon, none hath entered the pavilion, be he man or Jann;" and the youngest added, laughing, "By Allah, O my sisters, if there be any hidden there, he will assuredly take none but me." Then they continued sporting and laughing and Janshah's heart kept fluttering for stress of love: but he hid behind the tree so that he saw without being seen. Presently they swam out to the middle of the basin leaving their clothes on the bank. Hereupon he sprang to his feet, and running like the darting leven to the basin's brink, snatched up the feather-vest of the youngest damsel, her on whom his heart was set and whose name was Shamsah, the Sun-maiden. At this the girls turned and, seeing him, were affrighted and swam near shore and looking on his favour saw that he was bright-faced as the moon on the night of fulness and asked him, "Who art thou and how camest thou hither and why hast thou taken the feathers of the lady Shamsah?" and he answered, "Come hither to me and I will tell you my tale." Said Shamsah, "What deed is this, and why hast thou taken my feathers, rather than those of my sisters?" Quoth he, "O light of mine eyes, come forth of the water, and I will recount thee my case and acquaint thee why I chose thee out." Quoth she, "O my lord and coolth of my eyes and fruit of my heart, give me my feathers, then will I come forth to thee." But he replied, "O Princess of beautiful ones, how can I give thee back thy feathers and slay myself? Verily, I will not give them to thee, till Shaykh Nasr, the King of the Birds, shall return." Said she, "If thou wilt not give me my feathers withdraw a little apart from us, that my sisters may land and robe themselves and lend me somewhat of raiment." "I hear and obey," answered he, and walked away from them into the pavilion; whereupon the three Princesses came out and the two elder, donning their feathers, gave Shamsah somewhat thereof, not enough to fly withal, and she put it on and came forth of the water, and stood before him, as she were the rising full moon or a browsing gazelle. Then Shamsah entered the pavilion, where Janshah was still sitting on the throne; so she saluted him and taking seat near him, said, "O fair of face, thou hast undone thyself and me; but tell us thy adventures that we may ken how it is with thee." At these words he wept till he drenched his dress with his tears; and when she saw that he was distracted for love of her, she rose and taking him by the hand, made him sit by her side and wiped away the drops with her sleeve; and said, "O thou fair of face, leave this weeping and tell us thy tale." So he related to her all that had befallen him and

described to her all he had seen ;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fife Hundred and Twelfth Night,

She continued, It hath reached me, O auspicious King, that the lady Shamsah said to Janshah, "Tell us thy tale;" so he related to her all that had befallen him ; and, after she had lent attentive ear, sighed and said, "O my lord, since thou art so fondly in love with me, give me my dress, that I may fly to my folk, I and my sisters, and tell them what affection thou hast conceived for me, and after I will come back to thee and carry thee to thine own country." When he heard this he wept sore and replied, "Is it lawful to thee before Allah to slay me wrongfully?" She asked, "O my lord, why should I do such cruel deed?" and he answered, "If I give thee thy gear thou wilt fly away from me, and I shall die forthright." Princess Shamsah laughed at this and so did her sisters ; then said she to him, "Be of good cheer and keep thine eyes cool and clear, for I must needs marry thee." So saying, she bent down to him and embraced him and pressing him to her breast kissed him between the eyes and on his cheeks. Then the eldest Princess went out into the garden and, plucking somewhat of fruits and flowers, brought them into the pavilion ; and they ate and drank and laughed and sported and made merry. Now Janshah was singular in beauty and loveliness and slender shape and symmetry and grace, and the Princess Shamsah said to him, "O my beloved, by Allah, I love thee with exceeding love and will never leave thee!" When he heard her words, his breast broadened and he laughed for joy till he showed his teeth : and they abode thus awhile in mirth and gladness and frolic. And when they were at the height of their pleasure and joyance, behold Shaykh Nasr returned from the Parliament of the Fowls and came in to them ; whereupon they all rose to him and saluted him and kissed his hands. He gave them welcome and bade them be seated. So they sat down and he said to Princess Shamsah, "Verily this youth loveth thee with exceeding love ; Allah upon thee, deal kindly with him, for he is of the great ones of mankind and of the sons of the kings, and his father ruleth over the land of Kabul and his reign compasseth a mighty empire." Quoth she, "I hear and I obey thy behest ;" and, kissing the Shaykh's hands, stood before him in respect. Quoth he, "If thou say sooth, swear to me by Allah that thou wilt never betray him, while thou abidest in the bonds of life" So she swore a great oath that she

would never betray Janshah, but would assuredly marry him, and added, "Know, O Shaykh Nasr, that I never will forsake him." The Shaykh believed in her oath and said to Janshah, "Thanks be to Allah, who hath made you arrive at this understanding!" Hereupon the Prince rejoiced with exceeding joy, and he and Shamsah abode three months with Shaykh Nasr, feasting and making merry. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirteenth Night,

She said, It hath reached me, O auspicious King, that, Janshah and the lady Shamsah abode three months with Shaykh Nasr, feasting and making merry. And at the end of that time she said to Janshah, "I wish to go with thee to thy mother-land, where thou shalt marry me and we will abide there." "To hear is to obey," answered he and took counsel with Shaykh Nasr, who said to him, "Go thou home, I commend her to thy care." Then said she, "O Shaykh Nasr, bid him render me my feather-suit." So the Shaykh bade Janshah give it to her, and he went straightways into the pavilion and brought it out for her. Thereupon she donned it and said to him, "Mount my back and shut thine eyes and stop thine ears, so thou mayst not hear the roar of the revolving sphere; and keep fast hold of my feathers, lest thou fall off." He did as she bade him and, as she stretched her wings to fly, Shaykh Nasr said, "Wait a while till I describe to thee the land Kabul, lest you twain miss your way." So she delayed till he had said his say and had wished them farewell, commending the Prince to her care. She took leave of her sisters and bade them return to her folk and tell them what had befallen her with Janshah: then, rising into the air, without stay or delay she flew off, like the wafts of the wind or the laming leven. Her sisters also took flight and returning home delivered her message to their people. And she stayed not her course from the forenoon till the hour of mid-afternoon prayer (Janshah being still on her back), when she espied afar off a Wady abounding in trees and streams and she said to Janshah, "I am thinking to alight in this valley, that we may solace ourselves amongst the trees and herbage and here rest for the night." Quoth he, "Do what seemeth meet to thee!" So she swooped down from the lift and alighted in the Wady, when Janshah dismounted and kissing her between the eyes, sat with her awhile on the bank of a river there; then they rose and wandered about the valley, taking their pleasure therein and eating

of the fruits of the trees until nightfall, when they lay down under a tree and slept till the morning dawned. As soon as it was day, the Princess arose and, bidding Janshah mount, flew on with him till noon, when she perceived by the appearance of the buildings which Shaykh Nasr had described to her, that they were nearing the city Kabul. So she swooped down from the welkin and alighted in a wide plain, a blooming champaign, wherein were gazelles straying and springs playing and rivers flowing and ripe fruits growing. So Janshah dismounted and kissed her between the eyes; and she asked him, "O my beloved and coolth of mine eyes, knowest thou how many days' journey we have come since yesterday?" and he answered, "No," when she said, "We have come thirty months' journey." Quoth he, "Praised be Allah for safety!" Then they sat down side by side and ate and drank and laughed. And whilst they were thus pleasantly engaged, behold, there came up to them two of the King's Mamelukes of those who had been of the Prince's company; one of them was he whom he had left with the horses, when he embarked in the fishing-boat and the other had been of his escort in the chase. As soon as they saw Janshah, both knew him and saluted him; then said they, "With thy leave, we will go to thy sire and bear him the glad tidings of thy coming." Replied the Prince, "Go ye to my father and acquaint him with my case, and fetch us tents, for we will tarry here seven days to rest ourselves till he make ready his retinue to meet us, that we may enter in stateliest state."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fourteenth Night,

She continued, It hath reached me, O auspicious King, that Janshah said to the two Mamelukes, "Go ye to my sire and acquaint him with my case and fetch us tents, for we will abide here seven days to rest ourselves, till he make ready his retinue to meet us, that we may enter in stateliest state." So the officers hastened back to King Teghmus and said to him, "Good news, O King of the age!" Asked he, "What good tidings bring ye: is my son Janshah come back?" and they answered, "Yes, thy son Janshah hath returned from his strangerhood and is now near at hand in the Kirání mead." Now when the King heard this, he joyed with great joy and fell down in a swoon for excess of gladness; then, coming to himself, he bade his Wazir give each of the Mamelukes a splendid suit of honour and a sum of money. The Minister replied, "I hear and I obey;" and

forthright did his bidding and said to them, "Take this in turn for the good tidings ye bring, whether ye lie or say sooth." They replied, "Indeed we lie not, for but now we sat with him and saluted him and kissed his hands and he bade us fetch him tents, for that he would sojourn in the meadow seven days, till such time as the Wazirs and Emirs and Grandees should come out to meet him." Quoth the King, "How is it with my son?" and quoth they, "He hath with him a Houri, as he had brought her out of Paradise." At this, King Teghmus bade beat the kettledrums and sound the trumpets for gladness, and despatched messengers to announce the good news to Janshah's mother and to the wives of the Emirs and Wazirs and Lords of the realm: so the criers spread themselves about the city and acquainted the people with the coming of Prince Janshah. Then the King made ready, and setting out for the Kirani meadow with his horsemen and footmen, came upon Janshah who was sitting at rest with the Lady Shamsah beside him and, behold, all suddenly drew in sight. The Prince rose to his feet and walked forward to meet them; and the troops knew him and dismounted, to salute him and kiss his hands; after which he set out preceded by the men in single file till he came to his sire, who, at sight of his son, threw himself from his horse's back and clasped him to his bosom and wept flooding tears of joy. Then they took horse again with the retinue riding to the right and left and fared forward till they came to the river banks; when the troops alighted and pitched their tents and pavilions and standards to the blare of trump and the piping of fife and the dub-a-dub of drum and tom-tom. Moreover the King bade the tent-pitchers set up a pavilion of red silk for the Princess Shamsah, who put off her raiment of feathers for fine robes and, entering the pavilion, there took seat. And as she sat in her beauty, behold, the King and his son Janshah came in to her, and when she saw Teghmus, she rose and kissed ground before him. The King sat down and seating Janshah on his right hand and Princess Shamsah on his left, bade her welcome and said to his son, "Tell me all that hath befallen thee in this thy long strangerhood." So Janshah related to him the whole of his adventures from first to last, whereat he marvelled with exceeding marvel and turning to the Princess, cried, "Laud to Allah for that He hath caused thee to reunite me with my son! 'Verily this is of His exceeding bounty!'"¹—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ It should be "manifest excellence" (Koran xxvii. 16).

Now when it was the Fife Hundred and Fifteenth Night,

She pursued, it hath reached me, O auspicious King, that King Teghmus said to the lady Shamsah, "Laud to Allah for that He hath caused thee to reunite me with my son! 'Verily this is of His exceeding bounty.' And now I would have thee ask of me what thou wilt, that I may do it in thine honour." Quoth she, "I ask of thee that thou build me a palace in the midst of a flower-garden, with water running under it." And the King answered, "I hear and obey." And behold, up came Janshah's mother, attended by all the wives of the Wazirs and Emirs and nobles and city notables. When her son had sight of her, he rose and leaving the tent, went forth to meet her and they embraced a long while, whilst the Queen wept for excess of joy and with tears trickling from her eyes repeated the following verses :—

Joy so o'ercometh me, for stress of joy * In that which gladdeneth me I fain
shed tears :—

Tears are become your nature, O my eyes, * Who weep for joyance as for griefs
and fears.

And they complained each to other of all their hearts had suffered from the long separation. Then the King departed to his pavilion and Janshah carried his mother to his own tent, where they sat talking till there came up some of the lady Shamsah's attendants who said, "The Princess is now walking hither in order to salute thee." When the Queen heard this, she rose and going to meet Shamsah, saluted her and seated her awhile by her side. Presently the Queen and her retinue of noble women, the spouses of the Emirs and Grandees, returned with Princess Shamsah to the tent occupied by her daughter-in-law and sat there. Meanwhile, King Teghmus gave great largesse to his levies and lieges and rejoiced in his son with exceeding joy, and they tarried there ten days, feasting and merry-making and living a most joyous life. At the end of this time, the King commanded a march and they all returned to the capital, so he took horse surrounded by all the troops with the Wazirs and Chamberlains to his right and left : nor ceased they faring till they entered the city which was decorated after the goodliest fashion ; for the folk had adorned the houses with precious stuffs and jewellery and spread costly brocades under the hooves of the horses. The drums beat for glad tidings and the Grandees of the kingdom rejoiced and brought rich gifts and the lookers on were filled with amazement. Furthermore, they fed the mendicants and

Fakirs and held high festival for the space of ten days, and the lady Shamsah joyed with exceeding joy when she saw this. Then King Teghmus summoned architects and builders and men of art and bade them build a palace in that garden. So they straightway proceeded to do his bidding; and, when Janshah knew of his sire's command, he caused the artificers to fetch a block of white marble and carve it and hollow it in the semblance of a chest; which being done, he took the feather-vest of Princess Shamsah wherewith she had flown with him through the air: then, sealing the cover with melted lead, he ordered them to bury the box in the foundations and build over it the arches whereon the palace was to rest. They did as he bade them, nor was it long before the palace was finished: then they furnished it and it was a magnificent edifice, standing in the midst of the garden, with streams flowing under its walls.¹ Upon this the King caused Janshah's wedding to be celebrated with the greatest splendour and they brought the bride to the castle in state procession and went their ways. When the lady Shamsah entered, she smelt the scent of her feather-gear——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixteenth Night,

She said, It hath reached me, O auspicious King, that when the lady Shamsah entered the new palace, she smelt the scent of her flying feather-gear and knew where it was and determined to take it. So she waited till midnight, when Janshah was drowned in sleep; then she rose and going straight to the place where the marble-coffer was buried under the arches she hollowed the ground alongside till she came upon it; when she removed the lead wherewith it was soldered and, taking out the feather-suit, put it on. Then she flew high in air and perching on the pinnacle of the palace, cried out to those who were therein, saying, "I pray you fetch me Janshah, that I may bid him farewell." So they told him and he came out and, seeing her on the terrace-roof of the palace, clad in her feather-vestment, asked her, "Why hast thou done this deed?" and she answered, "O my beloved and coolth of mine eyes and fruit of my heart, by Allah, I love thee passing dear and I rejoice with exceeding joy in that I have restored thee to thy friends and country and thou

¹ The phrase is Koranic used to describe Paradise, and Damascus is a familiar specimen of a city under which a river—the Baradah—passes, distributed into a multitude of canals.

hast seen thy mother and father. And now, if thou love me as I love thee, come to me at Taknî, the Castle of Jewels." So saying, she flew away forthright to find her family and friends, and Janshah fell down fainting, being well-nigh dead for despair. They carried the news to King Teghmus, who mounted at once and riding to the palace, found his son lying senseless on the ground; whereat he wept knowing that the swoon was caused by the loss of his love, and sprinkled rose-water on his face.¹ When the Prince came to himself and saw his sire sitting at his head, he wept at the thought of losing his wife and the King asked what had befallen him. So he replied, "Know, O my father, that the lady Shamsah is of the daughters of the Jann and she hath done such and such" (telling him all that had happened); and the King said, "O my son, be not troubled and thus concerned, for I will assemble all the merchants and wayfarers in the land and enquire of them anent that castle. If we can find out where it is, we will journey thither and demand the Princess Shamsah of her people; and we hope in Allah the Almighty that He will give her back to thee." Then he went out and, calling his four Wazirs without stay or delay, bade them assemble all the merchants and voyagers in the city and question them of Taknî, the Castle of Jewels, adding, "Whoever knoweth it and can guide us thither, I will surely give him fifty thousand gold pieces. The Wazirs accordingly went forth at once and did as the King bade them, but neither trader nor traveller could give them news of Taknî, the Castle of Jewels; so they returned and told the King. Thereupon he bade bring beautiful slave-girls and singers and players upon instruments of music, whose like are not found but with the Kings; and sent them to Janshah, so haply they might divert him from the love of the lady Shamsah. Moreover, he despatched couriers and spies to all the lands and islands and climes, to enquire for Taknî, the Castle of Jewels, and they made quest for it two months long, but none could give them news thereof. So they returned and told the King, whereupon he wept bitter tears and going in to his son found Janshah sitting amidst the singers and players on harp and zither and so forth, not one of whom could console him for the lady Shamsah. Quoth Teghmus, "O my son, I can find none who knoweth this Castle of Jewels; but I will bring thee a fairer than she." When Janshah heard this, his eyes ran over with tears and he recited these two couplets:—

¹ It may be noted that rose-water is sprinkled on the faces of the "nobility and gentry," common water being good enough for the commonalty. I have had to drink tea made by way of compliment with rose-water and did not enjoy the eyewash flavour.

Patience hath fled, but passion fareth not ; * And all my frame with pine is fever-hot :

When will the days my lot with Shamsah join ? * Lo, burn my bones with fierce love ne'er forgot !

Now there was a deadly feud between King Teghmus and a certain King of Hind, by name Kafid, who had great plenty of troops and warriors and champions ; and under his hand were a thousand puissant chieftains, each ruling over a thousand tribes, whereof every one could muster four thousand cavaliers. He reigned over a thousand cities, each guarded by a thousand forts, and he had four Wazirs and under him ruled Emirs, Princes and Sovereigns ; and indeed he was a King of great might and prowess whose armies filled the whole earth. Now King Teghmus had made war upon him and ravaged his reign and slain his men and of his treasures had made gain. But when it came to King Kafid's knowledge that King Teghmus was occupied with the love of his son, so that he neglected the affairs of the state and his troops were grown few and weak by reason of his care and concern for his son's state, he summoned his Wazirs and Emirs and said to them, "Ye all know that whilom King Teghmus invaded our dominions and plundered our possessions and slew my father and brethren, nor indeed is there one of you but he hath harried his lands and carried off his goods and made prize of his wives and slain some kinsmen of his. Now I have heard this day that he is absorbed in the love of his son Janshah, and that his troops are grown few and weak ; and this is the time to take our blood-revenge on him. So make ready for the march and don ye your harness of battle ; and let nothing stay or delay you, and we will go to him and fall upon him and slay him and his son, and possess ourselves of his reign."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Fife Hundred and Seventeenth Night,

She continued, It hath reached me, O auspicious King, that Kafid, King of Hind, commanded his troops and armies to mount and make for the dominions of King Teghmus, saying, "Get ye ready for the march and don ye your harness of war ; and let nothing stay or delay you ; so we will go to him and fall upon him and slay him and his son and possess ourselves of his reign." They all answered with one voice, saying, "We hear and obey," and fell at once to equipping themselves and levying troops ; and they ceased not their

preparations for three months and, when all was in readiness, they beat the drums and sounded the trumps and flew the flags and banners: then King Kafid set out at the head of his host and they fared on till they reached the frontiers of the land of Kabul, the dominions of King Teghmus, where they began to harry the land and do havoc among the folk, slaughtering the old and taking the young prisoners. When the news reached King Teghmus, he was wroth with exceeding wrath and assembling his Grantees and officers of state, said to them, "Know that Kafid hath come to our land and hath entered the realm we command and is resolved to fight us hand to hand; and he leadeth troops and champions and warriors, whose number none knoweth save Allah Almighty; what deem ye right to do?" Replied they, "O King of the age, let us go out to him and give him battle and drive him forth of our country; and thus deem we." So he bade them prepare for battle and brought forth to them hauberks and cuirasses and helmets and swords and all manner of warlike gear, such as lay low warriors and do to death the champions of mankind. So the troops and braves and champions flocked together and they set up the standards and beat the drums and sounded the trumpets and clashed the cymbals and piped on the pipes; and King Teghmus marched out at the head of his army to meet the hosts of Hind. And when he drew near the foe, he called a halt, and encamping with his many in the Zahrán Valley,¹ hard by the frontier of Kabul despatched to King Kafid by messenger the following letter:—"Know that what thou hast done is of the doings of the villain rabble and wert thou indeed a King, the son of a King, thou hadst not done thus, nor hadst thou invaded my kingdom and slain my subjects and plundered their property and wrought unright upon them. Knowest thou not that all this is the fashion of a tyrant? Verily, had I known that thou durst harry my dominions, I had come to thee before thy coming and had prevented thee this long while since. Yet, even now, if thou wilt retire and leave mischief between us and thee, well and good; but if thou return not, meet me in the listed field and measure thyself with me in cut and thrust." Lastly he sealed his letter and committed to an officer of his army and sent with him spies to spy him out news. The messenger fared forth with the missive and, drawing near the enemy's camp, he descried a multitude of tents of silk and satin, with pennons of blue sendal, and amongst them a great pavilion of red satin, surrounded by a host of guards. He ceased not to advance till he reached this tent and found on

¹ The Valley Flowery: Zahrán is the name of a place near Al-Medinah.

asking that it was that of King Kafid whom he saw seated on a chair set with jewels, in the midst of his Wazirs and Emirs and Grandees. So he brought out the letter and straightway there came up to him a company of guards, who took it from him and carried it to the King; and Kafid read it and wrote a reply to this purport:—"After the usual invocations, We let King Teghmus know that we mean to take our blood-revenge on thee and wash out our stain and waste thy reign and rend the curtain in twain and slay the old men and enslave the young men. But to-morrow, come thou forth to combat in the open plain, and to show thee thrust and fight will I deign." Then he sealed the letter and delivered it to the messenger, who carried it to King Teghmus—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighteenth Night,

She said, It hath reached me, O auspicious King, that King Kafid delivered the answering letter to the messenger who carried it to King Teghmus and delivered it, after kissing the ground between his hands. Then he reported all that he had seen, saying, "O King of the age, I espied warriors and horsemen and footmen beyond count nor can I assist thee to the amount." When Teghmus read the reply and comprehended its contents, he was with furious rage enraged and bade his Wazir Ayn Zar take horse and fall upon the army of Kafid with a thousand cavaliers, in the middle watch of the night when they would easily ride home and slay all before them. Ayn Zar replied, "I hear and I obey," and at once went forth to do his bidding. Now King Kafid had a Wazir, Ghatrafán¹ by name, whom he bade take five thousand horse and attack the host of King Teghmus in like manner. So Ghatrafan did his bidding and set out on his enterprise marching till midnight. Thus the two parties met half way and the Wazir Ghatrafan fell upon the Wazir Ayn Zar. Then man cried out against man and there befel sore battle between them till break of day, when Kafid's men were routed and fled back to their King in confusion. As Kafid saw this, he was wroth beyond measure and said to the fugitives, "Woe to you! What hath befallen you that ye have lost your captains?" and they replied, "O King of the age, as the Wazir Ghatrafan rode forth to fall upon King Teghmus, there appeared to us midway and when night was half

¹ The Proud or Petulant.

over, the Wazir Ayn Zar, with cavaliers and champions, and we met on the slopes of Wady Zahran ; but ere we waxed ware we found ourselves in the enemy's midst, eye meeting eye ; and we fought a fierce fight with them from midnight till morning, many on either side being slain. Then the Wazir and his men fell to shouting and smiting the elephants on the face till they took fright at their furious blows, and turning tail to flee, trampled down the horsemen, whilst none could see other for the clouds of dust. The blood ran like a rain-torrent and had we not fled, we had all been cut off to the last man." When King Kafid heard this he exclaimed, "May the sun not bless you and may he be wroth with you and sore be his wrath !" Meanwhile Ayn Zar, the Wazir, returned to King Teghmus and told him what had happened. The King gave him joy of his safety and rejoiced greatly and bade beat the drums and sound the trumpets, in honour of the victory ; after which he called the roll of his troops and behold, two hundred of his stoutest champions had fallen. Then King Kafid marched his army into the field and drew them out ordered for battle in fifteen lines of ten thousand horse each, under the command of three hundred captains, mounted on elephants and chosen from amongst the doughtiest of his warriors and his champions. So he set up his standards and banners and beat the drums and blew the trumpets whilst the braves sallied forth, offering battle. As for King Teghmus, he drew out his troops line after line and lo ! there were ten of ten thousand horse each, and with him were an hundred champions, riding on his right hand and on his left. Then fared forward to the fight each renowned knight, and the hosts clashed together in their might, whilst the earth for all its wideness was straitened because of the multitude of the cavaliers and ears were deafened by drums and cymbals beating and pipes and hautboys sounding and trumpets blaring and by the thunder of horse-tramp and the shouting of men. The dust arched in canopy over their heads and they fought a sore fight from the first of the day till the fall of darkness, when they separated and each army drew off to its own camp.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Nineteenth Night,

She said, It hath reached me, O auspicious King, that each army drew off to its own camp. Then King Kafid called the roll of his troops and, finding that he had lost five thousand men, raged with great rage ; and King Teghmus mustered his men and seeing that

of them were slain three thousand riders, the bravest of his braves, was wroth with exceeding wrath. On the morrow King Kafid again pushed into the plain and did duty as before, while each man strave his best to snatch victory for himself; and Kafid cried out to his men, saying, "Is there any of you will sally forth into the field and open us the chapter of fray and fight?" And behold came out from the ranks a warrior named Barkayk, a mighty man of war who, when he reached the King, alighted from his elephant and kissing the earth before him, sought of him leave to challenge the foe to combat singular. Then he mounted his elephant and driving into mid-field, cried out, "Who is for duello, who is for derring-do, who is for knightly devoir?" When King Teghmus heard this, he said to his troops, "Which of you will do single battle with this sworder?" And behold, a cavalier came out from the ranks, mounted on a charger, mighty of make, and driving up to the King kissed the ground before him and craved his permission to engage Barkayk. Then he mounted again and charged at Barkayk, who said to him, "Who art thou and what art thou called, that thou makest mock of me by coming out against me and challenging me, alone?" "My name is Ghazanfar, the Lion, son of Kamkhil," replied the Kabul champion; and the other, "I have heard tell of thee in my own country; so up and do battle between the ranks of the braves!" Hearing these words Ghazanfar drew a mace of iron from under his thigh and Barkayk took his good sword in hand, and they laid on load till Barkayk smote Ghazanfar on the head with his blade, but the morion turned the blow and no hurt befel him therefrom; whereupon Ghazanfar, in his turn, dealt Barkayk so terrible a stroke on the head with his mace, that he levelled him down to his elephant's back and slew him. With this out sallied another and crying to Ghazanfar, "Who be thou that thou shouldst slay my brother?" hurled a javelin at him with such force that it pierced his thigh and nailed his coat of mail to his flesh. Then Ghazanfar, feeling his hurt, hent his sword in hand and smote at Barkayk's brother and cut him in sunder, and he fell to the earth, wallowing in his life-blood; whilst the challenger of Kabul galloped back to King Teghmus. Now when Kafid saw the death of his champions, he cried out to his troops, saying, "Down with you to the plain and strike with might and main!" as also did King Teghmus; and the two armies fought the fiercest of fights. Horse neighed against horse and man cried out upon man and brands were bared, whilst the drums beat and the trumpets blared; and horseman charged upon horseman and every brave of renown pushed forward, whilst the faint-heart fled from the lunge of lance and men heard naught but slogan-cry and the clash

and clang of armoury. Slain were the warriors that were slain¹ and they stayed not from the strife till the decline of the sun in the heavenly dome, when the Kings drew off their armies and returned each to its own camp.² Then King Teghmus took tally of his men and found that he had lost five thousand, and four standards had been broken to bits, whereat he was sore angered ; whilst King Kafid in like manner counted his troops and found that he had lost six hundred, the bravest of his braves, and nine standards were wanting to the full tale. The two armies ceased joining battle and rested on their arms three days' space, after which Kafid wrote a letter and sent it by messenger to a King called Fákún al-Kalb (with whom he claimed kinship by the spindle side): and this kinsman forthwith mustered his men and marched to meet the King of Hind :— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fife Hundred and Twentieth Night,

She said, It hath reached me, O auspicious King, that King Fakun mustered his men and marched to meet the King of Hind : and while King Teghmus was sitting in his pleasance, there came one in to him and said, " I see from afar a cloud of dust spireing high in air and overspreading the sky." So he commanded a company to fare forth and learn the meaning of this ; and, crying, " To hear is to obey," they sallied out and presently returned and said to him, " O King, when we drew near the cloud of dust, the wind rent it and lifted and showed seven standards and under each standard three thousand horse, making for King Kafid's camp." Then King Fakun joined himself to the King of Hind and saluting him, asked, " How is it with thee, and what be this war in which thou warrest ? " and Kafid answered, " Knowest thou not that King Teghmus is my enemy and the murderer of my father and brothers ? Wherefore I am come forth to do battle with him and take my blood-wreak on him." Quoth Fakun, " The blessing of the sun be upon thee ! " and the King of Hind carried King Fakun al-Kalb to his tent and rejoiced in him with exceeding joy. Such was the case of the two hostile Kings ; but as regards Janshah, he abode two months shut up in his palace, without seeing his father or allowing one of

¹ *i.e.* many were slain.

² I venture to draw attention to this battle-picture which is at once a simple and highly effective specimen of the romance-style.

the damsels in his service to come in to him ; at the end of which time he grew troubled and restless and said to his attendants, "What aileth my father that he cometh not to visit me?" They told him that he had gone forth to do battle with King Kafid, whereupon quoth Janshah, "Bring me my steed, that I may go to my sire." They replied, "We hear and obey," and brought his horse : but he said in himself, "I am taken up with the thought of myself and my love and I deem well to mount and ride for the City of the Jews, where haply Allah shall grant me the boon to meet the merchant who hired me for the ruby-business and may be he will deal with me as he dealt before, for none knoweth whence good cometh." So he took with him a thousand horse and set out, the folk saying, "At last Janshah hath fared forth to join his father in the field, and to fight by his side ;" and they stinted not pushing on till dusk, when they halted for the night in a vast meadow. As soon as he knew that all his men were asleep, the Prince rose privily and girding his waist, mounted his horse and rode away intending to reach Baghdad, because he had heard from the Jews that a caravan came thence to their city once in every two years and he made up his mind to journey thither with the next Cafileh. When his men awoke and missed the Prince and his horse, they mounted and sought him right and left but, finding no trace of him, rejoined his father and told him what his son had done ; whereat he was wroth beyond measure and cast the crown from his head, whilst the sparks were like to fly from his mouth, and he said, "There is no Majesty and there is no Might but in Allah ! Verily I have lost my son, and the enemy is still before me." But his Wazirs and vassals said to him, "Patience, O King of the age ! Patience bringeth weal in wake." Meanwhile Janshah, parted from his lover and pained for his father, was in sore sorrow and dismay, with heart seared and eyes tear-bleared and unable to sleep night or day. But when his father heard the loss his host had endured, he declined battle, and fled before King Kafid ; and, retiring to his city, closed the gates and strengthened the walls. Thereupon King Kafid followed him and sat down before the town, offering battle seven nights and eight days, after which he withdrew to his tents to tend his wounded, while the citizens defended themselves as best they could, fortifying the place and setting up mangonels and other engines on the walls. Such was the condition of the two Kings, and war raged between them for a space of seven years.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Fife Hundred and Twenty-first Night,

She said, It hath reached me, O auspicious King, that Kings Teghmus and Kafid continued in this condition for seven years; but, as regards Janshah, he rode through wild and wold and whenever he came to a town he asked concerning Takni, the Castle of Jewels, but none knew of it and all answered, "Of a truth we never heard of such place, not even by name." At last he happened to enquire concerning the City of the Jews from a merchant who told him that it was situate in the extreme Orient; adding, "A caravan will start this very month for the city of Mizrakán in Hind; whither do thou accompany us and we will fare on to Khorasan and thence to the city of Shima'un and Khwárazm, from which latter place the City of the Jews is distant a year and three months' journey." So Janshah waited till the departure of the caravan, when he joined himself thereto and journeyed, till he reached the city of Mizrakan whence, after vainly asking for Takni, the Castle of Jewels, he set out and enduring on the way great hardships and perils galore and the extreme of hunger and thirst, he arrived at the town of Shima'un. Here he made enquiry for the City of the Jews, and they directed him to the road thither. So he fared forth and journeyed days and nights till he came to the place where he had given the apes the slip, and continued his journey thence to the river, on the opposite bank of which stood the City of the Jews. He sat down on the shore and waited till the Sabbath came round and the river dried up by decree of Allah Almighty, when he crossed over to the opposite bank and, entering the city, betook himself to the house wherein he had lodged on his former journey. The Jew and his family saluted him and rejoiced in his return and, setting meat and drink before him, asked, "Where hast thou been during thine absence?" and he answered, "In the kingdom of Almighty Allah!"¹ He lay with them that night and on the morrow he went out to solace himself with a walk about the city and presently heard a crier crying aloud and saying, "O folk, who will earn a thousand gold pieces and a fair slave-girl and do half a day's work for us?" So Janshah went up to him and said, "I will do this work."² Quoth the crier, "Follow me," and carrying him to the house of the Jew merchant, where he had been aforetime, said, "This young man will do thy need."

¹ Anglicè a quibble, evidently evasive.

² In text "Aná A'amil," etc., a true Egypto-Syrian vulgarism.

The merchant not recognising him gave him welcome and carried him into the Harim, where he set meat and drink before him, and he ate and drank. Then he brought him the money and formally made over to him the handsome slave-girl. As soon as morning dawned, he took the dinars and the damsel and, committing them to his Jew host with whom he had lodged aforetime, returned to the merchant, who mounted and rode out with him, till they came to the foot of the tall and towering mountain, where the merchant, bringing out a knife and cords, said to Janshah, "Throw the mare." So he threw her and bound her four legs with the cords and slaughtered her and cut off her head and four limbs and slit her body, as ordered by the Jew; whereupon quoth he, "Enter her body, till I sew it up on thee; and whatsoever thou seest therein, tell me of it, for this is the work whose wage thou hast taken." So Janshah entered the mare's body and the merchant sewed it up on him; then withdrawing to a fair distance, hid himself. And after an hour a great bird swooped down from the lift and, snatching up the carcass in his pounces soared high toward the sky. Then he perched upon the mountain-peak and would have eaten the prey, but Janshah seeing his intent took out his knife and slit the mare's body and came forth. The bird was scared at his sight and flew away, and Janshah went up to a place whence he could see below, and looking down, espied the merchant standing at the foot of the mountain, as he were a sparrow. So he cried out to him, "What is thy will, O merchant?" Replied the Jew, "Throw me down of the stones that lie about thee, that I may direct thee in the way down." Quoth Janshah, "Thou art he who didst with me thus and thus five years ago, and through thee I suffered hunger and thirst and sore toil and much trouble; and now thou hast brought me hither once more and thinkest to destroy me. By Allah, I will not throw thee aught!" So saying, he turned from him and set out for where lived Shaykh Nasr, the King of the Birds.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-second Night,

She said, It hath reached me, O auspicious King, that Janshah took the way for where lived Shaykh Nasr, the King of the Birds. And he ceased not faring on many days and nights, tearful-eyed and heavy-hearted; eating, when he was hungered, of the growth of the ground, and drinking, when he thirsted, of its streams, till he

came in sight of the Castle of the lord Solomon and saw Shaykh Nasr sitting at the gate. So he hastened up to him and kissed his hands ; and the Shaykh saluted him and bade him welcome and said to him, "O my son, what aileth thee that thou returnest to this place, after I sent thee home with the Princess Shamsah, cool of eyes and broad of breast ?" Janshah wept and told him all that had befallen him and how she had flown away from him, saying, "An thou love me, come to me in Takni, the Castle of Jewels ;" at which the old man marvelled and said, "By Allah, O my son, I know it not, nor, by the virtue of our lord Solomon, have I ever in my life heard its name !" Quoth Janshah, "What shall I do ? I am dying of love and longing." Quoth Shaykh Nasr, "Take patience until the coming of the birds, when we will enquire of them concerning Takni, the Castle of Jewels ; haply one of them shall wot thereof." So Janshah's heart was comforted and, entering the Palace, he went straight to the chamber which gave upon the Lake in which he had seen the three maidens. After this he abode with Shaykh Nasr for a while and, one day as he was sitting with him, the Shaykh said, "O my son, rejoice for the time of the birds' coming draweth nigh." Janshah was gladdened to hear the news ; and after a few days the birds began to come and Shaykh Nasr said to him, "O my son, learn these names¹ and address thyself with me to meet the birds." Presently, the fowls came flying up and saluted Shaykh Nasr, kind after kind, and he asked them of Takni, the Castle of Jewels, but they all made answer, "Never heard we of such a place." At these words Janshah wept and lamented till he swooned away ; whereupon Shaykh Nasr called a huge bird and said to him, "Carry this youth to the land of Kabul," and described to him the country and the way thither. Then he set Janshah on the bird's back, saying, "Be careful to sit straight and beware of leaning to either side, else thou wilt be torn to pieces in the air ; and stop thy ears from the wind, lest thou be dazed by the noise of the revolving sphere and the roaring of the seas." Janshah resolved to do his bidding and the bird took flight high in sky and flew with him a day and a night, till he set him down by the King of the Beasts, whose name was Sháh Badrí, and said to his rider, "We have gone astray from the way directed by Shaykh Nasr." And he would have taken him up again and flown on with him ; but Janshah said, "Go thy ways and leave me here : till I die on this spot or I find Takni, the Castle of Jewels, I will not return to my country." So the fowl left him with Shah Badri, King of the Beasts, and flew

¹ *i.e.* magical formulæ. The context is purposely left vague.

away. The King thereupon said to him, "O my son, who art thou and whence comest thou with yonder great bird?" So Janshah told him his story from beginning to end, whereat Shah Badri marvelled and said, "By the virtue of the lord Solomon, I know not of this castle; but if any one of the beasts my subjects know it, we will reward him bountifully and send thee by him thither." Hereat Janshah wept bitterly but presently he took patience and abode with Shah Badri, and after a short time the King of the Beasts said to him, "O my son, take these tablets and commit to memory that which is therein; and when the beasts come, we will question them of the Castle of Jewels."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Twenty-third Night,

She continued, It hath reached me, O auspicious King, that the King of the Beasts said to Janshah, "Commit to memory what is in these tablets; and when the beasts come, we will ask them anent that castle." He did as the King bade him, and before long, up came the beasts, kind after kind, and saluted Shah Badri, who questioned them of Takni, the Castle of Jewels: but they all replied, "We know not this castle, nor ever heard we of it." At this Janshah wept and lamented for that he had not gone with the bird that brought him from Shaykh Nasr's castle; but Shah Badri said to him, "Grieve not, O my son, for I have a brother, King Shimakh hight, who is older than I; he was once a prisoner to King Solomon, for that he rebelled against him; nor is there among the Jinn one older than he and Shaykh Nasr. Belike he knoweth of this castle; at any rate he ruleth over all the Jinn in this country side." So saying he set Janshah on the back of a beast and gave him a letter to his brother, commending him to his care. The beast set off with the Prince forthwith and fared on days and nights, till it came to King Shimakh's abiding place; and when it caught sight of the King it stood still afar off; whereupon Janshah alighted and walked on, till he found himself in the presence. Then he kissed hands and presented his brother's letter. The King read the missive and, having mastered the meaning, welcomed the Prince, saying, "By Allah, O my son, in all my born days I never saw nor heard of this castle!" adding (as Janshah burst into tears), "but tell me thy story and who and whence thou art and whither thou art bound." So Janshah related to him his history from beginning to end, at which Shimakh marvelled and said, "O my son, I do not believe that even the lord Solomon ever

saw this castle or heard thereof; but O my son,¹ I know a monk in the mountains, who is exceedingly old and whom all birds and beasts and Jann obey; for he ceased not his conjurations against the Kings of the Jann, till they submitted themselves to him in their own despite, by reason of the might of his oaths and his magic; and now all the birds and the beasts are his servants. I myself once rebelled against King Solomon and he sent against me this monk, the only being who could overcome me with his craft and his conjurations and his gramarye; then he imprisoned me, and since that time I have been his vassal. He hath travelled in all countries and quarters and knoweth all ways and regions and places and castles and cities; nor do I think there is any place concealed from his ken. So needs must I send thee to him; haply he may direct thee to the Castle of Jewels; and, if he cannot do this, none can; for all things obey him, birds and beasts and the very mountains, and come at his beck and call by reason of his skill in magic. Moreover, by the might of his necromancy he hath made a staff, in three pieces, and this he planteth in the earth and conjureth over it; whereupon flesh and blood issue from the first piece, sweet milk from the second and wheat and barley from the third; then he withdraweth the staff and returneth to his place which is hight the Hermitage of Diamonds. And this magical monk is a cunning inventor and artificer of all manner strange works; and he is a crafty warlock full of guiles and wiles, an arch-deceiver of wondrous wickedness, who hath mastered every kind of magic and witchcraft. His name is Yaghmus and to him I must needs send thee on the back of a big bird with four wings,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-fourth Night,

She pursued, it hath reached me, O auspicious King, that Shimakh said to Janshah, "I must needs send thee to the monk Yaghmus on the back of a big bird with four wings, each measuring thirty Háshimi² cubits in length; and it hath feet like those of an elephant, but it flieth only twice a year." And there was with King Shimakh an officer, by name Timshún, who used every day to carry off two Bactrian³ camels from the land of Irak and cut them up for the

¹ The repetition is a condescension, a token of kindness.

² This is the common cubit of 18 inches: the modern vary from 22 to 26.

³ I have noticed the two-humped Bactrian camel which the Syrians and Egyptians compare with an elephant. See p. 221. (the neo-Syrian) Book of Kalilah and Dimnah.

bird that it might eat them. So King Shimakh bade the fowl take up Janshah and bear him to the cell of the hermit Yaghmus : and it rose into the air and flew on days and nights, till it came to the Mountain of the Citadels and the Hermitage of Diamonds ; where Janshah alighted and going up to the hermitage, found Yaghmus the Monk at his devotions. So he entered the chapel and, kissing the ground, stood respectfully before the hermit. When Yaghmus saw him, he said, "Welcome, O my son, O parted from thy home and fated forth to roam ! Tell me the cause of thy coming hither." So Janshah wept and acquainted him with all that had befallen him from beginning to end and that he was in quest of the Castle of Jewels. The Monk marvelled greatly at his story and said, "By Allah, O my son, never in my life heard I of this castle, nor ever saw I one who had heard of it or had seen it, for all I was alive in the days of Noah, Allah's Prophet (on whom be peace!), and I have ruled the birds and beasts and Jinn ever since his time ; nor do I believe that Solomon David-son himself knew of it. But wait till the birds and beasts and chiefs of the Jann come to do their homage to me and I will question them of it ; peradventure, some one of them may be able to give us news of it and Allah Almighty shall make all things easy to thee." So Janshah homed with the hermit, until the day of the assembly, when all the birds and beasts and Jann came to swear fealty ; and Yaghmus and his guest questioned them anent Takni, the Castle of Jewels ; but they all replied, "We never saw or heard of such a place." At this, Janshah fell a-weeping and lamenting and humbled himself before the Most High ; but, as he was thus engaged, behold, there flew down from the heights of air another bird, big of bulk and black of hue, which had tarried behind the rest, and kissed the hermit's hands. Yaghmus asked it of Takni, the Castle of Jewels, and it answered, saying, "O Monk, when I and my brothers were tiny chicks we abode behind the Mountain Kaf on a hill of crystal, in the midst of a great desert ; and our father and mother used to set out for it every morning and in the evening come back with our food. They went out early one day, and were absent from us a se'nnight and hunger was sore upon us ; but on the eighth day they returned, both weeping, and we asked them the reason of their absence. Quoth they :—A Marid swooped down on us and carried us off in his claws to Takni, the Castle of Jewels, and brought us before King Shahlán, who would have slain us ; but we told him that we had left behind us a brood of fledgelings ; so he spared our lives and let us go. And were my parents yet in the bonds of life they would give thee news of the castle." When Janshah heard this, he wept bitter tears and said to the hermit,

"Prithee bid the bird carry me to his father and mother's nest on the crystal hill, behind the Mountain Kaf." So the hermit said, "O Bird, I desire thee to obey this youth in whatsoever he may command thee." "I hear and obey thy bidding," replied the fowl; and, taking Janshah on its back, flew with him days and nights without ceasing till it set him down on the Hill of Crystal and there alighted. And having delayed a resting while there, it again set him on its back and flew off and ceased not flying for two whole days till it reached the spot where the nest was, ———And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Twenty-fifth Night,

She said, It hath reached me, O auspicious King, that the fowl ceased not flying with Janshah two full days; till it reached the spot where the nest was, and set him down there and said, "O Janshah, this is where stood our nest." He wept sore and replied, "I pray thee bear me farther on to where thy parents used to forage for food." The bird consented; so it took him up again and flew on with him seven nights and eight days, till it set him down on the top of a high hill, Karmús hight, and left him there saying, "I know of no land behind this hill." Then it flew away and Janshah sat down on the hill-top and fell asleep. When he awoke, he saw something gleaming afar off as it were lightning and filling the firmament with its flashings; and he wondered what this sheen could be without wotting that it was the Castle he sought. So he descended the mountain and made towards the light, which came from Takni, the Castle of Jewels, distant two months' journey from Karmus, the hill whereon he had alit, and its foundations were fashioned of red rubies and its buildings of yellow gold. Moreover, it had a thousand turrets builded of precious metals; and stones of price studded and set in the minerals brought from the Main of Murks, and on this account it was named the Castle of Jewels, Takni. It was a vast great castle and the name of its king was King Shahlán, the father of the lady Shamsah and her sisters. Such was the case with Janshah; but as regards Princess Shamsah, when she fled from Janshah, she made straight for the Castle of Jewels and told her father and mother all that had passed between the Prince and herself; how he had wandered the world and seen its marvels and wonders and how fondly he loved her and how dearly she loved him. Quoth they, "Thou hast not dealt righteously with him, as Allah would have thee deal." More-

over King Shahlan repeated the story to his guards and officers of the Marids of the Jinn and bade them bring him every mortal they should see. For the lady Shamsah had said to her parents, "Janshah loveth me with passionate love and forsure he will follow me; for when flying from his father's roof I cried to him :—An thou love me, seek me at Takni, the Castle of Jewels!" Now when Janshah beheld that sheen and shine, he made straight for it wishing to find out what it might be. And as chance would have it, Shamsah had that very day despatched a Marid on an occasion in the direction of the hill Karmus, and on his way thither he caught sight of a man, a mortal; so he hastened up to him and saluted him. Janshah was terrified at his sight, but returned his salam, and the Marid asked, "What is thy name?" and he answered, "My name is Janshah, and I have fallen madly in love with a Jinniyah known as Princess Shamsah, who captivated me by her beauty and loveliness; but despite my dear love she fled from the palace wherein I placed her and behold, I am here in quest of her." Herewith he wept with bitter weeping. The Marid looked at him and his heart burned with pity on hearing the sad tale, and he said, "Weep not, for surely thou art come to thy desire. Know that she loveth thee fondly and hath told her parents of thy love for her, and all in yonder castle love thee for her sake; so be of good cheer and keep thine eyes cool of tear." Then he took him on his shoulders and made off with him to the Castle of Jewels, Takni. Thereupon the bearers of fair tidings hastened to report his coming, and when the news reached Shamsah and her father and mother, they all rejoiced with exceeding joy, and King Shahlan took horse and rode out, commanding all his guards and Ifrits and Marids honourably to meet the Prince;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-sixth Night,

She said, It hath reached me, O auspicious King, that King Shahlan commanded all his guards and Ifrits and Marids to meet the Prince; and, as soon as he came up with him, he dismounted and embraced him, and Janshah kissed his hand. Then Shahlan bade put on him a robe of honour of many-coloured silk, laced with gold and set with jewels, and a coronet such as man never saw; and, mounting him on a splendid mare of the steeds of the Kings of the Jinn, took horse himself and, with an immense retinue riding on the right hand and the left, brought him in great state to the Castle.

Janshah marvelled at the splendour of this edifice, with its walls builded of rubies and other jewels and its pavement of crystal and jasper and emerald, and fell a-weeping at the memory of his past miseries ; but the King and Queen, Shamsah's mother, wiped away his tears and said, "Now no more weeping and be of good cheer, for thou hast won to thy will." Then Shahlan carried him into the inner court of the Castle, where he was received by a multitude of beautiful damsels and pages and black Jinn-slaves, who seated him in the place of honour and stood to do him service, whilst he was lost in amazement at the goodliness of the place, and its walls all edified of precious metals and jewels of price. Presently King Shahlan repaired to his hall of audience, where he sat down on his throne and, bidding the slave-girls and the pages introduce the Prince, rose to receive him and seated him by his side on the throne. Then he ordered the tables to be spread and they ate and drank and washed their hands ; after which in came the Queen, Shamsah's mother, and saluting Janshah, bade him welcome in these words, "Thou hast come to thy desire after weariness and thine eyes shall now sleep after watching ; so praised be Allah for thy safety !" Thus saying, she went away and forthwith returned with the Princess Shamsah, who saluted Janshah and kissed his hands ; hanging her head in shame and confusion before him and her parents ; after which as many of her sisters as were in the palace came up to him and greeted him in like manner. Then quoth the Queen to him, "Welcome, O my son, our daughter Shamsah hath indeed sinned against thee, but do thou pardon her misdeed for our sakes." When Janshah heard this, he cried out and fell down fainting, whereat the King marvelled and they sprinkled on his face rose-water mingled with musk and civet, till he came to himself and, looking at Princess Shamsah, said, "Praised be Allah who hath brought me to my desire and hath quenched the fire of my heart !" Replied she, "May He preserve thee from the Fire ! but now tell me, O Janshah, what hath befallen thee since our parting and how thou madest thy way to this place ; seeing that few even of the Jann ever heard of Takni, the Castle of Jewels ; and we are independent of all the Kings nor any wotteth the road hither. Thereupon he related to her every adventure and peril and hardship he had suffered and how he had left his father at war with King Kafid, ending with these words, "And all for thy sake, my lady Shamsah !" Quoth the Queen, "Now hast thou thy heart's desire, for the Princess is thy handmaid, and we give her in free gift to thee." Janshah joyed exceedingly at these words and the Queen added, "Next month, if it be the will of Almighty Allah, we will

have a brave wedding and celebrate the marriage festival, and after the knot is tied we will send you both back to thy native land, with an escort of a thousand Marids of our body-guard, the least of whom, an thou bid him slay King Kafid and his folk, would surely destroy them to the last man in the twinkling of an eye. Furthermore if it please thee we will send thee, year after year, a company of which each and every can so do with all thy foes"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Twenty-seventh Night

She continued, It hath reached me, O auspicious King, that the lady Shamsah's mother ended with saying, "And if it so please thee we will send thee, year after year, a company of which each and every can destroy thy foes to the last man." Then King Shahlan sat down on his throne and, summoning his grantees and officers of state, bade them make ready for the marriage-festivities and decorate the city seven days and nights. "We hear and we obey," answered they, and busied themselves two months in the preparations, after which they celebrated the marriage of the Prince and Princess and held a mighty festival, never was there its like. Then they brought Janshah to his bride and he abode with her in all solace of life and delight for two years, at the end of which time he said to her, "Thy father promised to send us to my native land, that we might pass one year there and the next here." Answered she, "I hear and obey," and going in to King Shahlan at nightfall told him what the Prince had said. Quoth he, "I consent; but have patience with me till the first of the month, that I may make ready for your departure." She repeated these words to her husband and they waited till the appointed time, when the King bade his Marids bring out to them a great litter of red gold, set with pearls and jewels and covered with a canopy of green silk, purpled in a profusion of colours and embroidered with precious stones, dazzling with its goodness the eyes of every beholder. He chose out four of his Marids to carry the litter in whichever of the four quarters the riders might choose. Moreover, he gave his daughter three hundred beautiful damsels to wait upon her and bestowed on Janshah the like number of white slaves of the sons of the Jinn. Then the lady Shamsah took formal leave of her mother and sisters and all her kith and kin; and her father fared forth with them. So the four Marids took up the litter, each by one corner, and rising

under it like birds in air, flew onward with it between earth and heaven till mid-day, when the King bade them set it down and all alighted. Then they took leave of one another and King Shahlan commended Shamsah to the Prince's care, and giving them in charge to the Marids, returned to the Castle of Jewels, whilst the Prince and Princess remounted the litter, and the Marids taking it up, flew on for ten whole days, in each of which they accomplished thirty months' journey, till they sighted the capital of King Teghmus. Now one of them knew the land of Kabul; so when he saw the city, he bade the others let down the litter at that populous place which was the capital.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-eighth Night

She said, It hath reached me, O auspicious King, that the Marid-guards let down the litter at the capital of King Teghmus who had been routed and had fled from his foes into the city, where he was in sore straits, King Kafid having laid close siege to him. He sought to save himself by making peace with the King of Hind, but his enemy would give him no quarter; so seeing himself without resource or means of relief, he determined to strangle himself and to die and be at rest from this trouble and misery. Accordingly he bade his Wazirs and Emirs farewell and entered his house to take leave of his Harim; and the whole realm was full of weeping and wailing and lamentation and woe. And whilst this rout and hurly-burly were enacting, behold, the Marids descended with the litter upon the palace that was in the citadel, and Janshah bade them set it down in the midst of the Divan. They did his bidding and he alighted with his company of handmaids and Mamelukes; and, seeing all the folk of the city in straits and desolation and sore distress, said to the Princess, "O love of my heart and coolth of mine eyes, look in what a piteous plight is my sire!" Thereupon he bade the Marid-guard fall upon the beleaguering host and slay them, saying, "Kill ye all, even to the last man;" and Janshah commanded one of them, by name Karátash,¹ who was exceeding strong and valiant, to bring King Kafid to him in chains. So they set down the litter and covered it with the canopy; then, having waited till midnight, they attacked the enemy's camp one of them

Probably a corruption of the Turkish "Kara Tásh" = black stone, in Arab. "Hájar Jahannam" (hell-stone) = lava, basalt.

being a match for ten ; or at least for eight. And while these smote the foes with iron maces, those mounted their magical elephants and soared high in the lift, and then swooping down and snatching up their opponents, tare them to pieces in mid-air. But Karatash made straight for Kafid's tent where he found him lying in a couch ; so he took him up, shrieking for fear, and flew with him to Janshah, who bade the four Marids bind him on the litter and hang him high in the welkin over his camp, that he might witness the slaughter of his men. They did as the Prince commanded them and left Kafid, who had swooned for fear, hanging between earth and air and buffetting his face for grief. As for King Teghmus, when he saw his son, he well-nigh died for excess of joy and, crying with a loud cry, fell down in a swoon. They sprinkled rose-water on his face, till he came to himself, when he and his son embraced and wept with sore weeping ; for he knew not that the Jinn-guard were battling with King Kafid's men. Then Princess Shamsah accosted the King and kissing his hand, said to him, "Sire, be pleased to go up with me to the palace-roof and witness the slaughter of thy foes by my father's Marids." So he went up to the terrace-roof and sitting down there with his daughter-in-law, enjoyed watching the Marids do havoc among the besiegers and break a way through the length and breadth of them. For one of them smote with his iron mace upon the elephants and their riders and pounded them till man was not to be distinguished from beast ; whilst another shouted in the faces of those who fled, so that they fell down dead ; and the third caught up a score of horsemen, beasts and all ; and, towering with them high in air, cast them down on earth, so that they were torn into pieces. And this was high enjoyment for Janshah and his father and the lady Shamsah.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Twenty-ninth Night,

She said, It hath reached me, O auspicious King, that King Teghmus and his son and daughter-in-law went up to the terrace-roof and enjoyed a prospect of the Jinn-guards battling with the beleaguering host. And King Kafid (still hanging between heaven and earth) also saw the slaughter of his troops and wept sore and buffetted his face ; nor did the carnage cease among the army of Hind for two whole days, till they were cut off even to the last man. Then Janshah commanded a Marid, by name Shimwál, chain up King Kafid with manacles and fetters, and imprison him in a tower called

the Black Bulwark. And when his bidding was done, King Teghmus bade beat the drums and despatched messengers to announce the glad news to Janshah's mother, informing her of his approach; whereupon she mounted in great joy and she no sooner espied her son than she clasped him in her arms and swooned away for stress of gladness. They sprinkled rose-water on her face, till she came to herself, when she embraced him again and again wept for excess of joy. And when the lady Shamsah knew of her coming, she came to her and saluted her; and they embraced each other and after remaining embraced for an hour sat down to converse. Then King Teghmus threw open the city-gates and despatched couriers to all parts of the kingdom, to spread the tidings of his happy deliverance; whereupon all his princely Vassals and Emirs and the Grandees of the realm flocked to salute him and give him joy of his victory and of the safe return of his son; and they brought him great store of rich offerings and curious presents. The visits and oblations continued for some time, after which the King made a second and a more splendid bride-feast for the Princess Shamsah and bade decorate the city and held high festival. Lastly they unveiled and paraded the bride before Janshah, with apparel and ornaments of the utmost magnificence, and her bridegroom presented her with an hundred beautiful slave-girls to wait upon her. Some days after this, the Princess repaired to the King and interceded with him for Kafid, saying, "Suffer him return to his own land, and if henceforward he be minded to do thee a hurt, I will bid one of the Jinn-guard snatch him up and bring him to thee." Replied Teghmus, "I hear and I obey," and bade Shimwal bring him the prisoner, who came manacled and fettered and kissed earth between his hands. Then he commanded to strike off his chains and, mounting him on a lame mare, said to him, "Verily Princess Shamsah hath interceded for thee: so begone to thy kingdom, but if thou fall again to thine old tricks, she will send one of the Marids to seize thee and bring thee hither." Thereupon King Kafid set off homewards in the sorriest of plights,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirtieth Night,

She said, It hath reached me, O auspicious King, that King Kafid set off homewards in the sorriest of plights, whilst Janshah and his wife abode in all solace and delight of life, making the most of its joyance and happiness. All this recounted the youth sitting between

the tombs unto Bulukiya, ending with, "And behold, I am Janshah who witnessed all these things, O my brother, O Bulukiya!" Then Bulukiya who was wandering the world in his love for Mohammed (whom Allah bless and keep!) asked Janshah, "O my brother, what be these two sepulchres and why sittest thou between them and what causeth thy weeping?" He answered, "Know, O Bulukiya, that we abode in all solace and delight of life, passing one year at home and the next at Takni, the Castle of Jewels, whither we betook not ourselves but in the litter borne by the Marids and flying between heaven and earth." Quoth Bulukiya, "O my brother, O Janshah, what was the distance between the castle and thy home?" Quoth he, "Every day we accomplished a journey of thirty months and the time we took was ten days. We abode on this wise a many of years till, one year we set out for the Castle of Jewels, as was our wont, and on the way thither alighted from the litter at this island to rest and take our pleasure therein. We sat down on the river-bank and ate and drank; after which the Lady Shamsah, having a mind to bathe, put off her clothes and plunged into the water. Her women did likewise and they swam about awhile, whilst I walked on along the bank of the stream leaving them to swim about and play with one another. And behold, a huge shark of the monsters of the deep seized the Princess by the leg, without touching any of the girls; and she cried out and died forthright, whilst the damsels fled out of the river to the pavilion, to escape from the shark. But after awhile they returned and taking up her corpse carried her to the litter. Now when I saw her dead, I fell down fainting and they sprinkled water on my face, till I recovered and wept over her. Then I despatched the Jinn-guards to her parents and family, announcing what had befallen her; and in the shortest time they came to the spot and washed her and shrouded her; after which they buried her by the river-side and made mourning for her. They would have carried me with them to their own country; but I said to King Shahlan, "I beseech thee to dig me a grave beside her tomb, that, when I die, I may be buried by her side in that grave." Accordingly, the King commanded one of his Marids to do as I wished, after which they departed and left me here to weep and mourn for her till I die." And this is my story and the cause of my sojourn between these two tombs." And he repeated these two couplets:¹—

"The house, sweet heart, is now no home to me * Since thou art gone, nor
neighbour neighbourly.

¹ A variant of lines in Night xx.

The friend, whilòme, I took to heart, no more * Is friend, and brightest lights lose brilliancy.'

But when Bulukiya heard out Janshah's tale, he wondered——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirty-first Night,

She said, It hath reached me, O auspicious King, that when Bulukiya heard out Janshah's tale he wondered and exclaimed, "By Allah, methought I had indeed wandered over the world and compassed it about; but now I forget all I have seen after listening to these adventures of thine!" He was silent a while and then resumed, "I beg thee, of thy favour and courtesy, to direct me in the way of safety." So Janshah directed him into the right road, and Bulukiya, bade him farewell and went his ways. All this the Serpent-queen related to Hasib Karim al-Din, and he asked her, "But how knowest thou of these things?" and she answered, "O Hasib, thou must ken that I had occasion, some five-and-twenty years ago, to send one of my largest serpents to Egypt and gave her a letter for Bulukiya, saluting him. So she went there willingly, for she had a daughter in the land called Bint Shumúkh¹; and after asking for Bulukiya she found him and gave him my missive. He read it and replied to the messenger snake, "Thou comest from the Queen of the Serpents whom I am minded to visit for I have an occasion to her." She replied, "I hear and obey." Then she bore him to her daughter of whom she took leave and said to her companion, "Close thine eyes." So he closed them and opening them again, behold, he found himself on the mountain where I now am. Then his guide carried him to a great serpent, whom he saluted; whereupon quoth she, "Didst thou deliver the missive to Bulukiya?" and she replied, "Even so; and he hath accompanied me and here he standeth." Presently Bulukiya asked after me, the Serpent-queen, and the great serpent answered, "She hath gone to the mountain Kaf with all her host, as is her wont in winter; but next summer she will come hither again. As often as she goeth thither, she appointeth me to reign in her room, during her absence; and if thou have any occasion to her, I will accomplish it for thee." Said he, "I beg thee to bring me the herb, which whoever crusheth and

¹ *i.e.* Daughter of Pride: the proud.

drinketh the juice thereof, sickeneth not neither groweth grey nor dieth." "I will not bring it," said the serpent, "till thou tell me what befel thee since thou leftest the Queen of the Serpents, to go with Affan in quest of King Solomon's tomb." So he related to her all his travels and adventures, together with the history of Janshah, and said at last, "Grant me my request, that I may return to mine own country." Replied the serpent, "By the virtue of the lord Solomon, I know not where is to be found the herb whereof thou speakest." Then she bade the serpent which had brought him thither, carry him back to Egypt: so the messenger obeyed her and said to him, "Shut thine eyes!" He did so and, opening them again, found himself on the mountain Mukattam.¹ "When I returned from the mountain Kaf" (added the Queen) "the serpent, my deputy, informed me of Bulukiya's visit and gave me his salutations and repeated to me his story and his meeting with Janshah. And this, O Hasib, is how I came to know the adventures of Bulukiya and the history of Janshah." Thereupon Hasib said to her, "O Queen, deign recount to me what befel Bulukiya as regards his return to Egypt." She replied, "Know, O Hasib, that when he parted from Janshah he fared on nights and days till he came to a great sea; so he anointed his feet with the juice of the magical herb and, walking over the face of the waters, sped onwards till he came to an island abounding in trees and springs and fruits, as it were the Garden of Eden. He landed and walked about, till he saw an immense tree, with leaves as big as the sails of a ship. So he went up to the tree and found under it a table spread with all manner meats, whilst on a branch of the branches sat a great bird, whose body was of pearls and leek-green emeralds, its feet of silver, its beak of red carnelian and its plumery of precious-metals; and it was engaged in singing the praises of Allah the Most High and blessing Mohammed (on whom be benediction and peace!)."——
——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-second Night,

She said, It hath reached me, O auspicious King, that when Bulukiya landed and walked about the island he found therein

¹ In the Calc. Edit. by misprint "Maktab." Jabal Mukattam is the old sea-cliff where the Mediterranean once beat and upon whose North-Western slopes Cairo is built.

many marvels, especially a bird whose body was of pearls and leek-green emeralds and its plumery of precious metals; and it was engaged in singing the praises of Allah the Most High and blessing Mohammed (upon whom be benediction and peace!). Seeing this he said, "Who and what art thou?" Quoth the bird, "I am one of the birds of Eden and followed Adam when Allah Almighty cast him out thence. And know, O my brother, that Allah also cast out with him four leaves of the trees of the garden, and they fell to the ground. One of them was eaten¹ by a worm, and of it came silk; the gazelles ate the second and thence proceeded musk; the third was eaten by bees and gave rise to honey, whilst the fourth fell in the land of Hind and from it sprang all manner of spices. As for me, I wandered over the face of earth till Allah deigned give me this island for a dwelling-place, and I took up my abode here. And every Friday from night till morning the Saints and Princes¹ of the Faith flock to this place and make pious visitation and eat from this table spread by Allah Almighty; and after they have eaten, the table is taken up again to Heaven: nor doth the food ever waste or corrupt." So Bulukiya ate his fill of the meats and praised the Great Creator. And presently, behold, there came up Al-Khizr² (with whom be peace!), at sight of whom Bulukiya rose and saluting him, was about to withdraw, when the bird said to him, "Sit, O Bulukiya, in the presence of Al-Khizr, on whom be peace!" So he sat down again, and Al-Khizr said to him, "Let me know who thou art and tell me thy tale." Thereupon Bulukiya related to him all his adventures from beginning to end and asked, "O my lord, how far is it hence to Cairo?" "Five-and-ninety years' journey," replied the Prophet: whereupon Bulukiya burst into tears; then, falling at Al-Khizr's feet, kissed them and said to him, "I beseech thee deliver me from this strangerhood and thy reward be with Allah, for that I am nigh upon death and know not what to do." Quoth Al-Khizr, "Pray to Allah Almighty that He permit me to carry thee to Cairo, ere thou perish." So Bulukiya wept and humbled himself before Allah, who granted his prayer and by inspiration bade Al-Khizr bear him to his people. Then said the

¹ Arab. "Kuth"; lit. an axle, a pole; next a prince; then a high order or doyen in Sainthood, especially amongst the Sufi-agnostics.

² Lit. "The Green" (Prophet), a mysterious personage confounded with Elijah, St. George and others. He was a Moslem, *i.e.* a true believer in the Islam of his day and Wazir to Kaykobod, founder of the Kayanian dynasty, sixth century B.C. We have before seen him as a contemporary of Moses. My learned friend Ch. Clermont-Ganneau traces him back, with a multitude of his similars (Proteus, Perseus, etc.), to the son of Osiris (p. 45, Horus et Saint Georges).

Prophet, "Lift thy head, for Allah hath heard thy prayer and hath inspired me to do what thou desirest; so take fast hold of me with both thy hands and shut thine eyes." The Prince did as he was bidden and Al-Khizr stepped a single step forwards, then said to him, "Open thine eyes!" So Bulukiya opened his eyes and found himself at the door of his palace at Cairo. He turned, to take leave of Al-Khizr, but found no trace of him——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirty-third Night,

She said, It hath reached me, O auspicious King, that when Bulukiya, standing at the gate of his palace, turned to take leave of Al-Khizr, he found no trace of him and entered the palace. When his mother saw him, she cried with a loud cry and swooned away for excess of joy, and they sprinkled water upon her face. After awhile she came to herself and embraced her son and wept with sore weeping, whilst Bulukiya wept and laughed by turns. Then all his friends and kindred came and gave him joy of his safe return, and the news was noised abroad in the land and there came to him presents from all parts. Moreover, they beat the drums and blew the flutes and rejoiced mightily. Then Bulukiya related to them his adventures ending with recounting how Al-Khizr had set him down at his palace-door, whereat they marvelled exceedingly and wept, till all were a-weary of weeping. Hasib wondered at the Queen's tale and shed many tears over it; then he again besought her to let him return to his family; but she said, "I fear me, O Hasib, that when thou gettest back to thy country thou wilt fail of thy promise and prove traitor to thine oath and enter the Hammam." But he swore to her another solemn oath that he would never again enter the baths as long as he lived; whereupon she called a serpent and bade her carry him up to the surface of the earth. So the serpent took him and led him from place to place, till she brought him out on the platform-edge of an abandoned cistern and there left him. Upon this he walked to the city and, coming to his house by the last of the day, at the yellowing of the sun, knocked at the door. His mother opened it and seeing her son screamed out and threw herself upon him and wept for excess of joy. His wife heard her mother-in-law weeping; so she came out to her and seeing her husband, saluted him and kissed his hands; and each rejoiced in other with exceeding joy of all three. Then they entered the house and sat

down to converse; and presently Hasib asked his mother of the woodcutters, who had left him to perish in the cistern. Quoth she, "They came and told me that a wolf had eaten thee in the Wady. As for them, they are become merchants and own houses and shops, and the world is grown wide for them. But every day they bring me meat and drink, and thus have they done until the present time." Quoth Hasib, "To-morrow do thou go to them and say:—My son Hasib Karim al-Din hath returned from his travels; so come ye to meet him and salute him." Accordingly, when morning dawned, she repaired to the woodcutters' houses and delivered to them her son's message, which when they heard, they changed colour, and saying, "We hear and obey," gave her each a suit of silk, embroidered with gold, adding, "Present this to thy good son¹ and tell him that we will be with him to-morrow." She assented and returning to Hasib gave him their presents and message. Meanwhile, the woodcutters called together a number of merchants and, acquainting them with all that had passed between themselves and Hasib, took counsel with them what they should do. Quoth the merchants, "It behoveth each one of you to give him half his monies and Mamelukes." And they all agreed to do this; so on the next day, each of them took half his wealth and, going in to Hasib, saluted him and kissed his hands. Then they laid before him what they had brought, saying, "This is of thy bounties, and we are in thy hands." He accepted their peace-offering and said, "What is past is past: that which befel us was decreed of Allah, and destiny doeth away with dexterity." Quoth they, "Come, let us walk about and take our solace in the city and visit the Hammam." Quoth he, "Not so: I have taken an oath never again to enter the baths, so long as I live." Rejoined they, "At least come to our homes that we may entertain thee." He agreed to this, and went to their houses and each of them entertained him for a night and a day; nor did they cease to do thus for a whole se'nnight, being seven in number. And now Hasib was master of monies and houses and shops, and the merchants of the city foregathered with him and he told them all that had befallen him. He became one of the chiefs of the guild and abode on this wise awhile, till it happened one day, as he was walking about the streets, that he passed the door of a Hammam, whose keeper was one of his companions. When the bathman, who was standing without, caught his eye he ran up to him and saluted

¹ Arab. "Walad," more ceremonious than "ibn." It is, by the by, the origin of our "valet" in its sense of boy or servant who is popularly addressed Yá walad. Hence I have seen in a French book of travels "un petit l'avelet."

him and embraced him, saying, "Favour me by entering the bath and there wash and be rubbed that I may show thee hospitality." Hasib refused, alleging that he had taken a solemn oath never again to enter the Hammam, but the bathman was instant with him, saying, "Be my three wives triply divorced and thou enter not and be washed!" When Hasib heard him thus conjure him, he was confounded and replied, "O my brother, hast thou a mind to ruin my house and make my children orphans and lay a load of sin upon my neck?" But his friend threw himself at his feet and kissed them, saying, "My happiness dependeth upon thy entering, and be the sin upon the neck of me!" Then all the servants of the bath set upon Hasib and dragging him in pulled off his clothes. But hardly had he sat down against the wall and begun to pour water on his head when a score of men accosted him, saying, "Rise, O man, and come with us to the Sultan, for thou art his debtor." Then they despatched one of them as messenger to the Sultan's Minister, who straightway took horse and rode, attended by threescore Mamelukes, to the baths, where he alighted and going in to Hasib, saluted him and said, "Welcome to thee!" Presently he gave the bathman an hundred dinars and, mounting Hasib on a horse he had brought with him, returned with him and all his men to the Sultan's palace. Here he bade them aid Hasib to dismount and, after seating him comfortably, set food before him, and when they had eaten and drunken and washed their hands, the Wazir clad him in two dresses of honour each worth five thousand dinars and said to him, "Know that Allah hath been merciful to us in sending thee; for the Sultan is nigh upon death by leprosy, and the books tell us that his life is in thy hands." Then, accompanied by a host of Grandees, he took him wondering withal and carried him through the seven doorways of the palace, till they came to the King's chamber. Now the name of this King was Karazdán, King of Persia and of the Seven Countries, and under his sway were an hundred sovereign princes, sitting on chairs of red gold, and ten thousand valiant captains, under each one's hand an hundred deputies and as many headsmen armed with sword and axe. They found the King lying on his bed with his face swathed in a napkin, and groaning for excess of pain. When Hasib saw this ordinance, his wit was dazed for awe of the King; so he kissed the ground before him, and prayed a blessing on him. Then the Grand Wazir, whose name was Shamlúr, rose and welcoming Hasib, seated him on a high chair at the King's right hand;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirt-fourth Night,

She said, It hath reached me, O auspicious King, that the Wazir Shamhur rose to Hasib and seated him on a chair at the right hand of King Karazdan ; after which he called for food and the tables were laid. And when they had eaten and drunken and washed their hands, Shamhur stood up (while all present also stood to do him honour) and, approaching Hasib said to him, "We are all thy servants and will give thee whatsoever thou askest, even were it one half the kingdom, so thou wilt but cure the King. Saying this, he led him by the hand to the royal couch, and Hasib, uncovering the King's face, saw that he was at the last fatal stage of the disease ; so he wondered at their hoping for a cure. But the Wazir kissed his hand and repeated his offers and ended with saying, "All we want of thee is to heal our King : " Whereupon he said to the Wazir, "True that I am the son of Allah's prophet, Daniel, but I know nothing of his art : for they put me thirty days in the school of medicine and I learnt nothing of the craft. I would well I knew somewhat thereof and might heal the King." Hearing this, the Grand Wazir said, "Do not multiply words upon us, for though we should gather together to us physicians from the East and from the West, none could cure the King save thou." Answered Hasib, "How can I make him whole, seeing I know neither his case nor its cure ? " Quoth the Minister, "His healing is in thy hands," and quoth Hasib, "If I knew the remedy of his sickness, I would heal him." Therewith the Wazir rejoined, "Thou kennest a cure right well ; the remedy of his sickness is the Queen of the Serpents, and thou knowest her abiding-place and hast been with her." When Hasib heard this, he knew that all this came of his entering the Baths, and repented whenas repentance availed him naught : then said he, "What is the Queen of the Serpents ? I know her not nor ever in all my life heard I of this name." Retorted the Wazir, "Deny not the knowledge of her, for I have proof that thou knowest her and hast passed two years with her." Repeated Hasib, "Verily, I never saw her nor even heard of her till this moment ; " upon which Shamhur opened a book and, after making sundry calculations, raised his head and spake as follows : "The Queen of the Serpents shall foregather with a man who shall abide with her two years ; then shall he return from her and come forth to the surface of the earth, and when he entereth the Hammam-bath his breast will become black." Then said he, "Look at thy breast." So Hasib looked at his own breast and behold, it was black : but he persisted in his denial and said,

"My breast was black from the day my mother bare me." Said the Wazir, "I had stationed three Mamelukes at the door of every Hammam, bidding them note all who entered and let me know when they found one whose breast was black : so, when thou enteredst, they looked at thy breast and, finding it black, sent and told me, after we had well-nigh lost hope of coming upon thee. All we want of thee is to show us the place whence thou camest out and after go thy ways ; for we have those with us who will take the Queen of the Serpents and fetch her to us." Then all the other Wazirs and Emirs and Grandees-flocked about Hasib who sorely repented of his misdeed ; and they conjured him, till they were weary, to show them the abode of the Queen ; but he ceased not saying, "I never saw nor heard of the matter." Then the Grand Wazir called the hangman and bade him strip Hasib and beat him a sore beating ; and so they did till he saw death face to face, for excess of pain, and the Wazir said, "We have proof that thou knowest the abiding-place of the Queen of the Serpents : why wilt thou persist in denial ? Show us the place whence thou camest out and go from us ; we have with us one who will take her, and no harm shall befall thee." Then he raised him and bade give him a dress of honour of cloth of red gold, embroidered with jewels, and spoke him fair till Hasib yielded and said, "I will show you the place." At this the Wazir rejoiced with great joy and took horse with all his many and rode, guided by Hasib, and never drew rein till they came to the mountain containing the cavern wherein he had found the cistern full of honey. There all dismounted and followed him as he entered, sighing and weeping, and showed them the well whence he had issued ; whereupon the Wazir sat down thereby and, sprinkling perfumes upon a chafing-dish, began to mutter charms and conjurations ; for he was a crafty magician and diviner and skilled in spiritual arts. He repeated three several formulas of conjuration and between each threw fresh incense upon the fire, crying out and saying, "Come forth, O Queen of the Serpents !" when behold, the water of the well sank down and a great door opened in the side, from which came a mighty noise of crying like unto thunder, so terrible that they thought the well had caved in and all present fell down fainting ; nay, some even died for fright. Presently, there issued from the well a serpent as big as an elephant, casting out sparks, like red hot coals, from its eyes and mouth and bearing on its back a charger of red gold, set with pearls and jewels, in the midst whereof lay a serpent from whose body issued such splendour that the place was illumined thereby ; and her face was fair and young and she spoke with most eloquent tongue. The Serpent-queen turned right and

left till her eyes fell on Hasib, to whom said she, "Where is the covenant thou madest with me, and the oath thou swarest to me, that thou wouldst never again enter the Hammam-bath? But there is no fighting against Fate nor hath any ever fled from that which is written on his forehead. Allah hath appointed the end of my life for thy hand to send, and it is His will that slain I be and King Karazdan be healed of his malady." So saying, she wept with sore weeping and Hasib wept to see her weep. As for the abominable Wazir Shamhur; he put his hand to lay hold of her; but she said to him, "Hold thy hand, O accursed, or I will blow upon thee and reduce thee to a heap of black ashes." Then she cried out to Hasib, saying, "Draw near me and take me in thine hand and lay me in the dish that is with you: then set it on thy head, for my death was fore-ordained, from Eternity without beginning,¹ to be at thy hand, and thou hast no power to avert it." So he took her and laid her in the dish, and put it on his head, when the well returned to its former state. Then they set out on their return to the city, Hasib carrying the dish on his head, and when they were half-way behold, the Queen of the Serpents said to him privily, "Hearken, O Hasib, to my friendly counsel, for all thou hast broken faith with me and been false to thine oath, and hast done this misdeed, but it was fore-ordained from all eternity." He replied "To hear is to obey," and she continued, "It is this: when thou comest to the Wazir's house, he will bid thee behead me and cut me in three; but do thou refuse, saying:—I know not how to slaughter² and leave him to do it with his own hand and to work his wicked will. When he hath cut my throat and divided my body into three pieces there will come a messenger, to bid him to the King, so he will lay my flesh in a cauldron of brass and set it upon a brazier before going to the presence and he will say to thee:—Keep up the fire under the cauldron till the scum rise; then skim it off and pour it into a phial to cool. Wait till it cool and then drink it, so shall naught of malady or pain be left in all thy body. When the second scum riseth, skim it off and pour it into a phial against my return from the King, that I may drink it for an ailment I have. Then will he give thee the phials and go to the King, and when he is gone, do thou light the fire and wait till the first scum rise and set it in a phial; keep it by thee but beware of drinking it, or no

¹ Arab. "Azal" = Eternity (without beginning); "Abad" = Infinity (eternity without end).

² The Moslem ritual for slaughtering (by cutting the throat) is not so strict as that of the Jews; but it requires some practice; and any failure in the conditions renders the meat impure, mere carrion (fatís).

good will befall thee. When the second scum riseth, skim it off and put it in a second phial and drink it down as soon as it cools. And when the Wazir returneth and asketh thee for the second phial, give him the first and note what shall befall him ;”—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirty-fifth Night,

She said, It hath reached me, O auspicious King, that the Serpent-queen charged Hasib not to drink of the first scum and carefully to keep the second, saying, “When the Wazir returneth from the King and asketh for the second phial, give him the first and note what shall befall him ; then drink the contents of the second phial and thy heart will become the home of wisdom. After this take up the flesh and, laying it in a brazen platter, carry it to the King and give him to eat thereof. When he hath eaten it and it hath settled in his stomach, veil his face with a kerchief and wait by him till noontide, when he will have digested the meat. Then give him somewhat of wine to drink and, by the decree of Allah Almighty, he will be healed of his unhealth and be made whole as he was. And give thou ear to the charge wherewith I charge thee ; and keep it in thy memory with carefullest keeping.” They ceased not faring till they came to the Wazir’s house, and he said to Hasib, “Come in with me !” So he went in and the troops dispersed and fared each his own way ; whereupon Hasib set down the platter and the Wazir bade him slay the Queen of the Serpents ;¹ but he said, “I know not how to slaughter and never in my born days killed I aught. An thou wilt have her throat cut, do it with thine own hand.” Accordingly the Minister Shamhur took the Queen from the platter and slew her, seeing which Hasib wept bitter tears and the Wazir laughed at him, saying, “O weak of wits, how canst thou weep for the killing of a worm ?” Then he cut her in three and, laying the pieces in a brass cauldron, set it on the fire and sat down to await the cooking of the flesh. And whilst he was sitting, lo ! there came a slave from the King, who said to him, “The King calls for thee without stay or delay ;” and he answered saying, “I hear and I obey.” So he gave Hasib two phials and bade him drink the first scum and keep the second against his return, even as the Queen of

¹ The Wazir repeats all the words spoken by the Queen—but “in iteration there is no recreation.”

the Serpents had foretold ; after which he went away with repeated charges and injunctions ; and Hasib tended the fire under the cauldron till the first scum rose, when he skimmed it off and, setting it in one of the phials, kept it by him. He then fed the fire till the second scum rose ; wherewith he skimmed it off and, putting it in the other phial, kept it for himself. And when the meat was done, he took the cauldron off the fire and sat awaiting the Wazir, who asked him on return, "What hast thou done?" and answered Hasib, "I did thy bidding to the last word." Quoth the Wazir, "What hast thou done with the first phial?" "I drank its contents but now," replied Hasib ; and Shamhur asked, "Thy body, feeleth it no change?" whereto Hasib answered, "Verily, I feel as I were on fire from front to foot." The villain Wazir made no reply hiding the truth but said, "Hand me the second phial, that I may drink what is therein, so haply I may be made whole of this ailing." Accordingly, Hasib brought him the first phial and he drank it off, thinking it contained the second scum ; but hardly had he done drinking when the phial fell from his hand and he swelled up and dropped down dead ; and thus was exemplified in him the saying ; "Whoso for his brother diggeth a pit, he shall be the first to fall into it." Now when Hasib saw this, he wondered and feared to drink of the second phial ; but he remembered the Serpent-queen's injunction and bethought him that the Wazir would not have reserved the second scum for himself, had there been aught of hurt therein. So he said, "I put my trust in Allah,"¹ and drank off the contents of the phial. No sooner had he done so, than the Most Highest made the waters of wisdom to well up in his heart and opened to him the fountains of knowledge, and joy and gladness overcame him. Then he took the serpent's flesh from the cauldron and, laying it on a platter of brass, went forth from the Wazir's house. On his way to the palace he raised his eyes and saw the seven Heavens and all that therein is, even to the Lote-tree, of the last term,² and the manner of the revolution of the spheres. Moreover, Allah discovered to him the ordinance of the planets and the scheme of their movements and the fixed stars ; and he saw the contour of the land and sea, whereby he became informed with geometry, astrology and astronomy and mathematics and all that hangeth thereby ; and he understood the causes and consequences of eclipses of the sun and moon. Then he

¹ A phrase always in the Moslem's mouth : the slang meaning of "we put our trust in Allah" is "let's cut our stick."

² Koran liii. 14. This "Sidrat al-Muntahà" (*Zizyphus lotus*) stands in the seventh Heaven on the right hand of Allah's throne : and even the angels may not pass beyond it.

looked at the earth and beheld all minerals and vegetables that are therein and thereon ; and he learned their properties, and their virtues, so that he became in an instant versed in medicine and chemistry and natural magic and the art of making gold and silver. And he ceased not carrying the flesh till he came to the palace, when he went in to King Karazdan, and kissing the ground before him, said, " May thy head survive thy Wazir Shamhur ! " The King was mightily angered at the news of the Grand Wazir's death and wept for him, whilst his Emirs and his Grandees and officers also wept. Then said Karazdan, " He was with me but now, in all health, and went away to fetch me the flesh of the Queen of the Serpents, if it should be cooked : what befel him that he is now dead, and what accident hath betided him ? " So Hasib told him the whole truth, how the Minister had drunk the contents of the phial and had forthwith swelled out and died. The King mourned for his loss with mourning sore and said to Hasib, " What shall I do without Shamhur ? " and Hasib answered " Grieve not, O King of the age ; for I will cure thee within three days and leave no whit of disease in thy body." At this the King's breast waxed broad and he said, " I wish to be made whole of this affliction, though after a long term of years." So Hasib set the platter before the King and made him eat a slice of the flesh of the Serpent-queen. Then he covered him up and, spreading a kerchief over his face, bade him sleep and sat down by his side. He slept from noonday till sundown, while his stomach digested the piece of flesh, and presently he awoke. Hasib gave him somewhat of wine to drink and bade him sleep again ; so he slept till the morning, and when dawn appeared Hasib repeated the treatment making him eat another piece of the flesh ; and thus he did with him three days following, till he had eaten the whole, when his skin began to shrink and scale off and he perspired, so that the sweat ran down from his head to his heels. Therewith he became whole and there abode in him no trace of the disease, which when Hasib saw, he said, " There is no help for it but that thou go to the Hammam." So he carried him to the bath and washed his body ; and when he came forth, it was like a wand of silver and he was restored to health, nay, sounder than he was before he fell ill. Thereupon he donned his richest robes and, seating himself on his throne, deigned make Hasib sit beside him. Then he bade the tables be spread and they ate and washed their hands ; after which he called for the service of wine and both drank their fill. Upon this all his Wazirs and Emirs and Captains and the Grandees of his realm and the notables of the lieges came in to him and gave him joy of his recovery ; and they beat the drums and adorned the city

in token of rejoicing. Then said the King to the assembly, "O Wazirs and Emirs and Grandees, this is Hasib Karim al-Din, who hath healed me of my sickness, and know all here present that I make him my Chief Wazir in the stead of the Wazir Shamhur;— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-sixth Night,

She continued, It hath reached me, O auspicious King, that quoth King Karazdan to his Ministers and high lords, "He who healed me of my sickness is none other than Hasib Karim al-Din here present. Therefore I make him my Chief Wazir in the stead of the Wazir Shamhur; and whoso loveth him loveth me, and whoso honoureth him honoureth me, and he who obeyeth him obeyeth me." "Hearkening and obedience," answered they, and all rising flocked to kiss Hasib's hand and salute him and give him joy of the Wazirate. Then the King bestowed on him a splendid dress of gold brocade, set with pearls and gems, the least of which was worth five thousand gold pieces. Moreover, he presented to him three hundred male white slaves and the like number of women-slaves, in loveliness like moons, and three hundred Abyssinian¹ handmaids, beside five hundred mules laden with treasure and sheep and oxen and buffaloes and bulls and other cattle beyond count; and he commanded all his Wazirs and Emirs and Grandees and Notables and Mamelukes and his subjects in general to bring him gifts. Presently Hasib took horse and rode, followed by the Wazirs and Emirs and lords and all the troops, to the house which the King had set apart for him, where he sat down on a chair; and the Wazirs and Emirs came up to him and kissed hands and gave him joy of his Ministership, vying with one another in suit and service. When his mother and his household knew what had happened, they rejoiced with exceeding joy and congratulated him on his good fortune; and his quondam comrades the woodcutters also came and gave him joy. Then he mounted again and, riding to the house of the late Wazir Shamhur, laid hands on all that was therein and transported it to his own abode. On this wise did

¹ Arab. "Habash": the word means more than "Abyssinia" as it includes the Dankali Country and the sea-board, a fact unknown to the late Lord Stratford de Redcliffe when he disputed with the Porte. I ventured to set him right and suffered accordingly.

Hasib, from a dunsical know-nothing, unskilled to read writing, become, by the decree of Allah Almighty, an adept in every science and versed in all manner of knowledge, so that the fame of his learning was blazed abroad over the land and he became renowned as an ocean of lore and skill in medicine and astronomy and geometry and astrology and alchemy and natural magic and the Cabbala and Spiritualism and all other arts and sciences. One day, he said to his mother, "My father Daniel was exceeding wise and learned; tell me what he left by way of books or what not!" So his mother brought him the chest and, taking out the five leaves which had been saved when the library was lost, gave them to him saying, "These five scrolls are all thy father left thee." So he read them and said to her, "O my mother, these leaves are part of a book: where is the rest?" Quoth she, "Thy father made a voyage taking with him all his library and, when he was shipwrecked, every book was lost save only these five leaves. And when he was returned to me by Almighty Allah he found me with child and said to me:—Haply thou wilt bear a boy; so take these scrolls and keep them by thee and whenas thy son shall grow up and ask what his father left him, give these leaves to him and say, Thy father left these as thine only heritage. And lo! here they are." And Hasib, now the most learned of his age, abode in all pleasure and solace and joyance of life, till there came to him the Destroyer of delights and the Severer of societies.¹ And yet, O King, is not this tale of Bulukiya and Janshah more wondrous than the adventures of

SINDBAD THE SEAMAN² AND SINDBAD THE LANDSMAN.

THERE lived in the city of Baghdad, during the reign of the Commander of the Faithful Harun al-Rashid, a man named Sindbád the

¹ Here ends vol. ii. of the Mac. Edit.

² Lane (vol. iii. 1) calls our old friend "Es-Sindibád of the Sea," and Benfey derives the name from the Sanskrit "Siddhapati" = lord of sages. The etymology (in Heb. Sandabar and in Greek Syntipas) is still uncertain, although the term often occurs in Arab stories; and some look upon it as a mere corruption of "Bidpai" (Bidyapati). The derivation offered by Hóle (Remarks on the Arabian Nights' Entertainments, by Richard Hóle, LL.D. London, Cadell, 1797) from the Persian ábád (a region) is impossible. It is, however, not a little curious that this purely Persian word (= a "habitation") should be found in Indian names as early as Alexander's day, e.g. the "Dachinabades" of the Periplus is "Dakhshin-ábába," the Sanskr. being "Dakshinapatha."

Hammál,¹ one in poor case who bore burdens on his head for hire. It happened to him one day of great heat that whilst he was carrying a heavy load, he became exceeding weary and sweated profusely, the heat and the weight alike oppressing him. Presently, as he was passing the gate of a merchant's house, before which the ground was swept and watered and there the air was temperate, he sighted a broad bench beside the door; so he set his load thereon, to take rest and smell the air,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirty-seventh Night,

She said, It hath reached me, O auspicious King, that when the Hammal set his load upon the bench to take rest and smell the air, there came out upon him from the court-door a pleasant breeze and a delicious fragrance. He sat down on the edge of the bench, and at once heard from within the melodious sound of lutes and other stringed instruments, and mirth-exciting voices singing and reciting, together with the song of birds warbling and glorifying Almighty Allah in various tunes and tongues; turtles, mocking-birds, merles, nightingales, cushats and stone-curlews,² whereat he marvelled in himself and was moved to mighty joy and solace. Then he went up to the gate and saw therein a great flower-garden wherein were pages and black slaves and such a train of servants and attendants and so forth as is found only with Kings and Sultans; and his nostrils were greeted with the savoury odours of all manner meats rich and delicate, and delicious and generous wines. So he raised his eyes heavenwards and said, "Glory to Thee, O Lord, O Creator and Provider, who providest whomever Thou wilt without count or stint! O mine Holy One, I cry Thee pardon for all sins and turn to Thee repenting of all offences! O Lord, there is no gainsaying Thee in Thine ordinance and Thy dominion, neither wilt Thou be questioned of that Thou dost, for Thou indeed over all things art Almighty! Extolled be Thy perfection: whom Thou wilt Thou makest poor and whom Thou wilt Thou makest rich! Whom Thou wilt Thou exaltest and whom Thou wilt Thou abasest and there is no god but Thou! How mighty is Thy majesty and how enduring Thy domi-

¹ A porter like the famous Armenians of Constantinople. Some edits. call him "Al-Hindibád."

Arab. "Karawán" (Charadrius ædicnemus, Linn.): its shrill note is admired by Egyptians and hated by sportsmen.

nion and how excellent Thy government! Verily, Thou favourest whom Thou willest of Thy servants, whereby the owner of this place abideth in all joyance of life and delighteth himself with pleasant scents and delicious meats and exquisite wines of all kinds. For indeed Thou appointest unto Thy creatures that which Thou willest and that which Thou hast foreordained unto them; wherefore are some weary and others are at rest and some enjoy fair fortune and affluence, whilst others suffer the extreme of travail and misery, even as I do." And he fell to reciting:—

How many by my labours, that evermore endure, * All goods of life enjoy and
in cool shade recline?
Each morn that dawns I wake in travail and in woe, * And strange is my condi-
tion and my burden gars me pine:
Many others are in luck and from miseries are free, * And Fortune never loads
them with loads the like o' mine:
They live their happy days in all solace and delight; * Eat, drink and dwell in
honour 'mid the noble and the digne:
All living things were made of a little pinch of dust, * Thine origin is mine and
my provenance is Thine;
Yet the difference and the distance 'twixt the twain of us are far * As the difference
of savour 'twixt vinegar and wine:
But at Thee, O God All-wise! I venture not to rail * Whose ordinance is just
and whose justice cannot fail.

When Sindbad the Porter had made an end of reciting his verses, he took up his burden and was about to trudge onwards, when there came forth to him from the gate a little foot-page, fair of face and shapely of shape and dainty of dress who caught him by the hand, saying, "Come in and speak with my lord, for he calleth for thee." The Porter would have excused himself to the page but the lad would take no refusal; so he left his load with the doorkeeper in the vestibule, and followed the boy into the house, which he found to be a goodly mansion, radiant and full of majesty, till he brought him to a grand sitting-room wherein he saw a company of nobles and great lords, seated at tables garnished with all manner of flowers and sweet-scented herbs, besides great plenty of dainty viands and fruits dried and fresh and confections and wines of the choicest vintages. There were also instruments of music and mirth and lovely slave-girls playing and singing. All the company was ranged according to rank; and in the highest place sat a man of worshipful and noble aspect whose beard-sides hoariness had stricken; and he was stately of stature and fair of favour, agreeable of aspect and full of gravity and dignity and majesty. So Sindbad the Porter was confounded at that which he beheld and said in himself, "By Allah,

this must be either a piece of Paradise or some King's palace!" Then he saluted the company with much respect, praying for their prosperity; and, kissing the ground before them, stood with his head bowed down in humble attitude.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fife Hundred and Thirty-eighth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Porter, after kissing ground between their hands, stood with his head bowed down in humble attitude. The master of the house bade him draw near and be seated and bespoke him kindly, bidding him welcome. Then he set before him various kinds of viands, rich and delicate and delicious, and the Porter, after saying his Bismillah, fell to and ate his fill, after which he exclaimed, "Praised be Allah whatever be our case!"¹ and, washing his hands, returned thanks to the company for his entertainment. Quoth the host, "Thou art welcome and thy day is a blessed. But what is thy name and calling?" Quoth the other, "O my lord, my name is Sindbad the Hammal, and I carry folk's goods on my head for hire." The house-master smiled and rejoined, "Know, O Porter, that thy name is even as mine, for I am Sindbad the Seaman; and now, O Porter, I would have thee let me hear the couplets thou recitedst at the gate anon." The Porter was abashed and replied, "Allah upon thee! Excuse me, for toil and travail and lack of luck when the hand is empty teach a man ill manners and boorish ways." Said the host, "Be not ashamed; thou art become my brother; but repeat to me the verses, for they pleased me whenas I heard thee recite them at the gate." Hereupon the Porter repeated the couplets and they delighted the merchant, who said to him:—Know, O Hammal, that my story is a wonderful one, and thou shalt hear all that befel me and all I underwent ere I rose to this state of prosperity and became the lord of this place wherein thou seest me; for I came not to this high estate save after travails sore and perils galore, and how much toil and trouble have I not suffered in days of yore! I have made seven Voyages, by each of which hangeth a marvellous tale, such as confoundeth the reason, and all this came to pass by doom of fortune and fate; for from what destiny doth write there is

¹ This ejaculation, still popular, averts the evil eye. In describing Sindbad the Seaman, the Arab writer seems to repeat what one reads of Marco Polo returned to Venice.

neither refuge nor flight. Know, then, good my lords (continued he) that I am about to relate the

FIRST VOYAGE OF SINDBAD HIGHT THE SEAMAN.¹

My father was a merchant, one of the notables of my native place, a monied man and ample of means, who died whilst I was yet a child, leaving me much wealth in money and lands and farmhouses. When I grew up, I laid hands on the whole and ate of the best and drank freely and wore rich clothes and lived lavishly, companioning and consorting with youths of my own age, and considering that this course of life would continue for ever and know no change. Thus did I for a long time, but at last I awoke from my heedlessness and, returning to my senses, I found my wealth had become unwealth and my condition ill-conditioned and all I once held had left my hand. And recovering my reason I was stricken with dismay and confusion and bethought me of a saying of our lord Solomon, son of David (on whom be peace !), which I had heard aforetime from my father, "Three things are better than other three; the day of death is better than the day of birth, a live dog is better than a dead lion and the grave is better than want."² Then I got together my remains of estates and property and sold all, even my clothes, for three thousand dirhams, with which I resolved to travel to foreign parts, remembering the saying of the poet:—

By means of toil man shall scale the height : * Who to fame aspires mustn't sleep
o'night :

Who seeketh pearls in the deep must dive, * Winning weal and wealth by his
main and might :

And who seeketh Fame without toil and strife * Th' impossible seeketh and
wasteth life.

So taking heart I bought me goods, merchandise and all needed for a voyage and, impatient to be at sea, I embarked, with a company of merchants, on board a ship bound for Bassorah. There we again embarked and sailed many days and nights, and we passed from isle to isle and sea to sea and shore to shore, buying and selling and bartering everywhere the ship touched, and continued our course

¹ Our old friend must not be confounded with the eponym of the "Sindibád-námah;" the Persian book of Sindbad the Sage. See Night dlxxviii.

² The first and second are from Eccles. chaps. vii. 1, and ix. 4. The Bul. Edit. reads for the third, "The grave is better than the palace."

till we came to an island as it were a garth of the gardens of Paradise. Here the captain cast anchor and making fast to the shore, put out the landing planks. So all on board landed and made furnaces¹ and lighting fires therein, busied themselves in various ways, some cooking and some washing, whilst other some walked about the island for solace, and the crew fell to eating and drinking and playing and sporting. I was one of the walkers but, as we were thus engaged, behold the master who was standing on the gunwale cried out to us at the top of his voice, saying, "Ho there ! passengers, run for your lives and hasten back to the ship and leave your gear and save yourselves from destruction, Allah preserve you ! For this island whereon ye stand is no true island, but a great fish stationary a-middlemost of the sea, whereon the sand hath settled and trees have sprung up of old time, so that it is become like unto an island ;² but, when ye lighted fires on it, it felt the heat and moved : and in a moment it will sink with you into the sea and ye will all be drowned. So leave your gear and seek your safety ere ye die !"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the *Fife Hundred and Thirty-ninth Night*,

She said, It hath reached me, O auspicious King, that when the ship-master cried to the passengers, "Leave your gear and seek safety, ere ye die ;" all who heard him left gear and goods, clothes washed and unwashed, fire pots and brass cooking-pots, and fled back to the ship for their lives, and some reached it while others (amongst whom was I) did not, for suddenly the island shook and sank into the abysses of the deep, with all that were thereon, and the dashing sea surged over it with clashing waves. I sank with the others down, down into the deep, but Almighty Allah preserved me from drowning and threw in my way a great wooden tub of those that had served the ship's

¹ Arab. "Kánún" ; a furnace, a brasier before noticed ; here a pot full of charcoal sunk in the ground, or a little hearth of clay shaped like a horseshoe and opening down wind.

² These fish-islands are common in the Classics, e.g. the *Pristis* of Pliny (xvii. 4), which Olaus Magnus transfers to the Baltic (xxi. 6) and makes timid as the whales of Nearchus. C. J. Solinus (*Plinii Simia*) says, "Indica maria balænas habent ultra spatia quatuor jugerum." See also Bockhart's *Hierozoicon* (i. 50) for Job's Leviathan (xli. 16-17). Hence Boiardo (Orl. Innam, lib. iv.) borrowed his magical whale and Milton (P.L. i.) his Leviathan deemed an island. A basking whale would readily suggest the Kraken and Cetus of Olaus Magnus (xxi. 25). Al-Kazwini's famous treatise on the "Wonders of the World" (*Ajaib al-Makhlúkát*) tells the same tale of the "Sulahfah" tortoise, the colossochelys, for which see Night dl.

company for tubbing. I gripped it for the sweetness of life and bestriding it like one riding, paddled with my feet like oars, whilst the waves tossed me as in sport right and left. Meanwhile the captain made sail and departed with those who had reached the ship, regardless of the drowning and the drowned; and I ceased not following the vessel with my eyes, till she was hid from sight and I made sure of death. Darkness closed in upon me while in this plight and the winds and waves bore me on all that night and the next day, till the tub brought to with me under the lee of a lofty island, with trees overhanging the tide. I caught hold of a branch and by its aid clambered up on to the land, after coming nigh upon death; but when I reached the shore, I found my legs cramped and numbed and my feet bore traces of the nibbling of fish upon their soles; though I had felt nothing for excess of anguish and fatigue. I threw myself down on the island-ground, like a dead man, and drowned in desolation swooned away, nor did I return to my senses till next morning, when the sun rose and revived me. But I found my feet swollen, so made shift to move by shuffling and crawling on my hands and knees, for in that island were found store of fruits and springs of sweet water. I ate of the fruits which strengthened me; and thus I abode days and nights, till my life seemed to return and my spirits began to revive and I was better able to move about. So, after due consideration, I fell to exploring the island and diverting myself with gazing upon all things that Allah Almighty had created there; and rested under the trees from which I cut me a staff to lean upon. One day as I walked along the shore, I caught sight of some object in the distance and thought it a wild beast or one of the monster-creatures of the sea; but, as I drew near it, looking hard the while, I saw that it was a noble mare, tethered on the beach. Presently I went up to her, but she cried out against me with a great cry, so that I trembled for fear and turned to go away, when there came forth a man from under the earth and followed me, crying out and saying, "Who and whence art thou, and what caused thee to come hither?" "O my lord," answered I, "I am in very sooth, a waif, a stranger, and was left to drown with sundry others by the ship we voyaged in;¹ but Allah graciously sent me a wooden tub; so I saved myself thereon and it floated with me, till the waves cast me up on this island." When he heard this, he took my hand and saying, "Come with me," carried me into a great Sardáb, or underground chamber,

¹ Sindbad does not say that he was a shipwrecked man, being a model in the matter of "travellers' tales," *i.e.* he always tells the truth when an untruth would not serve him.

which was spacious as a saloon. He made me sit down at its upper end ; then he brought me somewhat of food and, being hungered, I ate till I was satisfied and refreshed ; and when he had put me at mine ease he questioned me of myself, and I told him all that had befallen me from first to last ; and, as he wondered at my adventure, I said, " By Allah, O my lord, excuse me ; I have told thee the truth of my case and the accident which betided me ; and now I desire that thou tell me who thou art and why thou abidest here under the earth and why thou hast tethered yonder mare on the brink of the sea." Answered he, " Know that I am one of the several who are stationed in different parts of this island, and we are of the grooms of King Mihrján¹ and under our hand are all his horses. Every month, about new-moon tide we bring hither our best mares for the purpose of having a breed between them and the sea-horses. The sea-horses try to drag them away with them, but cannot, by reason of the leg-ropes ; so they cry out at them and butt at them and kick them, which we hearing, know that we must run out and shout at them, whereupon they are startled and return in fear to the sea. Their colts and fillies are worth a mint of money, nor is their like to be found on earth's face. This is the time of the coming forth of the sea-horses ; and Inshallah ! I will bear thee to King Mihrjan" —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fortieth Night,

She continued, It hath reached me, O auspicious King, that the Syce² said to Sindbad the Seaman, " I will bear thee to King

¹ Lane (iii. 83) would make this a corruption of the Hindu "Maharāj" = great Rajah : but it is the name of the high autumnal fête of the Guebres ; a term composed of two good old Persian words "Mihr" (the sun, whence "Mithras") and "ján" = life. As will presently appear, in the days of the Just King Anushirwán, the Persians possessed Southern Arabia and East Africa south of Cape Guardafui (Jird Háfún). On the other hand, supposing the word to be a corruption of Maharaj, Sindbad may allude to the famous Narsinga kingdom in Mid-South India whose capital was Vijaya-nagar ; or to any great Indian Rajah even he of Kachch (Cutch), famous in Moslem story as the Balhará (Ballaba Rai, who founded the Ballabhi era) ; or the Zamorim of Camoens, the Samiry Rajah of Malabar). For Mahrage, or Mihrage, see Renaudot's "Two Mohammedan Travellers of the Ninth Century." In the account of Ceylon by Wolf (English Transl. p. 168) it adjoins the "Ilhas de Cavalos" (of wild horses) to which the Dutch merchants sent their brood-mares. Sir W. Jones (Description of Asia, chapt. ii.) makes the Arabian island Soborma or Mahráj = Borneo.

² Arab. "Sáis" ; the well-known Anglo-Indian word for a groom or rather a "horsekeeper."

Mihrjan and show thee our country. And know that hadst thou not happened on us thou hadst perished miserably and none had known of thee: but I will be the means of the saving of thy life and of thy return to thine own land." I called down blessings on him and thanked him for his kindness and courtesy; and, while we were yet talking, behold, the horse came up out of the sea; and would have carried the mare away with him, but could not by reason of the tether. Thereupon the groom took a sword and target¹ and ran out of the underground saloon, smiting the buckler with the blade and calling to his company, who came up shouting and brandishing spears; and the sea-horse took fright at them and plunging into the sea, like a buffalo, disappeared under the waves.² After this we sat awhile, till the rest of the grooms came up, each leading a mare, and seeing me with their fellow-Syce, questioned me of my case and I repeated my story to them. Thereupon they drew near me and spreading the table ate and invited me to eat; so I ate with them, after which they took horse and mounting me on one of the mares, set out with me and fared on without ceasing till we came to the capital city of King Mihrjan, and going in to him acquainted him with my story. Then he sent for me, and when they set me before him and salams had been exchanged, he gave me a cordial welcome and wishing me long life bade me tell him my tale. So I related to him all that I had seen and all that had befallen me from first to last, whereat he marvelled and said to me, "By Allah, O my son, thou hast indeed been miraculously preserved! Were not the term of thy life a long one, thou hadst not escaped from these straits; but praised be Allah for safety!" Then he spoke cheerily to me and entreated me with kindness and consideration: moreover, he made me his agent for the port and registrar of all ships that entered the harbour. I attended him regularly, to receive his commandments, and he favoured me and did me all manner of kindness and invested me with costly and splendid robes. Indeed, I was high in credit with him, as an intercessor for the folk and an intermediary between them and him, when they wanted aught of him. I abode thus a great while and, as often as I passed through the city to the port, I questioned the merchants and travellers and

¹ Arab. "Darakah;" whence our word.

² Colonel J. D. Watson of the Bombay army suggests to me that Sindbad was wrecked at the mouth of the Ran of Kachch (Cutch) and was carried in a boat to one of the islands there formed during the rains and where the wild ass (*Equus Onager*, Khar-gadh, in Pers. Gor-khar) still breeds. We find traces of the ass blood in the true Kathiawár horse, with his dun colour, barred legs and dorsal stripe.

sailors of the city of Baghdad; so haply I might hear of an occasion to return to my native land, but could find none who knew it or knew any who resorted thither. At this I was chagrined, for I was weary of long strangerhood; and my disappointment endured for a time till one day, going in to King Mīhrjan, I found with him a company of Indians. I saluted them and they returned my salam; and politely welcomed me and asked me of my country. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Forty-first Night,

She continued, It hath reached me, O auspicious King, that Sindbad the Seaman said:—When they asked me of my country I questioned them of theirs and they told me that they were of various castes, some being called Shakiriyah¹ who are the noblest of their castes and neither oppress nor offer violence to any, and others Brahmans, a folk who abstain from wine, but live in delight and solace and merriment and own camels and horses and cattle. Moreover, they told me that the people of India are divided into two-and-seventy castes, and I marvelled at this with exceeding marvel. Amongst other things that I saw in King Mīhrjan's dominions was an island called Kásil,² wherein all night is heard the beating of drums and tabrets; but we were told by the neighbouring islanders and by travellers that the inhabitants are people of diligence and judgment.³ In this sea I saw also a fish two hundred cubits long and the fishermen fear it; so they strike together pieces of wood and put it to flight.⁴ I also saw another fish, with a head like that of an owl,

¹ The second or warrior caste (Kshatriya), popularly supposed to have been annihilated by Battle-axe Rāma (Parashu Rāma); but several tribes of Rajputs and other races claim the honourable genealogy. Colonel Watson would explain the word by "Shakháyát" or noble Káthis (Kathiawar-men), or "Shikári," the professional hunter here acting as stable-groom.

² In Bul. Edit. "Kábil." Lane (iii. 88) supposes it to be the "Bartail" of Al-Kazwini near Borneo and quotes the Spaniard B. L. de Argensola (History of the Moluccas), who places near Banda a desert island, Poelsatton, infamous for cries, whistlings, roarings and dreadful apparitions, suggesting that it was peopled by devils (Stevens, vol. i. p. 168).

³ Some texts substitute for this last phrase, "And the sailors say that Al-Dajjál is there." He is a manner of Moslem Antichrist, the Man of Sin per excellentiam, who will come in the latter days and lay waste the earth, leading 70,000 Jews, till encountered and slain by Isa at the gate of Lud. Sale's Essay, sect. 4.

⁴ Also from Al-Kazwini: it is an exaggerated description of the whale still common off the East African Coast. My crew was dreadfully frightened by one between Berberah and Aden. Nearchus scared away the whales in the Persian

besides many other wonders and rarities, which it would be tedious to recount. I occupied myself thus in visiting the islands till, one day, as I stood in the port, with a staff in my hand, according to my custom, behold, a great ship, wherein were many merchants, came sailing for the harbour. When it reached the small inner port where ships anchor under the city, the master furled his sails and making fast to the shore, put out the landing-planks, whereupon the crew fell to breaking bulk and landing cargo whilst I stood by, taking written note of them. They were long in bringing the goods ashore, so I asked the master, "Is there aught left in thy ship?" and he answered, "O my lord, there are divers bales of merchandise in the hold, whose owner was drowned from amongst us at one of the islands on our course; so his goods remained in our charge by way of trust and we purpose to sell them and note their price, that we may convey it to his people in the city of Baghdad, the Palace of Peace." "What was the merchant's name?" quoth I, and quoth he, "Sindbad the Seaman;" whereupon I straitly considered him and knowing him, cried out to him with a great cry, saying, "O captain, I am that Sindbad the Seaman who travelled with other merchants; and when the fish heaved and thou calledst to us some saved themselves and others sank, I being one of them. But Allah Almighty threw in my way a great tub of wood, of those the crew had used to wash withal, and the winds and waves carried me to this island, where by Allah's grace, I fell in with King Mihrjan's grooms and they brought me hither to the King their master. When I told him my story, he entreated me with favour and made me his harbour-master, and I have prospered in his service and found acceptance with him. These bales, therefore are mine, the goods which God hath given me,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fife Hundred and Forty-second Night,

She continued, It hath reached me, O auspicious King, that when Sindbad the Seaman said to the captain, "These bales are mine, the goods which Allah hath given me," the other exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily, there is neither conscience nor good faith left among

Gulf by trumpets (Strabo, lib. xv.). The owl-faced fish is unknown to me: it may perhaps be a seal or a manatee. Hole says that Father Martini, the Jesuit (seventeenth century), placed in the Canton Seas, an "animal with the head of a bird and the tail of a fish,"—a parrot-beak?

men!" Said I, "O Rais,¹ what mean these words, seeing that I have told thee my case?" And he answered, "Because thou heardest me say that I had with me goods whose owner was drowned, thou thinkest to take them without right; but this is forbidden by law to thee, for we saw him drown before our eyes, together with many other passengers, nor was one of them saved. So how canst thou pretend that thou art the owner of the goods?" "O captain," said I, "listen to my story and give heed to my words, and my truth will be manifest to thee; for lying and leasing are the letter-marks of the hypocrites." Then I recounted to him all that had befallen me since I sailed from Baghdad with him to the time when we came to the fish-island where we were nearly drowned; and I reminded him of certain matters which had passed between us; whereupon both he and the merchants were certified of the truth of my story and recognised me and gave me joy of my deliverance, saying, "By Allah, we thought not that thou hadst escaped drowning! But the Lord hath granted thee new life." Then they delivered my bales to me, and I found my name written thereon, nor was aught thereof lacking. So I opened them and making up a present for King Mihrjan of the finest and costliest of the contents, caused the sailors carry it up to the palace, where I went in to the King and laid my present at his feet, acquainting him with what had happened, especially concerning the ship and my goods; whereat he wondered with exceeding wonder and the truth of all that I had told him was made manifest to him. His affection for me redoubled after that and he showed me exceeding honour and bestowed on me a great present in return for mine. Then I sold my bales and what other matters I owned making a great profit on them, and bought me other goods and gear of the growth and fashion of the island-city. When the merchants were about to start on their homeward voyage, I embarked on board the ship all that I possessed, and going in to the King thanked him for all his favours and friendship and craved his leave to return to my own land and friends. He farewelled me and bestowed on me great store of the country-stuffs and produce; and I took leave of him and embarked. Then we set sail and fared on nights and days, by the permission of Allah Almighty; and Fortune served us and Fate favoured us, so that we arrived in safety at Bassorah-city where I landed rejoicing at my safe return to my natal soil. After a short stay, I set out for Baghdad, the Palace of Peace, with store of goods and commodities of great price. Reaching the city in due time, I went straight to my own quarter and entered

¹ The captain or master (not owner) of the ship.

my house where all my friends and kinsfolk came to greet me. Then I bought me eunuchs and concubines, servants and negro-slaves till I had a large establishment, and I bought me horses, and lands and gardens, till I was richer and in better case than before, and returned to enjoy the society of my friends and familiars more assiduously than ever, forgetting all I had suffered of fatigue and hardship and strangerhood and every peril of travel; and I applied myself to all manner joys and solaces and delights, eating the daintiest viands and drinking the most delicious wines; and my wealth allowed this state of things to endure. This, then, is the story of my first Voyage, and to-morrow, Inshallah! I will tell you the tale of the second of my seven Voyages. (Saith he who telleth the tale) Then Sindbad the Seaman made Sindbad the Landsman sup with him and bade give him an hundred gold pieces, saying, "Thou hast cheered us with thy company this day." The Porter thanked him and, taking the gift, went his way, pondering that which he had heard and marvelling mightily at what things betide mankind. He passed the night in his own place and with early morning repaired to the abode of Sindbad the Seaman, who received him with honour and seated him by his side. As soon as the rest of the company was assembled, he set meat and drink before them and, when they had well eaten and drunken and were merry and in cheerful case, he took up his discourse and recounted to them in these words the narrative of

THE SECOND VOYAGE OF SINDBAD THE SEAMAN.

KNOW, O my brother, that I was living a most comfortable and enjoyable life, in all solace and delight, as I told you yesterday.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Forty-third Night,

She continued, It hath reached me, O auspicious King, that when Sindbad the Seamen's guests were all gathered together he thus bespake them:—I was living a most enjoyable life until one day my mind became possessed with the thought of travelling about the world of men and seeing their cities and islands; and a longing

¹ The kindly Moslem feeling, shown to a namesake, however humble.

seized me to traffic and to make money by trade. Upon this resolve I took a great store of cash and, buying goods and gear fit for travel, bound them up in bales. Then I went down to the river-bank, where I found a noble ship and brand-new about to sail, equipped with sails of fine cloth and well-manned and provided; so I took passage in her, with a number of other merchants, and after embarking our goods we weighed anchor the same day. Right fair was our voyage and we sailed from place to place and from isle to isle; and whenever we anchored we met a crowd of merchants and notables and customers, and we took to buying and selling and bartering. At last Destiny brought us to an island, fair and verdant, in trees abundant, with yellow-ripe fruits luxuriant, and flowers fragrant and birds warbling soft descant; and streams crystalline and radiant; but no sign of man showed to the descrier, no, not a blower of the fire.¹ The captain made fast with us to this island, and the merchants and sailors landed and walked about, enjoying the shade of the trees and the songs of the birds, that chanted the praises of the One, the Victorious, and marvelling at the works of the Omnipotent King. I landed with the rest; and, sitting down by a spring of sweet water that welled up among the trees, took out some food I had with me and ate of that which Allah Almighty had allotted unto me. And so sweet was the zephyr and so fragrant were the flowers, that presently I waxed drowsy and lying down in that place, was soon drowned in sleep. When I awoke, I found myself alone, for the ship had sailed and left me behind, nor had one of the merchants or sailors bethought himself of me. I searched the island right and left, but found neither man nor Jinn, whereat I was beyond measure troubled and my heart was like to break for stress of chagrin and anguish and concern, because I was left quite alone, without aught of wordly gear or meat or drink, weary and heart-broken. So I gave myself up for lost and said, "Not always doth the crock escape the shock. I was saved the first time by finding one who brought me from the desert island to an inhabited place, but now there is no hope for me." Then I fell to weeping and wailing and gave myself up to an excess of rage, blaming myself for having again ventured upon the perils and hardships of voyage, whenas I was at my ease in mine own house in mine own land, taking my pleasure, with good meat and good drink and good clothes and lacking nothing, neither money nor goods. And I repented me of having left Baghdad, and this the more after all the travails and dangers I had undergone in my first voyage, wherein

¹ A popular phrase to express utter desolation.

I had so narrowly escaped destruction, and exclaimed "Verily we are Allah's and unto Him we are returning!" I was indeed even as one mad and Jinn-struck and presently I rose and walked about the island, right and left and every whither, unable for trouble to sit or tarry in any one place. Then I climbed a tall tree and looked in all directions, but saw nothing save sky and sea and trees and birds and isles and sands. However, after a while my eager glances fell upon some great white thing, afar off in the interior of the island; so I came down from the tree and made for that which I had seen; and behold, it was a huge white dome rising high in air and of vast compass. I walked all around it, but found no door thereto, nor could I muster strength or nimbleness by reason of its exceeding smoothness and slipperiness. So I marked the spot where I stood and went round about the dome to measure its circumference which I found fifty good paces. And as I stood, casting about how to gain an entrance, the day being near its fall and the sun being near the horizon, behold, the sun was suddenly hidden from me and the air became dull and dark. Methought a cloud had come over the sun, but it was the season of summer; so I marvelled at this and lifting my head looked steadfastly at the sky, when I saw that the cloud was none other than an enormous bird, of gigantic girth and inordinately wide of wing which, as it flew through the air, veiled the sun and hid it from the island. At this sight my wonder redoubled and I remembered a story—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-fourth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued in these words:—My wonder redoubled and I remembered a story I had heard aforetime of pilgrims and travellers, how in a certain island dwelleth a huge bird, called the "Rukh"¹ which feedeth its young on elephants; and I was certi-

¹ The older "roc." The word is Persian, with many meanings, *e.g.* a cheek (Lalla "Rookh"); a "rook" (hero) at chess; a rhinoceros, etc. The world-wide fable of the *wundervogel* is, as usual, founded upon fact: man remembers and combines but does not create. The Egyptian Benu (Pi-bennu = phoenix) may have been a reminiscence of gigantic pterodactyls and other winged monsters. From the Nile the legend fabled by these Oriental "putters out of five for one" overspread the world and gave birth to the Eorosh of the Zend, whence the Pers. "Simurgh" (= the thirty-fowl-like"), the "Bar Yuchre" of the Rabbis, the "Garuda" of the Hindus; the "Anká" ("long-neck") of the Arabs; the Hathilinga bird of Buddhagoshā's Parables, which had the strength of five

fied that the dome which caught my sight was none other than a Rukh's egg. As I looked and wondered at the marvellous works of the Almighty, the bird alighted on the dome and brooded over it with its wings covering it and its legs stretched out behind it on the ground, and in this posture it fell asleep, glory be to Him who sleepeth not! When I saw this, I arose and, unwinding my turband from my head, doubled it and twisted it into a rope, with which I girt my middle and bound my waist fast to the legs of the Rukh, saying in myself, "Peradventure, this bird may carry me to a land of cities and inhabitants, and that will be better than abiding in this desert island." I passed the night watching and fearing to sleep, lest the bird should fly away with me unawares; and, as soon as the dawn broke and morn shone, the Rukh rose off its egg and spreading its wings with a great cry flew up into the air dragging me with it; nor ceased it to soar and to tower till I thought it had reached the limit of the firmament; after which it descended, earthwards, little by little, till it lighted on the top of a high hill. As soon as I found myself on the hard ground, I made haste to unbind myself, quaking for fear of the bird, though it took no heed of me nor even felt me; and, loosing my turband from its feet, I made off with my best speed. Presently, I saw it catch up in its huge claws something from the earth and rise with it high in air, and observing it narrowly I saw it to be a serpent big of bulk and gigantic of girth, wherewith it flew away clean out of sight. I marvelled at this and faring forwards found myself on a peak overlooking a valley, exceeding great and wide and deep, and bounded by vast mountains that spired high in air: none could descry their summits, for the excess of their height, nor was any able to climb up thereto. When I saw this, I blamed myself for that which I had done and said, "Would Heaven I had tarried in the island!

elephants; the Kerkes of the Turks; the Gryps of the Greeks; the Russian "Norka;" the sacred dragon of the Chinese; the Japanese "Pheng" and "Kirin;" the "wise and ancient Bird" which sits upon the ash-tree Yggdrasil, and the dragons, griffins, basilisks, etc. of the Middle Ages. A second basis wanting only a superstructure of exaggeration (M. Polo's Ruch had wing-feathers twelve paces long) would be the huge birds but lately killed out. Sindbad may allude to the *Æpyornis* of Madagascar, a gigantic ostrich whose egg contains 2.35 gallons. The late Herr Hildebrand discovered on the African coast, facing Madagascar, traces of another huge bird. Bockhart (*Hierozoicon* ii. 854) notices the *Avium Avis Ruch* and taking the *pulli* was followed by lapidation on the part of the parent bird. A Persian illustration in Lane (iii. 90) shows the Rukh carrying off three elephants in beak and pounces with the proportions of a falcon and field mice: and the Rukh hawking at an elephant is a favourite Persian subject. It is possible that the "Twelve Knights of the Round Table" were the twelve Rukhs of Persian story. The curious reader will consult Dr. H. H. Wilson's *Essays*, edited by my learned correspondent, Dr. Rost, Librarian of the India Office, vol i. pp. 192-3.

It was better than this wild desert ; for there I had at least fruits to eat and water to drink, and here are neither trees nor fruits nor streams. But there is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Verily, as often as I am quit of one peril, I fall into a worse danger and a more grievous." However, I took courage and walking along the Wady found that its soil was of diamond, the stone wherewith they pierce minerals and precious stones and porcelain and the onyx, for that it is a dense stone and a stubborn, whereon neither iron nor hardhead hath effect, neither can we cut off aught therefrom nor break it, save by means of lead-stone.¹ Moreover, the valley swarmed with snakes and vipers, each big as a palm tree, that would have made but one gulp of an elephant ; and they came out by night, hiding during the day, lest the Rukhs and eagles pounce on them and tear them to pieces, as was their wont, why I wot not. And I repented of what I had done and said, "By Allah, I have made haste to bring destruction upon myself !" The day began to wane as I went along and I looked about for a place where I might pass the night, being in fear of the serpents ; and I took no thought of meat and drink in my concern for my life. Presently, I caught sight of a cave nearhand, with a narrow doorway ; so I entered and seeing a great stone close to the mouth, I rolled it up and stopped the entrance, saying to myself, "I am safe here for the night ; and as soon as it is day, I will go forth and see what destiny will do." Then I looked within the cave and saw at the upper end a great serpent brooding on her eggs, at which my flesh quaked and my hair stood on end ; but I raised my eyes to Heaven and committing my case to fate and lot, abode all that night without sleep till daybreak, when I rolled back the stone from the mouth of the cave and went forth, staggering like a drunken man and giddy with watching and fear and hunger. As in this sore case I walked

¹ It is not easy to explain this passage unless it be a garbled allusion to the steel-plate of the diamond-cutter. Nor can we account for the wide diffusion of this tale of perils unless to enhance the value of the gem. Diamonds occur in alluvial lands mostly open and comparatively level, as in India, the Brazil and the Cape. Archbishop Epiphanius of Salamis (ob. A.D. 403) tells this story about the jacinth or ruby (Épiphanii Opera, a Petaio, Coloniae 1862) ; and it was transferred to the diamond by Marco Polo (iii. 29, "of Eagles which bring up diamonds") and Nicolò de Conti, whose "mountain Albenigaras" must be Vijayanagar in the kingdom of Golconda. Major Rennel places the famous mines of Pahnna or Purna in a mountain-tract of more than 200 miles square to the south-west of the Jumna. Al-Kazwini locates the "Chaos" in the "Valley of the Moon amongst the mountains of Serendib" (Ceylon) ; the Chinese tell the same tale in the campaigns of Hulaku ; and it is known in Armenia. Col. Yule (M. P. ii. 349) suggests that all these are ramifications of the legend told by Herodotus concerning the Arabs and their cinnamon (iii. 3). But whence did Herodotus borrow the tale ?

along the valley, behold, there fell down before me a slaughtered beast ; but I saw no one, whereat I marvelled with great marvel and presently remembered a story I had heard aforetime of traders and pilgrims and travellers ; how the mountains where are the diamonds are full of perils and terrors, nor can any fare through them ; but the merchants who traffic in diamonds have a device by which they obtain them, that is to say, they take a sheep and slaughter and skin it and cut it in pieces and cast them down from the mountain-tops into the valley-sole, where the meat being fresh and sticky with blood, some of the gems cleave to it. There they leave it till mid-day, when the eagles and vultures swoop down upon it and carry it in their claws to the mountain-summits, whereupon the merchants come and shout at them and scare them away from the meat. Then they come and, taking the diamonds which they find sticking to it, go their ways with them and leave the meat to the birds and beasts ; nor can any come at the diamonds but by this device.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Fife Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued his relation of what befel him in the Mountain of Diamonds, and informed them that the merchants cannot come at the diamonds save by the device aforesaid. So, when I saw the slaughtered beast fall (he pursued) and bethought me of the story, I went up to it and filled my pockets and shawl-girdle and turband and the folds of my clothes with the choicest diamonds ; and, as I was thus engaged, down fell before me another great piece of meat. Then with my unrolled turband and lying on my back, I set the bit on my breast so that I was hidden by the meat, which was thus raised above the ground. Hardly had I gripped it, when an eagle swooped down upon the flesh and, seizing it with his talons, flew up with it high in air and me clinging thereto, and ceased not its flight till it alighted on the head of one of the mountains where, dropping the carcass he fell to rending it ; but, behold, there arose behind him a great noise of shouting and clattering of wood, whereat the bird took fright and flew away. Then I loosed off myself the meat, with clothes dabbled with blood therefrom and stood up by its side ; whereupon up came the merchant, who had cried out at the eagle, and seeing me standing there, bespoke me not, but was affrighted at me and shook with fear. However, he went up to the carcass

and turning it over, found no diamonds sticking to it, whereat he gave a great cry and exclaimed, "Alack, my disappointment! There is no Majesty and there is no Might save in Allah with whom we seek refuge from Satan the stoned!" And he bemoaned himself and beat hand upon hand, saying, "Alas, the pity of it! How cometh this?" Then I went up to him and he said to me, "Who art thou and what causeth thee to come hither?" And I, "Fear not, I am a man and a good man and a merchant. My story is a wondrous and my adventures are marvellous and the manner of my coming hither is prodigious. So be of good cheer, thou shalt receive of me what shall rejoice thee, for I have with me great plenty of diamonds and I will give thee thereof what shall suffice thee; for each is better than aught thou couldst get otherwise. So fear nothing." The man rejoiced thereat and thanked and blessed me; then we talked together till the other merchants, hearing me in discourse with their fellow, came up and saluted me; for each of them had thrown down his piece of meat. And as I went off with them I told them my whole story, how I had suffered hardships at sea and the fashion of my reaching the valley. But I gave the owner of the meat a number of the stones I had by me, so they all wished me joy of my escape, saying, "By Allah, a new life hath been decreed to thee, for none ever reached yonder valley and came off thence alive before thee; but praised be Allah for thy safety!" We passed the night together in a safe and pleasant place, beyond measure rejoiced at my deliverance from the Valley of Serpents and my arrival in an inhabited land; and on the morrow we set out and journeyed over the mighty range of mountains, seeing many serpents in the valley, till we came to a fair great island, wherein was a garden of huge camphor trees under each of which an hundred men might take shelter. When the folk have a mind to get camphor, they bore into the upper part of the bole with a long iron; whereupon the liquid camphor, which is the sap of the tree, floweth out and they catch it in vessels, where it concreteth like gum; but, after this, the tree dieth and becometh firewood.¹ Moreover, there is in this island a kind of wild beast, called "Rhinoceros,"² that pastureth as do

¹ Sindbad correctly describes the primitive way of extracting camphor, a drug unknown to the Greeks and Romans, introduced by the Arabs and ruined in reputation by M. Raspail. The best *Laurus Camphora* grows in the Malay Peninsula, Sumatra and Borneo: although Marsden (Marco Polo) declares that the tree is not found South of the Equator. In the Calc. Edit. of two hundred Nights the camphor island (or peninsula) is called "Al-Rihah" which is the Arab name for Jericho-town.

² In Bul. Edit. Kazkazan: Calc. Karkaddan and others Karkand and Karkadan; the word being Persian, Karg or Kargadan; the *καρτάζυνον* of Ælian

steers and buffaloes with us ; but it is a huge brute, bigger of body than the camel and like it feedeth upon the leaves and twigs of trees. It is a remarkable animal with a great and thick horn, ten cubits long, amiddleward its head ; wherein, when cleft in twain, appeareth the likeness of a man. Voyagers and pilgrims and travellers declare that this beast, called "Karkadan," will carry off a great elephant on its horn and graze about the island and the sea-coast therewith and take no heed of it, till the elephant dieth and its fat, melting in the sun, runneth down into the rhinoceros's eyes and blindeth him, so that he lieth down upon the shore. Then cometh the bird Rukh and carrieth off both the rhinoceros and that which is on its horn to feed its young withal. Moreover, I saw in this island many kinds of oxen and buffaloes, whose like are not found in our country. Here I sold some of the diamonds which I had by me for gold dinars and silver dirhams and bartered others for the produce of the country ; and, loading them upon beasts of burden, fared on with the merchants from valley to valley and town to town, buying and selling and viewing foreign countries and the works and creatures of Allah, till we came to Bassorah-city, where we abode a few days, after which I continued my journey to Baghdad,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-sixth Night,

She said, It hath reached me, O auspicious King, that when Sindbad the Seaman returned from his travel to Baghdad, the House of Peace, he arrived at home with great store of diamonds and money and goods. (Continued he) "I foregathered with my friends and relations and gave alms and largesse and bestowed curious gifts and made presents to all my friends and companions. Then I betook

(Hist. Anim. xvi. 21). The length of the horn (greatly exaggerated) shows that the white species is meant ; and it supplies only walking-sticks. Cups are made of the black horn (a bundle of fibres) which, like Venetian glass, sweat at the touch of poison. A section of the horn is supposed to show white lines in the figure of a man, and sundry likenesses of birds ; but these I never saw. The rhinoceros gives splendid sport and the African is perhaps the most dangerous of noble game. It has served to explain away and abolish the unicorn among the Scientists of Europe ; but Central Africa with one voice assures us that a horse-like animal with a single erectile horn on the forehead exists. The late Dr. Baikie, of Niger fame, thoroughly believed in it and those curious on the subject will read about Abu Karn (Father of a Horn) in Preface (pp. xvi.-xviii.) of the Voyage au Darfour, by Mohammed ibn Omar al-Tounsny (Al-Tunisi), Paris, Duprat, 1845.

myself to eating well and drinking well and wearing fine clothes and making merry with my fellows, and forgot all my sufferings in the pleasures of return to the solace and delight of life, with light heart and broadened breast. And everyone who heard of my return came and questioned me of my adventures and of foreign countries, and I related to them all that had befallen me, and the much I had suffered, whereat they wondered and gave me joy of my safe return. This, then, is the end of the story of my second Voyage; and to-morrow, Inshallah! I will tell you what befel me in my third Voyage." The company marvelled at his story and supped with him; after which he ordered an hundred dinars of gold to be given to the Porter, who took the sum with many thanks and blessings (which he stinted not even when he reached home) and went his way, wondering at what he had heard. Next morning as soon as day came in its sheen and shone, he rose and praying the dawn-prayer, repaired to the house of Sindbad the Seaman, even as he had bidden him, and went in and gave him good-morrow. The merchant welcomed him and made him sit with him, till the rest of the company arrived; and when they had well eaten and drunken and were merry with joy and jollity, their host began by saying:—Hearken, O my brothers, to what I am about to tell you; for it is even more wondrous than what you have already heard; but Allah alone kenneth what things His Omniscience concealed from man! And listen to

THE THIRD VOYAGE OF SINDBAD THE SEAMAN.

As I told you yesterday, I returned from my second Voyage overjoyed at my safety and with great increase of wealth, Allah having requited me all that I had wasted and lost, and I abode awhile in Baghdad-city savouring the utmost ease and prosperity and comfort and happiness, till the carnal man was once more seized with longing for travel and diversion and adventure, and yearned after traffic and lucre and emolument, for that the human heart is naturally prone to evil. So making up my mind I laid in great plenty of goods suitable for a sea-voyage and repairing to Bassorah, went down to the shore and found there a fine ship ready to sail, with a full crew and a numerous company of merchants, men of worth and substance; faith, piety and consideration. I embarked with them and we set sail on the blessing of Allah Almighty and on His aidance and His favour to bring our travel to a safe and prosperous issue, and already we congratulated one another on our good fortune and fair voyage

We fared on from sea to sea and from island to island and city to city, in all delight and contentment, buying and selling wherever we touched, and taking our solace and our pleasure, till one day when, as we sailed athwart the dashing sea, swollen with clashing billows, behold, the master (who stood on the gunwale examining the ocean in all directions) cried out with a great cry, and buffeted his face and plucked out his beard and rent his raiment, and bade furl the sail and cast the anchors. So we said to him, "O Rais, what is the matter?" "Know, O my brethren (Allah preserve you!), that the wind hath gotten the better of us and hath driven us out of our course into mid-ocean, and destiny, for our ill-luck, hath brought us to the mountain of the Zughb, a hairy folk like apes, among whom no man ever fell and came forth alive; and my heart presageth that we all be dead men." Hardly had the master made an end of his speech when the apes were upon us. They surrounded the ship on all sides swarming like locusts and crowding the shore. They were the most frightful of wild creatures, covered with black hair like felt, foul of favour and small of stature, being but four spans high, yellow-eyed and black-faced; none knoweth their language nor what they are, and they shun the company of men. We feared to slay them or strike them or drive them away, because of their inconceivable multitude; lest, if we hurt one, the rest fall on us and slay us, for numbers prevail over courage; so we let them do their will, albeit we feared they would plunder our goods and gear. They swarmed up the cables and gnawed them asunder, and on like wise they did with all the ropes of the ship, so that it fell off from the wind and stranded upon their mountainous coast. Then they laid hands on all the merchants and crew, and landing us on the island, made off with the ship and its cargo and went their ways, we wot not whither. We were thus left on the island, eating of its fruits and pot-herbs and drinking of its streams till, one day, we espied in its midst what seemed an inhabited house. So we made for it as fast as our feet

¹ Ibn al-Wardi mentions an "Isle of Apes" in the Sea of China and Al-Idrîsi places it two days' sail from Sukutra (Dwipa Sukhatra, Socotra). It is a popular error to explain the Homeric and Herodotean legend of the Pygmies by anthropoid apes. The Pygmy fable (Pygmæi Spithamai = 1 cubit = 3 spans) was, as usual, based upon fact, as the explorations of late years have proved: the dwarfs are homunculi of various tribes, the Akka, Doko, Tiki-Tiki, Wambilikimo ("two-cubit men"), the stunted race that shares the central regions of Intertropical Africa with the abnormally tall peoples who speak dialects of the Great South African tongue, miscalled the "Bantu." Hole makes the Pygmies "monkeys," a word we have borrowed from the Italians (monichio à mono = ape) and quotes Ptolemy, Νῆσοι τῶν Σατυρῶν (Ape-islands) East of Sunda. The hairy folk may be the Ainos of Japan.

could carry us and behold, it was a castle strong and tall, compassed about with a lofty wall, and having a two-leaved gate of ebony-wood both of which leaves open stood. We entered and found within a space wide and bare like a great square, round which stood many high doors open thrown, and at the farther end a long bench of stone and brasiers with cooking gear hanging thereon, and about it great plenty of bones; but we saw no one and marvelled thereat with exceeding wonder. Then we sat down in the courtyard a little while and presently falling asleep, slept from the forenoon till sundown, when lo! the earth trembled under our feet and the air rumbled with a terrible tone. Then there came down upon us, from the top of the castle, a huge creature in the likeness of a man, black of colour, tall and big of bulk, as he were a great date-tree, with eyes like coals of fire and eye-teeth like boar's tusks and a vast big gape like the mouth of a well. Moreover, he had long loose lips like camels', hanging down upon his breast, and ears like two Jarms¹ falling over his shoulder-blades and the nails of his hands were like the claws of a lion.² When we saw this frightful giant, we were like to faint and every moment increased our fear and terror; and we became as dead men for excess of horror and affright.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Forty-seventh Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—When we saw this frightful giant we were struck with exceeding terror and horror. And after trampling upon the earth, he sat awhile on the bench; then he arose and coming to us seized me by the arm, choosing me out from among my comrades the merchants. He took me up in his hand and turning me over felt me, as a butcher feeleth a sheep he is about to slaughter, and I but a little mouthful in his hands; but finding me lean and fleshless for stress of toil and trouble and weariness, let me go and took up another, whom in like manner he turned over and felt and let go; nor did he cease to feel and turn over the rest of us, one after

¹ A kind of barge (Arab. Bārijah, plur. Bawārij) used on the Nile of sub-pyri-form shape when seen in bird's eye. Lane translates "ears like two mortars" from the Calc. Edit.

² This giant is distinctly Polyphemus; but the East had giants and cyclopes of her own (Hierozoicon ii. 845). Sir John Mandeville (if such person ever existed) mentions men fifty feet high in the Indian Islands: and Al-Karwini and Al-Idrisi transfer them to the Sea of China, a Botany Bay for monsters in general.

another, till he came to the master of the ship. Now he was a sturdy, stout, broad-shouldered wight, fat and in full vigour; so he pleased the giant, who seized him, as a butcher seizeth a beast, and throwing him down, set his foot on his neck and brake it; after which he fetched a long spit and thrust it through him. Presently, lighting a fierce fire, he set over it the spit with the Rais thereon, and turned it over the coals, till the flesh was roasted, when he took the spit off the fire and set it like a Kabáb-stick before him. Then he tare the body, limb from limb, as one jointeth a chicken and, rending the flesh with his nails, fell to eating of it and gnawing the bones, till there was nothing left but some of these, which he threw on one side of the wall. This done, he sat for a while; then he lay down on the stone-bench and fell asleep, snarking and snoring like the gurgling of a lamb or a cow with its throat cut; nor did he awake till morning, when he rose and fared forth and went his ways. As soon as we were certified that he was gone, we began to talk with one another, weeping and bemoaning ourselves for the risk we ran, and saying, "Would Heaven we had been drowned in the sea or that the apes had eaten us! That were better than to be roasted over the coals; by Allah, this is a vile, foul death! But whatever the Lord willeth must come to pass, and there is no Majesty and there is no Might, save in Him, the Glorious, the Great! We shall assuredly perish miserably and none will know of us as there is no escape for us from this place." Then we arose and roamed about the island, hoping that haply we might find a place to hide us in or a means of flight, for indeed death was a light matter to us, provided we were not roasted over the fire¹ and eaten. However, we could find no hiding-place and the evening overtook us; so, of the excess of our terror, we returned to the castle and sat down awhile. Presently, the earth trembled under our feet and the black ogre came up to us and turning us over, felt one after other, till he had found a man to his liking, whom he took and served as he had done the captain, killing and roasting and eating him: after which he lay down on the bench² and slept all night, snorting and snoring like a beast

¹ Fire is forbidden as a punishment amongst Moslems, the idea being that it should be reserved for the next world. Hence the sailors fear the roasting more than the eating. The Persian insult "Pidar-sokhtah" = (son of a) burnt father, is well known. I have noted the advisability of burning the Moslem's corpse under certain circumstances: otherwise the murderer may come to be canonised.

² Arab. "Mastabah" = the bench or form of masonry before noticed. In olden Europe benches were much more used than chairs, these being articles of luxury. So King Horne "sett him abenche;" and hence our "King's Bench" (Court).

with its throat cut, till daybreak, when he arose and went out as before. Then we drew together and conversed and said one to other, "By Allah, we had better throw ourselves into the sea and be drowned than die roasted ; for this is an abominable death !" Quoth one of us, "Hear ye my words ! let us cast about to kill him, and be at peace from the grief of him and rid the Moslems of his barbarity and tyranny." Then said I, "Hear me, O my brothers ; if there is nothing for it but to slay him, let us carry some of this fire-wood and planks down to the sea-shore and make a boat wherein, if we succeed in slaughtering him, we may either embark and let the waters carry us whither Allah willeth, or else abide here till some ship pass, when we will take passage in it. If we fail to kill him, we will embark in the boat and put out to sea ; and if we be drowned, we shall at least escape being roasted over a kitchen fire with sliced weasands ; whilst, if we escape, we escape, and if we be drowned, we die martyrs." "By Allah," said they all, "this counsel is right," and we agreed upon this, and set about carrying it out. So we haled down to the beach the pieces of wood which lay about the bench ; and, making a boat, moored it to the strand, after which we stowed therein somewhat of victual and returned to the castle. As soon as evening fell the earth trembled under our feet and in came the blackamoor upon us, snarling like a dog about to bite. He came up to us and feeling us and turning us over one by one, took one of us and did with him as he had done before and ate him, after which he lay down on the bench and snored and snorted like thunder. As soon as we were assured that he slept, we arose and taking two iron spits of those standing there, heated them in the fiercest of the fire, till they were red-hot, like burning coals, when we gripped fast hold of them and going up to the giant, as he lay snoring on the bench, thrust them into his eyes and pressed upon them, all of us, with our united might, so that his eye-balls burst and he became stone blind. Thereupon he cried with a great cry, whereat our hearts trembled and, springing up from the bench, he fell a-groping after us, blind-fold. We fled from him right and left and he saw us not, for his sight was altogether blent ; but we were in terrible fear of him and made sure we were dead men, despairing of escape. Then he found the door, feeling for it with his hands and went out roaring aloud ; and behold, the earth shook under us, for the noise of his roaring, and we quaked for fear. As he quitted the castle we followed him and betook ourselves to the place where we had moored our boat, saying to one another, "If this accursed abide absent till the going down of the sun and come not to the castle, we shall know that he is dead ; and if he come back, we will

embark in the boat and paddle till we escape, committing our affair to Allah." But, as we spoke, behold, up came the blackamoor with other two as they were Ghuls, fouler and more frightful than he, with eyes like red-hot coals ; which when we saw, we hurried into the boat and casting off the moorings paddled away and pushed out to sea.¹ As soon as the ogres caught sight of us, they cried out at us and running down to the sea-shore, fell a-pelting us with rocks, whereof some fell amongst us and others fell into the sea. We paddled with all our might till we were beyond their reach, but the most part of us were slain by the rock-throwing, and the winds and waves sported with us and carried us into the midst of the dashing sea, swollen with billows clashing. We knew not whither we went and my fellows died one after another, till there remained but three, myself and two others.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-eighth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman thus continued :—Most part of us were slain by the rock-throwing and only three of us remained on board the boat for, as often as one died, we threw him into the sea. We were sore exhausted for stress of hunger, but we took courage and heartened one another and worked for dear life and paddled with main and might, till the winds cast us upon an island, as we were dead men for fatigue and fear and famine. We landed on the island and walked about it a while, finding that it abounded in trees and streams and birds ; and we ate of the fruits and rejoiced in our escape from the black and our deliverance from the perils of the sea ; and thus we did till nightfall, when we lay down and fell asleep for excess of fatigue. But we had hardly closed our eyes before we were aroused by a hissing-sound, like the sough of wind, and awaking, saw a serpent like a dragon, a seldom-seen sight, of monstrous make and belly of enormous bulk which lay in a circle around us. Presently it reared its head and, seizing one of my companions, swallowed him up to his shoulders ; then it gulped down the rest of him, and we heard his ribs crack in its belly. Presently it went its way, and we abode in sore amazement and grief for our comrade and mortal fear for ourselves, saying, "By Allah, this is a marvellous thing ! Each kind of death that

¹ This is from the Bresl. Edit. vol. iv. 32 : the Calc. Edit. gives only an abstract, and in the Bul. Edit. the ogre returned "accompanied by a female, greater than he and more hideous." We cannot accept Mistress Polyphemus.

threateneth us is more terrible than the last. We were rejoicing in our escape from the black ogre and our deliverance from the perils of the sea ; but now we have fallen into that which is worse. There is no Majesty and there is no Might save in Allah ! By the Almighty, we have escaped from the blackamoor and from drowning : but how shall we escape from this abominable and viperish monster ?” Then we walked about the island, eating of its fruits and drinking of its streams till dusk, when we climbed up into a high tree and went to sleep there, I being on the topmost bough. As soon as it was dark night, up came the serpent, looking right and left ; and, making for the tree whereon we were, climbed up to my comrade and swallowed him down to his shoulders. Then it coiled about the bole¹ with him, whilst I, who could not take my eyes off the sight, heard his bones crack in its belly, and it swallowed him whole, after which it slid down from the tree. When the day broke and the light showed me that the serpent was gone, I came down, as I were a dead man for stress of fear and anguish, and thought to cast myself into the sea and be at rest from the woes of the world ; but could not bring myself to this, for verily life is dear. So I took five pieces of wood, broad and long, and bound one crosswise to the soles of my feet and others in like fashion on my right and left sides and over my breast ; and the broadest and largest I bound across my head and made them fast with ropes. Then I lay down upon the ground on my back, so that I was completely fenced in by the pieces of wood, which enclosed me like a bier.² So as soon as it was dark, up came the serpent, as usual, and made towards me, but could not get at me to swallow me for the wood that fenced me in. So it wriggled round me on every side, whilst I looked on, like one dead by reason of my terror ; and every now and then it would glide away and come back ; but as often as it tried to come at me, it was hindered by the pieces of wood wherewith I had bound myself on every side. It ceased not to beset me thus from sundown till dawn, but when the light of

¹ This is from Al-Kazwini, who makes the serpent “wind itself round a tree or a rock, and thus break to pieces the bones of the breast in its belly.”

² “Like a closet,” in the Calc. Edit. The serpent is an exaggeration of the python which grows to an enormous size. Monstrous Ophidia are mentioned in sober history, e.g. that which delayed the army of Regulus. Dr. de Lacerda, a sober and sensible Brazilian traveller, mentions his servants sitting down upon a tree-trunk in the Captaincy of São Paulo (Brasil), which began to move and proved to be a huge snake. F. M. Pinto (the Sindbad of Portugal though not so respectable) when in Sumatra takes refuge in a tree from “tigers, crocodiles, copped adders and serpents which slay men with their breath.” Father Lobo in Tigre (chapt. x.) was nearly killed by the poison-breath of a huge snake, and healed himself with a bezoar carried *ad hoc*. Maffæus makes the breath of crocodiles suavissimus, but that of the Malabar serpents and vipers “adeo teter ac noxius ut afflatu ipso necare perhibeantur.”

day shone upon the beast it made off, in the utmost fury and extreme disappointment. Then I put out my hand and unbound myself, well-nigh among the dead men for affright and suffering; and went down to the island-shore, whence a ship afar off in the midst of the waves suddenly struck my sight. So I tore off a great branch of a tree and made signs with it to the crew, shouting out the while; which when the ship's company saw they said to one another, "We must stand in and see what this is; peradventure 'tis a man." So they made for the island and presently heard my cries, whereupon they took me on board and questioned me of my case. I told them all my adventures from first to last, whereat they marvelled mightily and clothed me with some of their clothes. Moreover, they set before me somewhat of food and I ate my fill and I drank cold sweet water and was mightily refreshed; and Allah Almighty quickened me after I was virtually dead. So I praised the Most Highest and thanked Him for His favours and exceeding mercies, and my heart revived in me after utter despair, till meseemed as if all I had suffered were but a dream I had dreamed. We sailed on with a fair wind the Almighty sent us till we came to an island, called Al-Saláhitah,¹ which aboundeth in sandal-wood, when the captain cast anchor,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Fife Hundred and Forty-ninth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And when we had cast anchor, the merchants and the sailors landed with their goods to sell and to buy. Then the captain turned to me and said, "Hark'ee, thou art a stranger and a pauper and tellest us that thou hast undergone frightful hardships; wherefore I have a mind to benefit thee with somewhat that may further thee to thy native land, so thou wilt ever bless me and pray for me." "So be it," answered I; "thou shalt have my prayers." Quoth he, "Know then that there was with us a man, a traveller, whom we lost, and we know not if he be alive or dead, for we had no news of him; so I purpose to commit his bales of goods to thy charge, that thou mayst sell them in this island. A part of the proceeds we will

¹ So in Al-Idrísí and Langlès: the Bresl. Edit. has "Al-Kalásitah" and Al-Kazwini "Al-Salámit." The latter notes in it a petrifying spring which Camoens (The Lus. x. 104), places in Sunda, *i.e.* Java-Minor of M. Polo. Some read Salabat-Timor, one of the Moluccas famed for sanders, cloves, cinnamon, etc. (Purchas ii. 1784.)

give thee as an equivalent for thy pains and service, and the rest we will keep till we return to Baghdad, where we will enquire for his family and deliver it to them, together with the unsold goods. Say me then, wilt thou undertake the charge and land and sell them as other merchants do?" I replied "Hearkening and obedience to thee, O my lord; and great is thy kindness to me." and thanked him; whereupon he bade the sailors and porters bear the bales in question ashore and commit them to my charge. The ship's scribe asked him, "O master, what bales are these and what merchant's name shall I write upon them?" and he answered, "Write on them the name of Sindbad the Seaman, him who was with us in the ship and whom we lost at the Rukh's island, and of whom we have no tidings; for we mean this stranger to sell them; and we will give him a part of the price for his pains and keep the rest till we return to Baghdad where, if we find the owner, we will make it over to him, and if not, to his family." And the clerk said, "Thy words are apposite and thy recking is right." Now when I heard the captain give orders for the bales to be inscribed with my name, I said to myself, "By Allah, I am Sindbad the Seaman!" So I armed myself with courage and patience and waited till all the merchants had landed and were gathered together, talking and chaffering about buying and selling; then I went up to the captain and asked him, "O my lord, knowest thou what manner of man was this Sindbad, whose goods thou hast committed to me for sale?" and he answered, "I know of him naught save that he was a man from Baghdad-city, Sindbad hight the Seaman, who was drowned with many others when we lay anchored at such an island and I have heard nothing of him since then." At this I cried out with a great cry and said, "O captain, whom Allah keep! know that I am that Sindbad the Seaman and that I was not drowned, but when thou castest anchor at the island, I landed with the rest of the merchants and crew; and I sat down in a pleasant place by myself and ate somewhat of food I had with me and enjoyed myself till I became drowsy and was drowned in sleep; and when I awoke, I found no ship and none near me. These goods are my goods and these bales are my bales; and all the merchants who fetch jewels from the Valley of Diamonds saw me there and will bear me witness that I am the very Sindbad the Seaman; for I related to them everything that had befallen me and told them how you forgot me and left me sleeping on the island, and that betided me which betided me." When the passengers and crew heard my words, they gathered about me and some of them believed me and others disbelieved; but presently, behold, one of the merchants,

hearing me mention the Valley of Diamonds, came up to me and said to them, "Hear what I say, good people ! When I related to you the most wonderful thing in my travels, and I told you that, at the time we cast down our slaughtered animals into the Valley of Serpents (I casting with the rest as was my wont), there came up a man hanging to mine, ye believed me not and gave me the lie." "Yes," quoth they, "thou didst tell us some such tale, but we had no call to credit thee." He resumed, "Now this is the very man, by token that he gave me diamonds of great value and high price, whose like are not to be found, requiting me more than would have come up sticking to my quarter of meat ; and I companied with him to Bassorah-city, where he took leave of us and went on to his native stead, whilst we returned to our own land. This is he ; and he told us his name, Sindbad the Seaman, and how the ship left him on the desert island. And know ye that Allah hath sent him hither, so might the truth of my story be made manifest to you. Moreover, these are his goods for, when he first foregathered with us, he told us of them ; and the truth of his words is patent." Hearing the merchant's speech the captain came up to me and considered me straitly awhile, after which he said, "What was the mark on thy bales?" "Thus and thus," answered I, and reminded him of somewhat that had passed between him and me when I shipped with him from Bassorah. Thereupon he was convinced that I was indeed Sindbad the Seaman and took me round the neck and gave me joy of my safety, saying, "By Allah, O my lord, thy case is indeed wondrous and thy tale marvellous ; but lauded be Allah who hath brought thee and me together again, and who hath restored to thee thy goods and gear !"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fiftieth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman thus continued:—"Alhamdolillah !" quoth the captain, "lauded be Allah who hath restored unto thee thy goods and gear." Then I disposed of my merchandise to the best of my skill, and profited largely on them whereat I rejoiced with exceeding joy and congratulated myself on my safety and the recovery of my goods. We ceased not to buy and sell at the several islands till we came to the land of Hind, where we purchased cloves and ginger and all manner spices ; and thence we fared on to the land of Sind, where also we bought and sold. In these Indian seas, I saw

wonders without number or count, among others a fish like a cow which bringeth forth its young and suckleth them like human beings ; and of its skin bucklers are made.¹ There were eke fishes like asses and camels,² and tortoises twenty cubits wide.³ And I saw also a bird that cometh out of a sea-shell and layeth eggs and hatcheth her chicks on the surface of the water, never coming up from the sea to the land.⁴ Then we set sail again with a fair wind and the blessing of Almighty Allah ; and, after a prosperous voyage, arrived safe and sound at Bassorah. Here I abode a few days and presently returned to Baghdad, where I went at once to my quarter and my house and saluted my family and familiars and friends. I had gained on this Voyage what was beyond count and reckoning, so I gave alms and largesse and clad the widow and the orphan, by way of thanksgiving for my happy return, and fell to feasting and making merry with my companions and intimates and forgot, while eating well and drinking well and dressing well, everything that had befallen me and all the perils and hardships I had suffered. These, then, are the most admirable things I sighted on my third Voyage, and to-morrow, an it be the will of Allah, you shall come to me and I will relate the adventures of my fourth Voyage, which is still more wonderful than those you have already heard. (Saith he who telleth the tale) Then Sindbad the Seaman bade give Sindbad the Landsman an hundred golden dinars as usual and called for food. So they spread the

¹ Evidently the hippopotamus (Pliny, viii. 25 ; ix. 3 and xxiii. 11). It can hardly be the Mulaccan Tapir, as shields are not made of the hide. Hole suggests the buffalo which found its way to Egypt from India *via* Persia ; but this would not be a speciosum miraculum.

² The ass-headed fish is from Pliny (ix. cap. 3) : all those tales are founded upon the manatee (whose dorsal protuberance may have suggested the camel), the seal and the dugong or sea-calf. I have noticed (Zanzibar i. 205) legends of ichthyological marvels current on the East African seaboard ; and even the monsters of the Scottish waters are not all known : witness the mysterious "brigdie." See Bochart *De Cetus* i. 7 ; and Purchas iii. 930.

³ The colossal tortoise is noticed by Ælian (*De Nat. Animal.* xvi. 17), by Strabo (*Lib.* xv.), by Pliny (ix. 10) and Diodorus Siculus (iv. 1) who had heard of a tribe of Chelonophagi. Ælian makes them 16 cubits long near Taprobane and serving as house-roofs ; and others turn the shell into boats and coracles. A colossochelys was first found on the Sewalik Hills by Dr. Falconer and Major (afterwards Sir Proby) Cautley. In 1867 M. Emile Blanchard exhibited to the Académie des Sciences a monster crab from Japan 1.20 metres long (or 2.50 including legs) ; and other travellers have reported 4 metres. These crustaceæ seem never to cease growing and attain great dimensions under favourable circumstances, *i.e.* when not troubled by man.

⁴ Lane suggests (iii. 97), and with some probability, that the "bird" was a nautilus : but the wild traditions concerning the barnacle-geese may perhaps have been the base of the fable. The albatross also was long supposed never to touch land. Possibly the barnacle, like the barometz or Tartarean lamb, may be a survivor of the day when the animal and vegetable kingdoms had not yet branched off into different directions.

tables and the company ate the night-meal and went their ways, marvelling at the tale they had heard. The Porter after taking his gold passed the night in his own house, also wondering at what his namesake the Seaman had told him, and as soon as day broke and the morning showed with its sheen and shone, he rose and praying the dawn-prayer betook himself to Sindbad the Seaman, who returned his salute and received him with an open breast and cheerful favour and made him sit with him till the rest of the company arrived, when he caused set on food and they ate and drank and made merry. Then Sindbad the Seaman bespoke them and related to them the narrative of

THE FOURTH VOYAGE OF SINDBAD THE SEAMAN.

KNOW, O my brethren, that after my return from my third Voyage, and foregathering with my friends, and forgetting all my perils and hardships in the enjoyment of ease and comfort and repose, I was visited one day by a company of merchants who sat down with me and talked of foreign travel and traffic, till the old bad man within me yearned to go with them and enjoy the sight of strange countries, and I longed for the society of the various races of mankind and for traffic and profit. So I resolved to travel with them and buying the necessaries for a long voyage, and great store of costly goods, more than ever before, transported them from Baghdad to Bassorah where I took ship with the merchants in question, who were of the chief of the town. We set out, trusting in the blessing of Almighty Allah ; and with a favouring breeze and the best conditions we sailed from island to island and sea to sea, till, one day, there arose against us a contrary wind and the captain cast out his anchors and brought the ship to a standstill, fearing lest she should founder in mid-ocean. Then we all fell to prayer and humbling ourselves before the Most High ; but, as we were thus engaged, there smote us a furious squall which tare the sails to rags and tatters : the anchor-cable parted and, the ship foundering, we were cast into the sea, goods and all. I kept myself afloat by swimming half the day till, when I had given myself up for lost, the Almighty threw in my way one of the planks of the ship, whereon I and some others of the merchants scrambled. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Fife Hundred and Fifti-first Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued as follows :—And when the ship foundered I scrambled on to a plank with some others of the merchants and, mounting it as we would a horse, paddled with our feet in the sea. We abode thus a day and a night, the wind and waves helping us forwards, and on the second day shortly before the mid-time between sun-rise and noon¹ the breeze freshened and the sea wrought and the rising waves cast us upon an island, well-nigh dead bodies for weariness and want of sleep, cold and hunger and fear and thirst. We walked about the shore and found abundance of herbs, whereof we ate enough to keep breath in body and to stay our failing spirits, then lay down and slept till morning hard by the sea. And when morning came with its sheen and shone, we arose and walked about the island to the right and left, till we drew in sight of an inhabited house afar off. So we made towards it, and ceased not walking till we reached the door thereof when lo! a number of naked men issued from it and without saluting us or a word said, laid hold of us masterfully and carried us to their King, who signed us to sit. Accordingly we sat down and they set food before us such as we knew not² and whose like we had never seen in all our lives. My companions ate of it, for stress of hunger, but my stomach revolted from it and I would not eat; and my refraining from it was, by Allah's favour, the cause of my being alive till now: for no sooner had my comrades tasted of it than their reason fled and their condition changed and they began to devour it like madmen possessed of an evil spirit. Then the savages gave them to drink of coco-nut oil and anointed them therewith; and straightway after drinking thereof, their eyes

¹ Arab. "Zahwah," also meaning a luncheon. The five daily prayers make all Moslems take strict account of time, and their nomenclature of its division is extensive.

² This is the "insane herb." Davis, who visited Sumatra in 1599 (Purchas i. 120) speaks of "a kind of seed, whereof a little being eaten, maketh a man to turn foole, all things seeming to him to be metamorphosed." Linschoten's "Dutroa" was a poppy-like bud containing small kernels like melons which stamped and administered as a drink make a man "as if he were foolish or out of his wits." This is Father Lobo's "Vanguini" of the Cafres, called by the Portuguese *dutro* (*Datura Stramonium*) still used by dishonest confectioners. The "food" may be Dampier's Ganga (Ganjah) or Bang (Bhang) which he justly describes as acting differently "according to different constitutions; for some it stupefies, others it makes sleepy, others merry and some quite mad." (Harris, Collect. ii. 900.) Dr. Fryer also mentions Duty, Bung and Post, the Poust of Bernier, an infusion of poppy-seed.

turned into their heads and they fell to eating greedily, against their custom. When I saw this, I was confounded and concerned for them, nor was I less anxious about myself, for fear of the naked folk. So I watched them narrowly, and it was not long before I discovered them to be a tribe of Magian cannibals whose King was a Ghul.¹ All who came to their country or whoever they caught in their valleys or on their roads they brought to this King and fed them upon that food and anointed them with that oil, whereupon their stomachs dilated that they might eat largely, whilst their reason fled and they lost the power of thought and became idiots. Then they stuffed them with cocoa-nut oil and the aforesaid food, till they became fat and gross, when they slaughtered them by cutting their throats and roasted them for the King's eating; but, as for the savages themselves they ate human flesh raw.² When I saw this, I was sore dismayed for myself and my comrades, who were now become so stupefied that they knew not what was done with them and the naked folk committed them to one who used every day to lead them out and pasture them on the island like cattle. And they wandered amongst the trees and rested at will, thus waxing very fat. As for me, I wasted away and became sickly for fear and hunger and my flesh shrivelled on my bones; which when the savages saw, they left me alone and took no thought of me and so far forgot me that one day I gave them the slip and walking out of their place made for the beach which was distant and there espied a very old man seated on a high place, girt by the waters. I looked at him and knew him for the herdsman, who had charge of pasturing my fellows,

¹ Arab. "Ghul," here an ogre, a cannibal. I cannot but regard the "Ghul of the waste" as an embodiment of the natural fear and horror which a man feels when he faces a really dangerous desert. As regards cannibalism, Al-Islam's religion of common-sense freely allows it when necessary to save life, and unlike our mawkish modern sensibility, never blames those who

Alimentis talibus usi

Produxere animos.

² For Cannibals, see the Massagetæ of Herod (i.), the Padæi of India (iii.), and the Essedones near Mæotis (iv.); Strabo (lib. iv.) of the Luci; Pomponius Mela (iii. 7) and St. Jerome (ad Jovinum) of the Scoti. M. Polo locates them in Dragvia, a kingdom of Sumatra (iii. 17). and in Angaman (the Andamanian Isles?), possibly the ten Maniolai which Ptolemy (vii.), confusing with the Nicobars, places on the Eastern side of the Bay of Bengal: and thence derives the Heraklian stone (magnet) which attracts the iron of ships (see Serapion, *De Magnete*, fol. 6. Edit. of 1479, and Brown's *Vulgar Errors*, p. 74, 6th Edit.). Mandeville finds his cannibals in Lamarinay (Sumatra) and Barthema in the "Isle of Gyava" (Java). Ibn al-Wardi and Al-Kazwini notice them in the Isle Saksar, in the Sea of the Zanj (Zanzibar); the name is corrupted Persian "Sag-Sir" (Dogs'-heads), hence the dog-descended race of Camoens in Pegu (*The Lus.* x. 122). The Bresl. Edit. (iv. 52) calls them "Khawârij" = certain sectarians in Eastern Arabia. Needless to say that cocoa-nut oil would have no stupefying effect unless mixed with opium or datura, hemp or henbane.

and with him were many others in like case. As soon as he saw me, he knew me to be in possession of my reason and not afflicted like the rest whom he was pasturing; so signed to me from afar, as who should say, "Turn back and take the right-hand road, for that will lead thee into the King's highway." So I turned back, as he bade me, and followed the right-hand road, now running for fear and then walking leisurely to rest me, till I was out of the old man's sight. By this time, the sun had gone down and the darkness had set in; so I sat me down to rest and would have slept, but sleep came not to me that night, for stress of fear and famine and fatigue. When the night was half spent, I rose and walked on till the day broke in all its beauty and the sun rose over the heads of the lofty hills and athwart the low gravelly plains. Now I was weary and hungry and thirsty; so I ate my fill of herbs and grasses that grew in the island and kept life in body and stayed my stomach, after which I set out again and walked on all that day and the next night, satisfying my greed with roots and herbs; nor did I cease walking on for seven days and their nights till the morn of the eighth day, when I caught sight of a faint object in the distance. So I made towards it, though my heart quaked for all I had suffered first and last, and behold it was a company of men gathering pepper-grains.¹ As soon as they saw me, they hastened up to me and surrounding me on all sides, said to me, "Who art thou and whence come?" I replied, "Know, O folk, that I am a poor stranger," and acquainted them with my case and all the hardships and perils I had suffered—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fife Hundred and Fifti-second Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And the men gathering pepper in the island questioned me of my case, when I acquainted them with all the hardships and perils I had suffered and how I had fled from the savages; whereat they marvelled and gave me joy of my safety, saying, "By Allah, this is wonderful! But how didst thou escape from these blacks, who swarm in the island and devour all who fall in with them; nor is any safe from them, nor can any get out of

¹ Black pepper is produced in the Goanese but we must go south to find the "Bilād al-Filfil" (home of pepper) *i.e.* Malabar. The exorbitant prices demanded by Venice for this spice led directly to the discovery of The Cape route by the Portuguese; as the "Grains of Paradise" (*Amomum Granum Paradisi*) induced the English to explore the West African Coast.

their clutches?" And after I had told them of the fate of my companions, they made me sit by them, till they were quit of their work, and fetched me somewhat of good food, which I ate, for I was hungry, and rested awhile, after which they took ship with me and carrying me to their island-home brought me before their King, who returned my salute and received me honourably and questioned me of my case. I told him all that had befallen me, from the day of my leaving Baghdad-city, whereupon he wondered with great wonder at my adventures, he and his courtiers, and bade me sit by him; then he called for food and I ate with him what sufficed me and washed my hands and returned thanks to Almighty Allah for all His favours praising Him and glorifying Him. Then I left the King and walked for solace about the city, which I found wealthy and populous, abounding in market-streets well stocked with food and merchandise and full of buyers and sellers. So I rejoiced at having reached so pleasant a place and took my ease there after my fatigues; and I made friends with the townsfolk, nor was it long before I became more in honour and favour with them and their King than any of the chief men of the realm. Now I saw that all the citizens, great and small, rode fine horses, high-priced and thorough-bred, without saddles or housings, whereat I wondered and said to the King, "Wherefore, O my lord, dost thou not ride with a saddle? Therein is ease for the rider and increase of power." "What is a saddle?" asked he: "I never saw nor used such a thing in my life;" and I answered, "With thy permission I will make thee a saddle, that thou mayest ride on it and see the comfort thereof." Quoth he, "Do so;" and quoth I to him, "Furnish me with some wood," which being brought, I sought me a clever carpenter and sitting by him showed him how to make the saddle-tree, portraying for him the fashion thereof in ink on the wood. Then I took wool and teased it and made felt of it, and, covering the saddle-tree with leather, stuffed it and polished it and attached the girth and stirrup leathers; after which I fetched a blacksmith and described to him the fashion of the stirrups and bridle-bit. So he forged a fine pair of stirrups and a bit and filed them smooth and tinned¹ them. Moreover, I made fast to them fringes of silk and fitted bridle-leathers to the bit. Then I fetched one of the best of the royal horses and saddling and bridling him,

¹ Arab. "Kazdir," Sansk. "Kastir," Gr. "Kassiteron," Lat. "Cassiteros," evidently derived from one root. The Heb. is "Badih," a substitute, an alloy. "Tanakah" is the vulg. Arab. word, a congener of the Assyrian "Anaku," and "Kala'l" is the corrupt Arab. term used in India.

hung the stirrups to the saddle and led him to the King. The thing took his fancy and he thanked me; then he mounted and rejoiced greatly in the saddle and rewarded me handsomely for my work. When the King's Wazir saw the saddle, he asked of me one like it and I made it for him. Furthermore, all the grandees and officers of state came for saddles to me; so I fell to making saddles (having taught the craft to the carpenter and blacksmith), and selling them to all who sought, till I amassed abundant wealth and became in high honour and great favour with the King and his household and grandees. I abode thus till, one day, as I was sitting with the King in all respect and contentment, he said to me, "Know thou, O Such-an-one, thou art become one of us, dear as a brother, and we hold thee in such regard and affection that we cannot part with thee nor suffer thee to leave our city; wherefore I desire of thee obedience in a certain matter, and I will not have thee gainsay me." Answered I, "O King, what is it thou desirest of me? Far be it from me to gainsay thee in aught, for I am indebted to thee for many favours and bounties and much kindness, and (praised be Allah!) I am become one of thy servants." Quoth he, "I have a mind to marry thee to a fair, clever and agreeable wife who is wealthy as she is beautiful; so thou mayst be naturalised and domiciled with us: I will lodge thee with me in my palace; wherefore oppose me not neither cross me in this." When I heard these words I was ashamed and held my peace nor could make him any answer by reason of my much bashfulness before him.¹ Asked he, "Why dost thou not reply to me, O my son?" and I answered, saying, "O my master, it is thine to command, O King of the age!" So he summoned the Kazi and the witnesses and married me straightway to a lady of a noble tree and high pedigree; wealthy in moneys and means; the flower of an ancient race; of surpassing beauty and grace, and the owner of farms and estates and many a dwelling-place.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifty-third Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued in these words:—Now after the King my master

¹ Our Arabian Ulysses had probably left a Penelope or two at home and finds a Calypso in this Ogygia. His modesty at the mention of womankind is notable.

had married me to this choice wife, he also gave me a great and goodly house standing alone, together with slaves and officers, and assigned me pay and allowances. So I became in all ease and contentment and delight and forgot everything which had befallen me of weariness and trouble and hardship; for I loved my wife with fondest love and she loved me no less, and we were as one and abode in the utmost comfort of life and in its happiness. And I said to myself, "When I return to my native land, I will carry her with me." But whatever is predestined to a man, that needs must be, and none knoweth what shall befall him. We lived thus a great while, till Almighty Allah bereft one of my neighbours of his wife. Now he was a gossip of mine; so hearing the cry of the keeners I went in to condole with him on his loss and found him in very ill plight, full of trouble and weary of soul and mind. I condoled with him and comforted him, saying, "Mourn not for thy wife who hath now found the mercy of Allah; the Lord will surely give thee a better in her stead and thy name shall be great and thy life shall be long in the land, Inshallah!"¹ But he wept bitter tears and replied, "O my friend, how can I marry another wife and how shall Allah replace her to me with a better than she, when I have but one day left to live?" "O my brother," said I, "return to thy senses and announce not the glad tidings of thine own death, for thou art well, sound and in good case." "By thy life, O my friend," rejoined he, "to-morrow thou wilt lose me and wilt never see me again till the Day of Resurrection." I asked, "How so?" and he answered, "This very day they bury my wife, and they bury me with her in one tomb; for it is the custom with us, if the wife die first, to bury the husband alive with her and in like manner the wife, if the husband die first; so that neither may enjoy life after losing his or her mate." "By Allah," cried I, "this is a most vile custom and not to be endured of any!" Meanwhile, behold, the most part of the townsfolk came in and fell to condoling with my gossip for his wife and for himself. Presently they laid the dead woman out, as was their wont; and, setting her on a bier, carried her and her husband without the city, till they came to a place in the side of a mountain at the end of the island by the sea; and here they raised a great rock and discovered the mouth of a stone-revetted pit or well,² leading down to a vast underground cavern that ran beneath the mountain. Into this pit they threw the corpse, then,

¹ These are the commonplaces of Moslem consolation on such occasions: the artistic part is their contrast with the unfortunate widower's prospect.

² Lit. "a margin of stone, like the curb-stone of a well."

tying a rope of palm-fibres under the husband's armpits, they let him down into the cavern, and with him a great pitcher of fresh water and seven scones by way of provender.¹ When he came to the bottom, he loosed himself from the rope and they drew it up; and, stopping the mouth of the pit with the great stone, they returned to the city, leaving my friend in the cavern with his dead wife. When I saw this, I said to myself, "By Allah, this fashion of death is more grievous than the first!" And I went in to the King and said to him, "O my lord, why do ye bury the quick with the dead?" Quoth he, "It hath been the custom, thou must know, of our forbears and our olden Kings from time immemorial, if the husband die first, to bury his wife with him, and the like with the wife, so we may not sever them, alive or dead." I asked, "O King of the age, if the wife of a foreigner like myself die among you, deal ye with him as with yonder man?" and he answered, "Assuredly, we do with him even as thou hast seen." When I heard this, my heart was like to break, for the violence of my dismay and concern for myself: my wit became dazed; I felt as if in a foul dungeon; and hated their society; for I went about in fear lest my wife should die before me and they bury me alive with her. However, after a while, I comforted myself, saying, "Haply I shall predecease her, or shall have returned to my own land before she die, for none knoweth which shall go first and which shall go last." Then I applied myself to diverting my mind from this thought with various occupations; but it was not long before my wife sickened and complained and took to her pillow and fared after a few days to the mercy of Allah; and the King and the rest of the folk came, as was their wont, to condole with me and her family and to console us for her loss and not less to condole with me for myself. Then the women washed her and arraying her in her richest raiment and golden ornaments, necklaces and jewellery, laid her on the bier and bore her to the mountain aforesaid, where they lifted the cover of the pit and cast her in; after which all my intimates and acquaintances and my wife's kith and kin came round me, to farewell me in my lifetime and console for in my own death, whilst I cried out among them, saying, "Almighty Allah never made it lawful to bury the quick with the dead!" I am a stranger, not one of your kind; and I cannot bear your custom, and had I known it I never would have wedded among you!" They heard me not and

¹ I am not aware that this viviseulture of the widower is the custom of any race; but the fable would be readily suggested by the Sati (Suttee) -rite of the Hindus. Simple viviseulture was and is practised by many people.

paid no heed to my word, but laying hold of me, bound me by force and let me down into the cavern, with a large gugglet of sweet water and seven cakes of bread, according to their custom. When I came to the bottom, they called out to me to cast myself loose from the cords, but I refused to do so ; so they threw them down on me and, closing the mouth of the pit with the stones aforesaid, went their ways,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-fourth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued :—When they left me in the cavern with my dead wife and, closing the mouth of the pit, went their ways, I looked about me and found myself in a vast cave full of dead bodies, that exhaled a fulsome and loathsome smell and the air was heavy with the groans of the dying. Thereupon I fell to blaming myself for what I had done, saying, “By Allah, I deserve all that hath befallen me and all that shall befall me ! What curse was upon me to take a wife in this city ? There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! As often as I say, I have escaped from one calamity, I fall into a worse. By Allah, this is an abominable death to die ! Would Heaven I had died a decent death and been washed and shrouded like a man and a Moslem. Would I had been drowned at sea or perished in the mountains ; ’twere better than to die this miserable death !” And on such wise I kept blaming my own folly and greed of gain in that black hole, knowing not night from day ; and I ceased not to ban the Foul Fiend and to bless the Almighty Friend. Then I threw myself down on the bones of the dead and lay there, imploring Allah’s help and, in the violence of my despair, invoking death which came not to me, till the fire of hunger burned my stomach and thirst set my throat aflame when I sat up and feeling for the bread, ate a morsel and upon it swallowed a mouthful of water. After this, the worst night I ever knew, I arose, and exploring the cavern, found that it extended a long way with hollows in its sides ; and its floor was strewn with dead bodies and rotten bones which had lain there from olden time. So I made myself a place in a cavity of the cavern, afar from the corpses lately thrown down and there slept. I abode thus a long while, till my provision was like to give out ; and yet I ate not save once every day or second day ; nor did I drink more than an occasional draught, for fear my victual should fail me before my death ; and I said to

myself, "Eat little and drink little ; belike the Lord shall vouchsafe deliverance to thee !" One day, as I sat thus, pondering my case and bethinking me how I should do when my bread and water should be exhausted, behold, the stone that covered the opening was suddenly rolled away and the light streamed down upon me ; Quoth I, "I wonder what is the matter : haply they have brought another corpse." Then I espied folk standing about the mouth of the pit, who presently let down a dead man and a live woman, weeping and bemoaning herself, and with her an ampler supply of bread and water than usual.¹ I saw her and she was a beautiful woman ; but she saw me not ; and they closed up the opening and went away. Then I took the leg-bone of a dead man and, going up to the woman, smote her on the crown of the head ; and she cried one cry and fell down in a swoon. I smote her a second and a third time, till she was dead, when I laid hands on her bread and water and found on her great plenty of ornaments and rich apparel, necklaces, jewels and gold trinkets ;² for it was their custom to bury women in all their finery. I carried the provisions to my sleeping place in the cavern-side and ate and drank of them sparingly, no more than sufficed to keep the life in me, lest the food come speedily to an end and I perish of hunger and thirst. Yet did I never wholly lose hope in Almighty Allah. I abode thus a great while, killing all the live folk they let down into the cavern and taking their provisions of meat and drink ; till one day, as I slept, I was awakened by something scratching and burrowing among the bodies in a corner of the cave and said, "What can this be ?" fearing wolves or hyænas. So I sprang up and seizing the leg-bone aforesaid, made for the noise. As soon as the thing was ware of me, it fled from me into the inward of the cavern, and lo ! it was a wild beast. However, I followed it to the further end, till I saw afar off a point of light not bigger than a star, now appearing and then disappearing. So I made for it, and as I drew near, it grew larger and brighter, till I was certified that it was a crevice in the rock, leading to the open country ; and I said to myself, "There must be some reason for this opening : either it is the mouth of a second pit, such as that by which they let me down, or else it is a natural fissure in the stone. So I bethought me awhile and nearing the light, found that it came from a breach in the back of the mountain, which the wild beasts

¹ Because she was weaker than a man. The Bresl. Edit., however, has "a gugglet of water and five scones."

² The confession is made with true Eastern sang-froid and probably none of the hearers "disapproved" of the murders which saved the speaker's life.

had enlarged by burrowing, that they might enter and devour the dead and freely go to and fro. When I saw this, my spirits revived and hope came back to me and I made sure of life, after having died a death. So I went on, as in a dream, and making shift to scramble though the breach found myself on the slope of a high mountain, overlooking the salt sea and cutting off all access thereto from the island, so that none could come at that part of the breach from the city.¹ I praised my Lord and thanked Him, rejoicing greatly and heartening myself with the prospect of deliverance; then I returned through the crack to the cavern and brought out all the food and water I had saved up and donned some of the dead folk's clothes over my own; after which I gathered together all the collars and necklaces of pearls and jewels and trinkets of gold and silver set with precious stones and other ornaments and valuables I could find upon the corpses; and making them into bundles with the grave clothes and raiment of the dead, carried them out to the back of the mountain facing the sea-shore, where I established myself, purposing to wait there till it should please Allah Almighty to send me relief by means of some passing ship. I visited the cavern daily and as often as I found folk buried alive there, I killed them all indifferently, men and women, and took their victual and valuables and transported them to my seat on the sea-shore. Thus I abode a long while—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifty-fifth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And after carrying all my victuals and valuables from the cavern to the coast I abode a long while by the sea, pondering my case, till one day I caught sight of a ship passing in the midst of the clashing sea, swollen with dashing billows. So I took a piece of a white shroud I had with me and, tying it to a staff, ran along the sea-shore, making signals therewith and calling to the people in the ship, till they espied me and, hearing my shouts, sent a boat to fetch me off. When it drew near, the crew called out to me, saying, "Who art thou and how camest thou to be on this

¹ This tale is evidently taken from the escape of Aristomenes the Messenian from the pit into which he had been thrown, a fox being his guide. The Arabs in an early day were eager students of Greek literature. Hole (p. 140) noted the coincidence.

mountain, whereon never saw we any in our born days?" I answered, "I am a gentleman¹ and a merchant, who hath been wrecked and saved myself on one of the planks of the ship with some of my goods; and by the blessing of the Almighty and the decrees of Destiny and my own strength and skill, after much toil and moil I have landed with my gear in this place where I awaited some passing ship to take me off." So they took me in their boat together with the bundles I had made of the jewels and valuables from the cavern, tied up in clothes and shrouds, and rowed back with me to the ship, where the captain said to me, "How camest thou, O man, to yonder place on yonder mountain behind which lieth a great city? All my life I have sailed these seas and passed to and fro hard by these heights; yet never saw I here any living thing save wild beasts and birds." I repeated to him the story I had told the sailors,² but acquainted him with nothing of that which had befallen me in the city and the cavern, lest there should be any of the islandry in the ship. Then I took out some of the best pearls I had with me and offered them to the captain, saying, "O my lord, thou hast been the means of saving me off this mountain. I have no ready money; but accept this from me in requital of thy kindness and good offices." However, he refused to accept it of me, saying, "When we find a shipwrecked man on the sea-shore or on an island, we take him up and give him meat and drink, and if he be naked we clothe him; nor take we aught from him; nay, when we reach a port of safety, we set him ashore with a present of our own money and entreat him kindly and charitably, for the love of Allah the Most High." So I prayed that his life be long in the land and rejoiced in my escape, trusting to be delivered from my stress and to forget my past mishaps; for every time I remembered being let down into the cave with my dead wife I shuddered in horror. Then we pursued our voyage and sailed from island to island and sea to sea, till we arrived at the Island of the Bell, which containeth a city two days' journey in extent, whence after a six days' run we reached the Island Kala, hard by the land of Hind.³ This place is governed by a potent and puissant King and it produceth excellent

¹ Bresl. Edit. "*Khawájah*," our "*Howajee*," meaning a schoolmaster, a man of letters, a gentleman.

² And he does repeat at full length what the hearers must have known right well. I abridge, omitting a few lines.

³ Island of the Bell (Arab. "*Nákús*" = a wooden gong used by Christians but forbidden to Moslems). "*Kala*" is written "*Kela*," "*Kullah*" and a variety of ways. Baron Walckenaer places it at Keydah in the Malay peninsula opposite Sumatra: Renaudot identifies it with Calabar, "somewhere about the point of Malabar."

camphor and an abundance of the Indian rattan : here also is a lead mine. At last by the decree of Allah, we arrived in safety at Bassorah-town where I tarried a few days, then went on to Baghdad-city, and, finding my quarter, entered my house with lively pleasure. There I foregathered with my family and friends, who rejoiced in my happy return and gave me joy of my safety. I laid up in my store-houses all the goods I had brought with me, and lavished alms and largesse to Fakirs and beggars and clothed the widow and the orphan. Then I gave myself up to pleasure and enjoyment, returning to my old merry mode of life. Such, then, be the most marvellous adventures of my fourth Voyage, but to-morrow if you will kindly come to me, I will tell you that which befel me in my fifth Voyage, which was yet rarer and more marvellous than those which forewent it. And thou, O my brother Sindbad the Landsman, shalt sup with me as thou art wont. (Saith he who telleth the tale) When Sindbad the Seaman had made an end of his story, he called for supper ; so they spread the table and the guests ate the evening meal ; after which he gave the Porter an hundred dinars as usual, and he and the rest of the company went their ways, glad at heart and marvelling at the tales they had heard, for that each story was more extraordinary than that which forewent it. The porter Sindbad passed the night in his own house, in all joy and cheer and wonderment ; and, as soon as morning came with its sheen and shone, he prayed the dawn-prayer and repaired to the house of Sindbad the Seaman, who welcomed him and bade him sit with him till the rest of the company arrived, when they ate and drank and made merry and the talk went round amongst them. Presently, their host began the narrative of the fifth Voyage.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fife Hundred and Fifti-sixth Night,

She said, It hath reached me, O auspicious King, that the host began in these words the narrative of

THE FIFTH VOYAGE OF SINDBAD THE SEAMAN.

Know, O my brothers, that when I had been awhile on shore after my fourth Voyage ; and when, in my comfort and pleasures and merry-makings and in my rejoicing over my large gains and profits, I had forgotten all I had endured of perils and sufferings, the carnal

man was again seized with the longing to travel and to see foreign lands and islands.¹ Accordingly I bought costly merchandise suited to my purpose and, making it up into bales, repaired to Bassorah, where I walked about the river-quay till I found a fine tall ship, newly builded with gear unused and fitted ready for sea. She pleased me; so I bought her and, embarking my goods in her, hired a master and crew, over whom I set certain of my slaves and servants as inspectors. A number of merchants also brought their outfits and paid me freight and passage-money; then, after reciting the Fatihah we set sail over Allah's pool in all joy and cheer, promising ourselves a prosperous voyage and much profit. We sailed from city to city and from island to island and from sea to sea viewing the cities and countries by which we passed, and selling and buying in not a few, till one day we came to a great uninhabited island, deserted and desolate, whereon was a white dome of biggest bulk half buried in the sands. The merchants landed to examine this dome, leaving me in the ship; and when they drew near, behold, it was a huge Rukh's egg. They fell a-beating it with stones, knowing not what it was, and presently broke it open, whereupon much water ran out of it and the young Rukh appeared within. So they pulled it forth of the shell and cut its throat and took of it great store of meat. Now I was in the ship and knew not what they did; but presently one of the passengers came up to me and said, "O my lord, come and look at the egg that we thought to be a dome." So I looked and seeing the merchants beating it with stones, called out to them, "Stop, stop! do not meddle with that egg, or the bird Rukh will come out and break our ship and destroy us."² But they paid no heed to me and gave not over smiting upon the egg, when behold, the day grew dark and dun and the sun was hidden from us, as if some great cloud had passed over the firmament.³ So we raised our eyes and saw that what we took for a cloud was the Rukh poised between us and the sun, and it was his wings that darkened the day. When he came and saw his egg broken, he cried a loud cry, whereupon his mate came flying up and they both began circling about the ship, crying out at us with voices louder than thunder. I called to the Rais and crew, "Put out to sea and seek safety in flight before we be all destroyed." So the merchants came on board and we cast off and made haste from the

¹ Islands, because Arab cosmographers love to place their wild creations of fancy in such places.

² Like the companions of Ulysses who ate the sacred oxen (Od. xii.).

³ So the enormous kingfisher of Lucian's *True History* (lib. ii.).

island to gain the open sea. When the Rukhs saw this, they flew off and we crowded all sail on the ship, thinking to get out of their country; but presently the two re-appeared and flew after us and stood over us, each carrying in its claws a huge boulder which it had brought from the mountains. As soon as the he-Rukh came up with us, he let fall upon us the rock he held in his pounces; but the master put about ship, so that the rock missed her by some small matter and plunged into the waves with such violence, that the ship pitched high and then sank into the trough of the sea and the bottom of the ocean appeared to us. Then the she-Rukh let fall her rock, which was bigger than that of her mate, and as Destiny had decreed, it fell on the poop of the ship and crushed it, the rudder flying into twenty pieces; whereupon the vessel foundered and all and everything on board were cast into the main.¹ As for me, I struggled for sweet life, till Almighty Allāh threw in my way one of the planks of the ship, to which I clung and bestriding it, fell a-paddling with my feet. Now the ship had gone down hard by an island in the midst of the main and the winds and waves bore me on till, by permission of the Most High, they cast me up on the shore of the island, at the last gasp for toil and distress and half dead with hunger and thirst. So I landed more like a corpse than a live man and throwing myself down on the beach, lay there awhile, till I began to revive and recover spirits, when I walked about the island and found it as it were one of the garths and gardens of Paradise. Its trees, in abundance dight, bore ripe-yellow fruit for freight; its streams ran clear and bright; its flowers were fair to scent and to sight and its birds warbled with delight the praises of Him to whom belong permanence and all-might. So I ate my fill of the fruits and slaked my thirst with the water of the streams till I could no more, and I returned thanks to the Most High and glorified Him; —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ This tale is borrowed from Ibn Al-Wardi, who adds that the greybeards awoke in the morning after eating the young Rukh with black hair which never turned white. The same legend is recounted by Al-Dimiri (ob. A.H. 808= 1405-6) who was translated into Latin by Bochart (*Hierozoicon* ii. p. 854) and quoted by Hole and Lane (iii. 103). An excellent study of Marco Polo's Rukh was made by my learned friend the late Prof. G. G. Bianconi of Bologna, "*Dell' Uccello Ruc*," Bologna, Gamberini, 1868. Prof. Bianconi predicted that other giant birds would be found in Madagascar on the East African Coast opposite; but he died before hearing of Hildebrand's discovery.

Now when it was the Five Hundred and Fifty-seventh Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued :—So when I escaped drowning and reached the island which afforded me fruit to eat and water to drink, I returned thanks to the Most High and glorified Him; after which I sat till nightfall, hearing no voice and seeing none inhabitant. Then I lay down, well-nigh dead for travail and trouble and terror, and slept without surcease till morning, when I arose and walked about under the trees, till I came to the channel of a draw-well fed by a spring of running water, by which well sat an old man of venerable aspect, girt about with a waist-cloth¹ made of the fibre of palm-fronds. Quoth I to myself, “Haply this Shaykh is of those who were wrecked in the ship and hath made his way to this island.” So I drew near to him and saluted him, and he returned my salam by signs, but spoke not; and I said to him, “O uncle mine, what causeth thee to sit here?” He shook his head and moaned and signed to me with his hand as who should say, “Take me on thy shoulders and carry me to the other side of the well-channel.” And quoth I in my mind, “I will deal kindly with him and do what he desireth; it may be I shall win me a reward in Heaven for he may be a paralytic.” So I took him on my back and carrying him to the place whereat he pointed, said to him, “Dismount at thy leisure.” But he would not get off my back and wound his legs about my neck. I looked at them and seeing that they were like a buffalo’s hide for blackness and roughness,² was affrighted and would have cast him off; but he clung to me and gripped my neck

¹ Arab. “*Izár*,” the earliest garb of Eastern man; and, as such, preserved in the Meccan pilgrimage. The “waist-cloth” is either tucked in or kept in place by a girdle.

² The Persians have a Plinian monster called “*Tasmeh-pá*” = Strap-legs without bones. The “Old Man” is not an ourang-outang nor an Ifrit, as in *Sayf al-Mulúk*, Night *declxxi.*, but a jocose exaggeration of a custom prevailing in parts of Asia and especially in the African interior where the Tsetse-fly prevents the breeding of burden-beasts. *Ibn Batútah* tells us that in Malabar everything was borne upon men’s backs. In Central Africa the kinglet rides a slave, and on ceremonious occasions mounts his Prime Minister. I have often been reduced to this style of conveyance and found man the worst imaginable riding: there is no hold and the sharpness of the shoulder-ridge soon makes the legs ache intolerably. The classicists of course find the Shaykh of the Sea, in Tritons and Nereus, and Bochart (*Hiero.* ii. 858, 880) notices the *Homo aquaticus*, *Senex Judæus* and *Senex Marinus*. *Hole* (p. 151) suggests the inevitable ouran-outan (man o’ the wood) and quotes “Destiny” in *Scarron’s* comical romance (Part ii. *chapt. 1*) and “Jealousy” enfolding *Rinaldo* (*O.F. lib. 42*).

with his legs, till I was well-nigh choked, the world grew black in my sight and I fell senseless to the ground like one dead. But he still kept his seat and raising his legs drummed with his heels and beat harder than palm-rods my back and shoulders, till he forced me to rise for excess of pain. Then he signed to me with his hand to carry him hither and thither among the trees which bore the best fruits ; and if ever I refused to do his bidding or loitered or took my leisure he beat me with his feet more grievously than if I had been beaten with whips. He ceased not to signal with his hand wherever he was minded to go ; so I carried him about the island, like a captive slave, and he galled my shoulders and back, dismounting not night nor day ; and when he wished to sleep he wound his legs about my neck and leaned back and slept awhile, then arose and beat me ; whereupon I sprang up in haste, unable to gainsay him because of the pain he inflicted on me. And indeed I blamed myself and sore repented me of having taken compassion on him and continued in this condition, suffering fatigue not to be described, till I said to myself, "I wrought him a weal and he requited me with my ill ; by Allah, never more will I do any man a service so long as I live !" And again and again I besought the Most High that I might die, for stress of weariness and misery ; and thus I abode a long while till, one day, I came with him to a place wherein was abundance of gourds, many of them dry. So I took a great dry gourd and, cutting open the head, scooped out the inside and cleaned it ; after which I gathered grapes from a vine which grew hard by and squeezed them into the gourd, till it was full of the juice. Then I stopped up the mouth and set it in the sun, where I left it for some days, until it became strong wine ; and every day I used to drink of it, to comfort and sustain me under my fatigues with that froward and obstinate fiend ; and as often as I drank myself drunk, I forgot my troubles and took new heart. One day he saw me drinking and signed to me with his hand, as who should say, "What is that ?" Quoth I, "It is an excellent cordial, which cheereth the heart and reviveth the spirits." Then, being heated with wine, I ran and danced with him among the trees, clapping my hands and singing and making merry ; and I staggered under him by design. When he saw this, he signed to me to give him the gourd that he might drink, and I feared him and gave it him. So he took it and, draining it to the dregs, cast it on the ground, whereupon he grew frolicsome and began to clap hands and jig to and fro on my shoulders. But presently the fumes of the wine rising to his head, he became helplessly drunk and his side-muscles and limbs relaxed

and he swayed to and fro on my back. When I saw that he had lost his senses for drunkenness, I put my hand to his legs and, loosing them from my neck, stooped down well-nigh to the ground and threw him at full length.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

END OF VOL. III.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ